



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

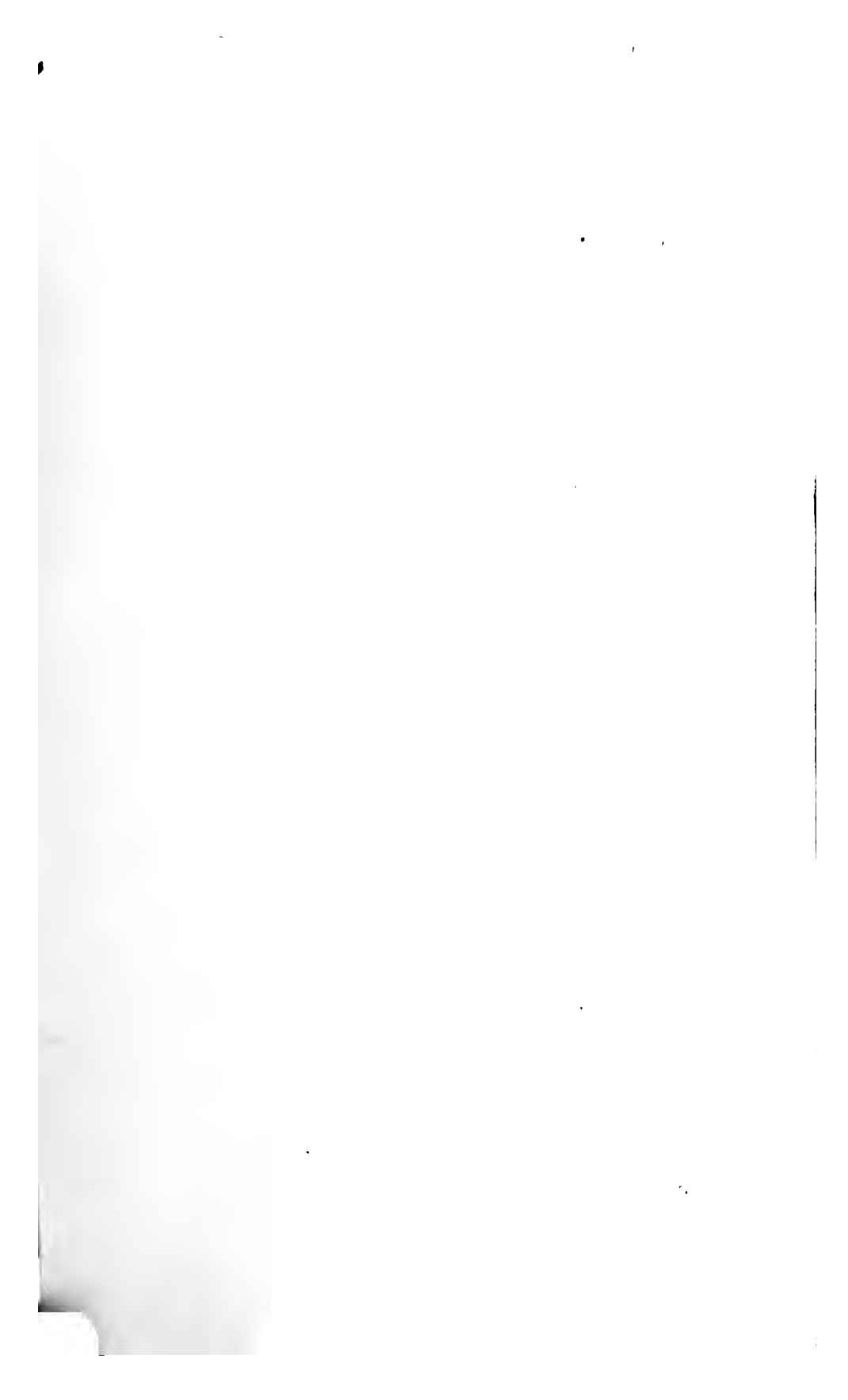
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

20561 (2)





THE NEW ERA:

A MONTHLY PERIODICAL,

DEVOTED TO

Humanity, Judaism, and Literature.

EDITED BY REV. RAPHAEL D'C. LEWIN.

VOL. II.

THE VOICE OF REASON IS THE VOICE OF GOD.

NEW YORK:
THE NEW ERA PUBLISHING COMPANY,
Nos. 67 & 69 WILLIAM STREET
1872.

4

KF 20561 (2)



Shawson 11-1-52

Entered according to Act of Congress, in the year 1872, by
RAPHAEL D'C. LEWIN,
In the Office of the Librarian of Congress, at Washington.

CONTENTS.

	PAGE
AMERICAN ARISTOCRACY	465
ANTIQUITY AND MOSAISM	51, 81
AUTOBIOGRAPHY OF DON ISAAC ABARRANEL	346.
BABETTE	26, 61, 111, 152, 170, 241, 293, 392, 418, 496
CHARLES LEVER	378
EDITOR'S AND PUBLISHER'S NOTICES :	
A Card of Thanks	474
Our Editor's Return	473
Our New Contributors	474
Our New Volume	1
EXTRACTS FROM RABBINICAL WORKS, TALES, ALLEGORIES, ETC. :	
A Lesson of Rabbi Saphra	151
An Ancient Inscription	587
Calumny	417
Diligence Rewarded	237
Filial Reverence	345
Fine Clothes no Test of Wisdom	237
Intended Divorce and Reconciliation	396
Liberality Unconquered by Misfortune	337
No Rule without Exception	98
Pretended Majorities	117
Rabbi Eliezer and the Deformed Stranger	176
Rabbi Jose and his Repudiated Wife	351
Rabbi Simon and the Jewels	83
Table-Talk of the Sages of Israel	292
The Aged Planter, Hadrian and the Fool	386
The Conquest of Meekness; or, the Wager	436
The Consummation of Blessings	50
The Counsel of a Good Wife	330
The Dignity of Innocence	211
The Dove in the Ark	15
The Fool and the Loaf of Bread	481
The Heavenly Lamp	33
The Hermit and the Warriors	459
The Honest Litigants and the Righteous Judge	236
The Hypocrite's Vow	453
The Liberality of Mar Ukba	431
The Prisoner and the King	530
The Serpent's Tail and its Head	391
The Seven Ages	116
The Tailor and the Broken Mortar	377
The True Philanthropist	229
The Wilful Drunkard	538
The Wise Child	110

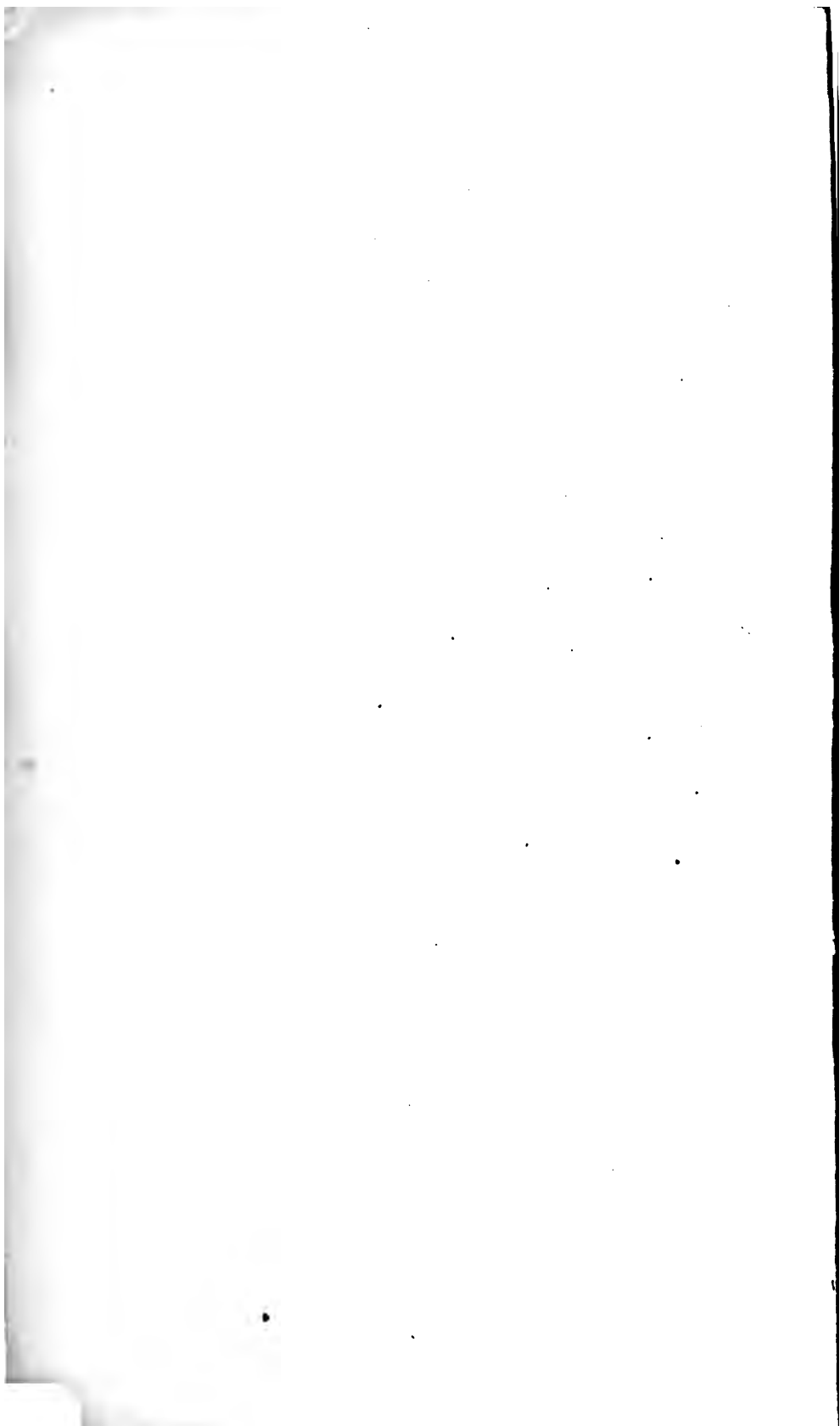
	PAGE
The Word "Us".....	373
Unperishable Wealth.....	529
Whatever God does is for the Best.....	197
Wit, like Salt; a Little goes a great Way.....	352
GEMS OF THOUGHT.....	34, 118, 199, 233, 280, 315, 471, 505, 540
HISTORY OF IDOLATRY PREVIOUS TO THE MOSAIC DISPENSATION.....	531
HUMANITY THE AIM OF JUDAISM.....	201
JOHN ROGERS, THE SCULPTOR.....	157
LIFE IN DEATH.....	230
LITERARY NOTICES:	
A Boy's Travels round the World.....	239
Amenities of Literature.....	40
A Treatise on English Punctuation.....	40
Character.....	240
French Prose and Poetry.....	120
Gideon's Rock.....	40
Household Tales and Fairy Stories.....	80
King Arthur—A Poem.....	39
Miss Columbia's Public School.....	79
Mrs. Trimmer's History of the Robins, in Words of one Syllable.....	80
Physiology of the Soul and Instinct, as distinguished from Materialism....	239
School-Houses.....	119
Short Studies on Great Subjects.....	240
The Aldine.....	119
The American Watchmakers, Jewelers, and Silversmith's Journal.....	318
The Art Journal.....	119
The Calamities and Quarrels of Authors.....	79
The Chemical Forces: Heat, Light, and Electricity.....	80
The Comet.....	39
The High Mills.....	240
Zell's Popular Encyclopedia.....	238
MENDELSSOHN'S DEATH.....	526
NOTES ON JEWISH EVENTS:	
Another Reformed Congregation.....	37
Brief Notes.....	37
Consolidation of the Congregation Shaaray Tiflah and Beth El.....	35
Consecration of a New Synagogue in Fifty-seventh Street.....	36
Four New Lodges of the I. O. B. B.....	36
Jewish Folly and American Illiberality.....	35
Rededication of a Synagogue in Brooklyn.....	37
OUR SOCIAL SYSTEM.....	260
PARENTAL DUTIES.....	389
PERSECUTION OF THE JEWS IN ROUMANIA.....	200
PETRARCH.....	427
POETRY:	
A Hymn by Rabbi Solomon Ben Gabirol.....	539
A Poem on Old Age.....	388
A Poem on the Spring.....	352
PROFESSOR MORSE AND THE TELEGRAPH.....	267
PROPHETISM.....	205, 254
PROVERBS.....	467
RABBINICAL APHORISMS.....	16, 78, 110, 141, 198, 219, 301, 400, 525

CONTENTS.

v

PAGE

REFORM	11
SCIENCE, ART, AND FACTS.....	234, 277, 316, 355, 397, 432, 472, 506
SERMONS:	
Conscience and the Day of Atonement.....	475
Isaiah's Idea of Repentance.....	437
The Requirements of Judaism.....	509
SKETCH OF A HISTORY OF THE KARAITES.....	369, 406, 454, 492
SOLOMON'S THRONE.....	30
THE AGREEMENT OF RELIGIONS.....	41
THE AMERICAN JEWISH PUBLICATION SOCIETY.....	74
THE DEPARTURE OF THE ISRAELITES FROM EGYPT.....	374, 412, 450, 488
THE DISORGANIZATION OF LABOR.....	331
THE JEWS AS MISSIONARIES OF CIVILIZATION.....	121
THE JEWS IN THEIR DISPERSIONS.....	482, 520
THE LIFE OF SHABTAI ZEVI.....	502, 517
THE NECESSITY FOR REFORM.....	335
THE NEW ERA IN MEDICINE.....	47
THE PRINTING-PRESS CONSIDERED SOCIOLOGICALLY.....	534
THE PROGRESS OF HUMANITY.....	423
THE PURIM FESTIVAL.....	161
THE RELATION OF CHRISTIANITY TO JUDAISM.....	357
THE RELATION OF MAHOMETANISM TO JUDAISM AND CHRISTIANITY.....	401, 444
THE SECOND TEMPLE—THE ORIGIN OF TALMUDISM.....	319
THE SERMON ON THE MOUNT.....	17, 65, 99
THE SOCIAL MORALITY OF MOSAISM.....	133, 164
THE STUDY OF PHYSICAL SCIENCE.....	339
THE TEACHINGS OF THE PROPHETS AND THE HAGIOGRAPHER.....	281
THE UNINSPIRED LITERATURE OF THE HEBREWS.....	185, 220, 302
THE WORKING CLASS.....	4
THOUGHTS ON LECTURES.....	88, 142, 177, 212, 272, 460



THE NEW ERA.

VOL. II.—NOVEMBER, 1871.—NO. 1.

OUR NEW VOLUME.

It is now one year since **THE NEW ERA** was ushered into existence. When we first communicated to a few friends our design of editing a monthly periodical, devoted to humanity, Judaism, and literature, and consulted them on the feasibility of successfully accomplishing such a work, we received little or no encouragement. The difficulties attending the editing of such a periodical, the general indifference of the Jewish public to literature, the many chances of ill-success, and the humiliation and mortification, excluding the pecuniary loss, the miscarriage of such an enterprise would entail upon us, were all vividly portrayed. Firmly believing those difficulties to be only imaginary, the creations of timid but well-meaning minds, and confiding in our interpretation of the signs of the times, which to us indicated that the Jews were steadily and certainly, though not very rapidly, breaking away from the old moorings to which they had been for centuries past religiously riveted, and appreciating the absolute need of some monthly periodical to represent the Jews among the vast number of other monthly journals, we ignored the dark and disheartening predictions of our friends, and boldly and confidently embarked on the perilous venture. The result has signally proven that the fears of our advisers were ill-founded, mere chimeras of over-indulged prudence, and that our estimate of the circumstances and wants of the times, inviting us to undertake the project, was correct.

In reviewing the short life with which **THE NEW ERA** has been blessed, we recognize that there is much for which we have to thank the public. From the very beginning we received a welcome which it has been the good fortune of very few like enterprises to experience, and the

hearty and earnest encouragement given us at that time, and since continued, has enabled us to firmly establish a Jewish periodical, and to confute the unjust charge against the Jews, that they are so engrossed in the pursuit of riches as to be wholly callous to literature and unmindful even of their religion. We have also been induced to flatter ourselves that we have, in some degree, fulfilled the expectations of our patrons, and made good the promises our salutatory contained.

We are fully sensible that our child has many faults and imperfections, that it has trespassed to a great extent upon the indulgence of the public, and has been guilty of many delinquencies; but can this be a matter of wonderment? Are there any so extravagant as to expect, so exorbitant as to demand, or so unjust as to require perfection at the beginning? We are but mortals, with fallacious judgment and erroneous understanding. In looking back upon the past year, we will closely scrutinize every step of the path we have gone over, note every deficiency we can discover, do our utmost hereafter to avoid similar errors, and by the light of experience pursue our future course.

It is a great mistake to argue that any work or business produces good, or has importance, only to the person actually engaged in it. The world is so constructed—and in no instance has the Creator more conclusively shown the perfection of His wisdom than in this—as to make all of the inhabitants of it, to a great measure, if not wholly, dependent upon one another. The good works of any single individual must inevitably, in pursuance of the constitution of things, be productive of advantage to others as well as to himself, for it is only by working for the good of others that we can accomplish any good for ourselves. Consequently the stability and success of any enterprise, having laudable and useful objects, inure to the benefit and profit of the community as much as to its immediate operator. Between the operator and the community there are only two parties,—the operator and the community. The latter is divisible into as many parts as there are persons composing it, and hence the benefit and profit it receives, being divided out among so many, cannot be perceived so well, or appreciated so forcibly, as when the same results are concentrated in one man or distributed among only a few men. Yet they do exist and have their effect in the same way as do the laws of Nature—unseen, but certainly.

The importance of a journal of the description of *THE NEW ERA*, when properly managed, cannot be overrated. Having for its design, and being to a great degree directed, to the propagation of the truths which underlie the Jewish religion, and also being devoted to literature, it should receive the support of the Jews generally. Parents

should regard it with favor, as besides our endeavor to make it interesting to them, it is a very proper medium through which to convey to their children the great principles upon which their religion is founded; and while being edified as to the Hebrew faith, they are, at the same time, instructed in good, chaste, and interesting literature.

To Christian readers a journal of this description is not of such moment, yet to them it is not unimportant. The aim and end of every religion must be the attainment of truth. This can be done only through exchange of opinions and ideas and by friendly debate. Our journal, then, affords the public an opportunity to learn the Jewish religion, a subject on which the world at large is profoundly ignorant. Our object is not to convert Christians or others, not to make proselytes to the Jewish faith, but to make known and to instruct the world what that faith really is.

In addition, we spare no trouble or labor to furnish literary matter of a high order, which can in any way tend to edify and interest the reader and further the principles and operation of humanity.

It is true, we have emblazoned on our title-page that **THE NEW ERA** will be devoted to humanity and Judaism; but have we not also in as prominent characters, that "Reason is the Voice of God"? By this we mean that religion, to obtain our support, must be founded upon reason. The Jewish religion, we have always contended, has no other basis. During the centuries through which it has passed, many absurdities and follies became attached to it; but they do not and never did form any part of it. A lawyer would not say that a given decision or proposition is bad law, but that it is not law at all. The ground of this reasoning is, that if it was wrong at the beginning, it is wrong now, and its acceptance by past ages cannot make it otherwise. Upon the same logic there can be no bad religion, nor can any part of a religion be bad, as such is simply not religion, and the parts of it so designated are not in any way related to it. They are excrescences which must and will in time be hewn away, and no one will labor more arduously for such a consummation than this journal.

We cannot agree that religion is the principal duty of this life. According to the conception we have of creation, religion is merely collateral to it—the means by which the happiness of mankind is to be accomplished. As time advances so must religion. It must keep pace with progress, with the developments of truth, and must conform itself to the advanced condition of the age. The religion we shall advocate always is that which casts its influence in favor of advancing every project having for its object the welfare and happiness of the human race. The advancement of science and art, the dissemination

of useful knowledge, the amelioration of the condition of the poor, the protection of the weak against the strong, the seeking for plans for the effectual eradication of social wrongs, the encouragement of useful inventions, the exposure of governmental corruption, to make virtue revered and vice despised, shall be our religion, and shall receive utterance at all times in the pages of *THE NEW ERA*.

Having, then, fully stated what our future course will be, and assuring the public that we are firmly determined to literally and unswervingly pursue that course, we call upon our Christian as well as our Jewish brethren to contribute that material and moral aid to our endeavors, without which no enterprise can succeed, however laudable or useful its objects may be, or however well it may be conducted.

THE WORKING CLASS.

BY JAMES EDWARD GRAYBILL.

THE late procession of the different societies of workingmen through the streets of our city may be regarded as the precursor of very grave events. An assemblage of several thousand men, under any circumstances, is calculated to produce an impression; the more serious when those men are known to be enthused with a great idea, the greatest that can influence human action or sway the human passions—self-emancipation. Every one that witnessed the exhibition felt that there was a mighty force at work to carry out an idea by means, good or bad; indeed, as some of their mottoes expressed it, "By Legislation if we can, by Revolution if we must." It was a grand preconcerted "moral strike," with a view by a threatening display to accomplish the reduction of the number of hours constituting a work-day. Although we deeply sympathize with the laborer, and are conscious of the vast evils to which he has been compelled so long to submit, as well as of the urgent necessity of a thorough reformation in the existing conditions and circumstances of his class, yet our interest is cooled when we read a certain conspicuous and oft-repeated motto, which is in truth nothing less than a tocsin of war, not against the assumed enemy, the capitalists, but the helpless workman, the father of a family, who, though chilled by penury, and stung by the vision of his suffering wife and little ones, dares not work an hour longer than these arbitrary reformers see fit to prescribe; for he has heard and read, ay, felt, that conspicuous warning motto, "EIGHT HOURS A DAY, OR REMEMBER!"

We are all sensible of the unfortunate condition of the working class, and would gladly effect a speedy change; but are not willing

that our country's peace and welfare should be sacrificed to accomplish the so much desired result. Indeed, it is questionable whether this revolutionary spirit could itself survive the common ruin which it would inaugurate. Great minds have devoted years to the solution of this most difficult problem, and scheme upon scheme has been devised and tried with more or less success. In England and Germany the distinguished and honored friends of the workman have striven long and faithfully to better his condition. Their efforts have not been directed in revolutionary channels, nor have they hoped to reform in a moment an evil which is the outgrowth of centuries. If their remedies are gradual, the results anticipated are none the less effective, and in grateful acknowledgment of their services the beneficiaries should at least endeavor to exhibit more patience with the slow progress made, and remember that were the work of reform suddenly accomplished, the whole fabric of our social and civil institutions would be destroyed. Time is necessary to work out the change; experiments must be made, some of which will fail; others again, perhaps, only partially succeed; yet the experience so gained will materially aid in the attainment of the desired end. Step by step must the work progress; it is a gigantic structure, and requires deep, wide, and sure foundations; but when completed, it will be the greatest triumph of political science.

It is necessary, however, that the people, whose individual, social, and political existence is so interwoven with the fate of this complex question, should be ripe for the change—that they may not hinder its steady progress by blundering precipitancy, or by discarding valuable theories because they cannot foresee their results. Such action, by delaying the successful issue, can only affect ruinously their own interests. They must assist in the great work, not by a rash and unthinking advocacy of the most absurd and sometimes dangerous measures, simply because they emanate from their oft unprincipled and selfish leaders, but with hearty, intelligent, and practical co-operation. They must awake to a proper sense of their true position, acquaint themselves with their real wants, and seek by their long experience to aid, not fetter, the talent that is now at work to discover efficient remedies for the evil. When they begin to think for themselves, and, throwing off the yoke of political tricksters and overzealous commanders, give their support and encouragement to measures which they are convinced are, or will be, productive of most good to their class, then they may hope for a better future; but as long as the workingman suffers himself to be made the tool of unscrupulous partisans to effect some special change or reform that will be advantageous only to the latter, just so long must he expect his own inter-

ests to be neglected. Men are selfish, and when their individual rights are enforced and wrongs remedied, they care little for others; indeed, the thought very seldom occurs to them that their neighbors have any rights or wrongs. The laborer, then, should guard his own welfare with a jealous eye, should study his own personal interests with unremitting diligence, and with his increasing knowledge he will soon be enabled not only to expose and put down those bad men who are in authority among his co-laborers, but greatly assist the good men who, by long observation and careful study, have familiarized themselves with the various and intricate relations existing between the laborer and capitalist, and can, therefore, render the most efficient service towards harmonizing those discordant elements of society. The reforms in the Church which Luther advocated, were not accomplished until the people had been educated to receive them, and were willing to defend them in every way in their power.

The prominent men of history are to a great extent the creatures of fortunate circumstances. The wave that bore Napoleon to the height of imperial greatness, plunged him into the desolate prison of St. Helena. Had he failed to suppress the mob around the Tuileries, the world would never have been electrified with his brilliant victories nor Europe deluged in the blood of her peoples. The victory of Sadowa made Bismarck the greatest statesman of the century—a defeat would have sent him as suddenly and as irrevocably into oblivion. The successes of both these men were owing mainly to the spirit that pervaded the people and manifested itself in their united and powerful support. The Germans wanted *ein Vereinigtes Deutschland*, and joined with heart and hand in the efforts of their leader to realize their national unity. The French desired to be *La Grande Nation*, and seeing in Napoleon a happy instrument by which their wish could be effected, they gave him that power which enabled him to humble the States of Europe and make France the greatest nation of the globe. Co-operation of the workmen is thus absolutely necessary to a successful reformation; but, as this co-operation may be of a politic or an impolitic nature, it may be proper to speak here of a prevention of impolitic co-operation, and afterwards to advance our ideas of the two kinds or classes as mentioned above, to the latter of which we unhesitatingly assign the Trades Unions.

What is wrong needs prevention or remedying; what is right, protection or enforcement. Every man naturally does what he thinks is right for him to do. If he knows what is best, he is generally unimindful of the opinions of others and acts for himself: has he doubts, or is he ignorant, he becomes at once the victim of cunning associates, and his

every act tends to enrich or better some other than himself. Such being the case (and it is a universal truth, that where men are ignorant they are victimized), the prevention can only be found in Education. That was the wand whose magic touch liberated Europe from an intolerant religious despotism, and brought the authors of the once dreaded Bulls and Inquisitions suppliant at the doors of an intelligent, enlightened, and independent laity. As the rugged and abrupt outlines of a wild prospect are tempered into a soft and graceful landscape by the gentle influence of the moon, so education relieves the rough asperities of class distinction, and blends in one grand masterpiece the various elements that form society. Educate the workman, make him competent to think and act for himself, and there will be no reason for fearing that he will be found an abettor of those unpractical, fanatic schemes, such as were attempted to be enforced by the Communists of Paris, and resulted in the destruction of that magnificent city.

Impolitic co-operation, the necessary consequence of ignorance, being a serious obstacle in the way of a successful issue, and education being a certain—in fact the only remedy, the next question that arises is, How shall the remedy be applied? The old proverb that "new wine cannot be put into old bottles," is alike applicable to thoughts; new thoughts require new minds, and we would begin our work of reform with the children of the laborers, and firstly, by legislative enactment, would make it a penal offence for children under fourteen years of age to be forced by their parents or guardians into the workshop, or in any way be made to work longer than one-half of a work-day. Secondly, we would have compulsory attendance at a public school on the part of these children, particularly between the ages of six and fourteen, for the remaining half of the day. (For the proper enforcement of this law a registry of births would be necessary.) Thirdly, we would establish night schools for the benefit of the day laborer, with inducements for attending, such as certificates of proficiency, recommendations for employment, rewards for merit, etc. We would inaugurate in our higher night schools (for our plan would be to have primary and secondary night schools) a system of lectures on scientific and practical subjects, especially applicable to the laborer. Fourthly, free reading-rooms, supplied particularly with such books, magazines, and newspapers as have special bearing upon the interests of the laborer. These rooms should be accessible from early morning until late at night; by noting when the attendance is greatest, the hours of opening and closing could be easily regulated. In the schools and reading-rooms all sectarian feeling should be kept out by the non-introduction of such precepts or literature as appertain to any creed—

in other words, religion should be taught by the parent at home, not by the Government in the schools.

Our first measure, which would prohibit parents or guardians from forcing children under the age of fourteen years to work in any way more than one-half of a work-day, may meet with disapproval on the part of many honest laborers who, in their present condition, could hardly bear the loss of such assistance. For such—as they have, by natural and civil law, a prior claim to the services of their children over any and all others—the Government should grant a small remuneration, not, as a matter of course, equivalent to the value of the services which the child renders or may render the parent, but sufficient to prevent the parent from suffering want on account of the loss of his child's services.

In regard to the second measure, the laborer may object to the distinction being made between his own children and those of other classes of society, which compels him to send his child to school when he is in sore need of its help, and does not require the same of other citizens who are in better circumstances, and could comply with such requirement with no disadvantage to themselves. This objection may be met by our plan of government remuneration for their occasioned loss of work or help, and secondly by the fact that all parents who are able to educate their children, do so without any legal compulsion, and that it is only the poor man, who, requiring the aid of his child to earn a support for his family—to meet his necessary expenses for food, clothing, and rent—does not give his child the benefit of instruction in the elementary branches of a common English education. How many cannot even write, or spell their own names! It may be objected to by others on the score of class legislation; but it must not be forgotten that it is a class we wish to benefit. Again, that it would be a bad precedent, and lead to greater evils in the end than it is intended now to remedy: moreover, that the government has no right to tax one man to put the money into another's pocket. To these objections we can only reply, that the greatest curse that can befall a country is an ignorant population—a bigoted and superstitious peasantry or working class: the greatest boast of a nation is its enlightened, intelligent, and independent standing. Then, to avoid the dangers that follow in the footsteps of ignorance, and secure the blessings that learning always bestows, is it not worth the assumed risk taken in establishing a precedent of doubtful expediency? Is it not worth the trifling sums that must be contributed, in order that the poor, needy workman may be enabled to give his child an education—that most valuable legacy in the power of man to confer, and which never fails to command the highest interest, or yield the richest income?

In regard to our third and fourth measures, we cannot conceive of any objection that could be raised. We have examples in this city of their usefulness and success.

The foundation of the great work being laid, the *educated workman* requires of the State still additional reforms, and, in the first place, sanitary reforms; that the dwelling-houses intended for his use be built with an eye more to his comfort than the gain of avaricious landlords; that the renting of cellars for human occupation be prohibited, and every violation of the law punished by fine and imprisonment; that more particular attention be paid to the cleanliness of such houses as are occupied by several families, commonly called "tenement-houses;" that they be inspected, at least, once a week by the police, in order that this provision may be rigidly enforced: likewise, more care taken in the cleaning of those streets, alleys, and ways which pass through the working-districts, as here generally originate the malarious infectious disorders that annually destroy so many inhabitants of our great cities. It is well known that there are houses let for dwellings in some parts of New York which are totally unfit for human habitation; these are close, and insufficiently supplied with light, air, water, and many other necessities of health, to say nothing of comfort; then the entrance-ways, floors, and yards are not infrequently very offensive on account of the filth that is suffered to accumulate and remain some time without being removed, and the streets before the doors are a disgrace to a civilized, enlightened community, reflecting anything but credit upon the Health Department and Police Administration of our city. The gutters look as if they were never cleaned, and the streets are filled with the most disgusting odors. Nothing could be easier than to let water into these gutters, every day if necessary, and wash off the nuisance into the sewers. These are the places that need attention more than the splendid avenues of fashion and wealth.

In the next place, the Sunday laws should be repealed. They are an infringement upon the civil liberties of the citizen workman; they are inconsistent with our republican principles—are the result of sectarian legislation, and give precedence to Christianity over other religions; in fact, it makes Christianity a State religion. They are peculiarly unjust toward the workingman, who, after laboring six days, is virtually required to spend his seventh in "holy meditation"—at least, is forbidden the recreation his over-worked frame requires. Under the most tyrannical governments of Europe, where there is a State Church, there are no restrictions placed upon the free enjoyment of this holiday. In England and the United States only has this day such a funereal aspect, as if the nation had gone into mourning, and every

one was required to assume a solemn mien suitable to the occasion. What can be more natural than the German's mode of spending the Sabbath: at early morn he offers up his thanks to his God for the blessings he has received; at noon he wanders out into the fields or woods with his family to enjoy the fresh air, and in the evening he seeks amusement in the concert, theatre, or opera. We have no right to assume that the English and American mode of keeping the Sabbath is the only proper one, when we see it kept in a different manner by the peoples of the Continent. It is a holiday in Germany, France, Italy, Spain, Russia, everywhere but in England and America.

Lastly, from the State we have to demand a reduction of the number of hours constituting a work-day from ten to eight. Of course the wages for work will be regulated by demand and supply, and every laborer shall have the right to contract for more than eight hours if he sees fit; and any man, or set of men, who shall individually, or as an organization, attempt, by fraud or force, threat or bribe, to hinder a workman from contracting to work where, or for as many hours as he will, shall be liable to a heavy fine and imprisonment. Such mottoes as "Eight hours a day, or *Remember!*" and "By Legislation if we can, by *Revolution if we must!*" should subject every member of such society or organization marshalled under them to imprisonment and fine. It is a threat directed at the State authorities, an open avowal of their intention of resorting to revolution if they fail in the Legislature; and any public demonstration manifesting such a spirit, should be suppressed by the State as inciting to riot. Peaceful, unsuspecting citizens look on at the pageant, and smile at these words as idle bravado; but they are pregnant with meaning, for they come from an injured people; they are the mutterings of a coming storm, and should not be unheeded. It is the wrongs they suffer that makes these men such bold and dangerous advocates of reform—wronges which must be remedied before we can expect them to lay aside their schemings, or cease to magnify the injustice done them. By reducing the hours from ten to eight, the laborer will be free to choose for himself whether he will work longer for extra pay, or devote his time to other pursuits, such as acquainting himself with the political questions of the day, or acquiring new thoughts from reading and study—improving his knowledge of figures, his reading and writing. We by no means recommend a change that would result in "eight hours' work and ten hours' pay," for that would do the employers great injustice, but simply to fix the legal contract work-day at eight hours, with the privilege of the laborer working longer if he choose.

With this assistance from the State the laborer must now begin to

rely upon himself. He has been educated, his health has been taken care of, he is allowed to enjoy his weekly holiday, and is given time to improve himself as he may see fit: he can ask no more. His education has taught him the folly of hating, and the benefit of co-operating with the capitalist; above all, the necessity for mutual benevolent co-operation, which we regard as politic co-operation. In another article we will endeavor to show the great benefits arising from such unions, as also the evils that will inevitably result from those workingmen's organizations which, under the guidance of aspiring politicians, have been converted into an international brotherhood, and whose object is not to alleviate the sufferings of their class, but to grasp the sceptre of empire, and revolutionize the science of government.

REFORM.

BY A. GILKESON.

REFORM is the great hobby of the hour. We hear cries for political reform, labor reform, and social reform. The people, seeing the evils of bad government, of the war between capital and labor, and of corrupt morals, but blinded by ignorance and prejudice as to their true causes, demand prohibition. All of their schemes and plans are based upon this one idea of prohibition. They put ambitious and dishonest men into power, and then ask that they be prohibited from using their offices for the purposes of self-aggrandizement and plunder. They have a greater supply of labor than is demanded by capitalists, and they call for legislative action to diminish that supply. They behold with terror and alarm the frightful evils that are undermining our social structure, and they cry out in their righteous indignation, "Let the severest punishments be meted out to those who supply the wants of the corrupt and immoral." Prohibitory laws are the only means that they can see, by which these evils can be prevented and reform wrought out.

But the only effective way to prevent or get rid of an evil is to remove its cause. Combating the effect while the cause remains is like sailing against the wind: you not only make no headway, but lose ground. In working out reform we must dig down to the root of the evil, and there apply the remedy.

What is the cause of misgovernment? Certainly not the want of prohibitory laws. Those who are the cause of misgovernment are not the proper persons to correct those governmental wrongs until they have first corrected themselves. A government which emanates from the

people cannot be a good one, unless the people are intelligent, honest, and industrious. To have an intelligent, honest, and industrious people, they must be taught, when young, the first principles of intelligence, honesty, and industry. A constituency properly educated as to their individual wants and happiness will not be apt to choose representatives who do not belong to their class. Let the people once get that knowledge which will enable them to secure the happiness and well-being that each individual desires in life, and they will not be long in correcting all the abuses of misgovernment. When they learn that that which is good for each is good for all—that each is concerned in the other's welfare—then, and then only, will we have good government.

The want of just such an education as has been referred to is also the cause of the dissatisfaction among the laboring classes, and of all the social evils. The people feel the effect of these disturbing and demoralizing influences, but are ignorant of the fact that the very cause of them all exists in their own ignorance and perverted natural powers. They do not know that human society acts in accordance with a perfect system of law, even as the heavenly bodies move according to the laws of astronomy. They have to learn that Nature makes or has her own laws, and that mankind is only a part of Nature; that whenever man assumes to lay down laws for Nature, there is certain to arise antagonisms which will result in the overthrow of the very objects that he seeks. Nature leaves us but two alternatives, either to obey her preservative laws, or be forced to submit to her destructive laws. If we choose to partake of nutritious food, life will be supported; if we do not, death will ensue. In both cases Nature's laws act—in the one by preserving life, in the other by destroying it. Thus it is with all the laws controlling human well-being. In order to follow the preservative and avoid the destructive, the people must be taught what these laws are, and how they act. To know these two things is a perfect education—not to know them is ignorance. Those who have a partial knowledge of these things, so far as they are permitted by human laws to use that knowledge, reap the benefits of it; while those who are entirely ignorant of them are continually suffering the consequences of their ignorance. And to this latter class belong most of those who are clamoring for reform; asking frail, weak man, the slave of Nature, to reform her laws—to revoke the irrevocable. What extreme folly!

The laws of Nature which require our most serious attention and closest study are those which immediately affect our manner of living. Our only desire in life is happiness, and in order to secure that happiness we must know the conditions upon which it can be obtained. Herein lies the great problem that all reformers are trying to solve.

But they are unable to do it because they are entirely ignorant of the principles upon which the solution is based. They see the effects in the form of the evils they deprecate, but they are ignorant of the causes. They assign, in many cases, secondary causes, showing very plainly that they do not know the primary. And until they find the primary causes and remove them, they will be scourged by their effects, a thousand volumes of prohibitory laws to the contrary notwithstanding.

The first and most essential things that contribute to our happiness are food, clothing, and shelter. All who expect to obtain these without interfering with the rights of others, must have an honest employment: an employment by and through which every one can exchange his labor or the product of his labor, for the labor or the product of the labor of others. Then, in order to become skilful in his chosen trade or profession, he must be fully acquainted with it in all its ramifications and relations. But with an honest employment and the most accomplished skill, he will not be able to succeed in earning and saving, unless he have full control of his mental faculties. This he cannot have if he indulge in intoxicating drinks. Hence it is seen that every member of society, in order to succeed in his chosen trade or profession, by which he is to secure those things which are essential to his happiness, must be honest, industrious, skilful, and temperate. Those who possess these qualifications very seldom fail to get employment, even during the most chaotic and troublesome times; while those who have them in a small degree, or only a part of them, are out of employment one-half of their time, and even when employed get little more than half-wages. This, every reformer knows who has any knowledge of the condition of the working classes. Then, knowing these simple things, why do they clamor for prohibitory laws? They know that legislators can no more make skilful and temperate workmen than they can control the laws of supply and demand; yet they ask these same bodies to force capitalists to employ unskilled labor, and make the intemperate abstain from strong drink.

Having seen that the desire of every individual is happiness, and that the only means through which this happiness can be obtained are honest labor and economic exchanges, guarded by intelligence and good habits, we propose to show how this good work can be consummated. The only way to do it is by parental training—to take the child before he is blindfolded by prejudice and led astray by the sophisms of false philosophy, and impress upon his unbiassed mind the simple truths of natural laws. But to this the objection is raised that few parents are capable of training their children properly. To this we reply, let those parents who have a sufficient knowledge of human

well-being begin the good work, and the results of their labors will be an example and encouragement for other parents, and those who are to become parents. The young thus educated will, when they become parents, and while reaping the great benefits of their early training, most surely teach their own children the same principles, and in this way the glorious work will spread generation after generation, until ignorance and prejudice will have been rooted out, and the fertile mind left clear to yield the fruits of a perfect education.

Then does it not become the bounden duty of parents, teachers, and philanthropists to lay open to the young those principles, and direct them in that path which will lead them to the attainment of the greatest happiness in life? What is more important? What is grander, nobler? To teach them that human society moves and acts in accordance with certain fixed laws, which cannot be violated without paying the penalty in suffering, is of vaster importance than the acquisition of all the learning of the ancients. Why will our schools and colleges persist in teaching the young intrusted to their care by fond and confiding parents, the dead languages, to the exclusion of the first principles of living? Why should boys be kept conjugating Greek verbs and declining Latin nouns, when they should be learning the simple laws of Nature? Does it contribute more to a young man's happiness and usefulness to be able to give the Greek and Latin names of the different parts of the body than to know their functions, and be competent to explain them in good English? Is the seminary lady more accomplished because she can annoy her good old mother by asking for bread and tea in French than if she knew how to make the same, so that they would be palatable even to a beggar? O you wild enthusiasts, who prate about the beauty and imagery of the ancient tongues, how much more happiness would you bestow upon mankind, were you to spend the energies you so misuse, in inculcating the principles of human well-being! Then let our youth be taught the first principles of knowledge, honesty, and good habits. Stop cramming their heads with dogmas and creeds; remove all prejudices—the cause of all our woes—and give them freedom of thought and purity of mind. Make each understand that he is an individual in society, and has an individual duty to perform, and that his every action will have its influence for good or evil upon that society of which he is an integral part.

THE DOVE IN THE ARK.

THE lion, tired of his long confinement in the ark, became impatient of restraint, and longed to get back to his old mode of life, and to revert to his accustomed diet.

"Brother tiger!" said he, "I can't put up with this sort of thing much longer. Don't you think that you and I could manage to fall upon Noah and get him comfortably out of the way? Because, you know, if we did, we might get hold of some of those lambs and kids and other creatures which Noah calls clean animals, and which, to say the truth, are very clean eating, and much more palatable than that nasty spoon-meat which he gives us."

"I don't mind," replied the tiger, who hated the lion like poison, but still did not object to a partnership in which he could take his share of mischief. "I think we might manage it, but we must watch for an opportunity."

But the dove overheard what the wicked brutes said, and whispered to Noah to beware. And so he escaped from harm.

The dove, however, had plenty of work to do in trying to keep peace among the birds. Her greatest trouble was with the raven, who went about all day croaking terribly, because he could not get out.

"Why don't old Noah let us out?" croaked he. "When so many animals have been drowned, there must be plenty of carrion for us birds, and we might eat to our hearts' content of such delicacies as we seldom tasted before."

"Nay," said the dove, "Noah is doubtless right. Was not the world destroyed by the flood because it ran riot in unbridled lusts and uncontrolled appetites? And would you, lucky raven, saved from death while thousands of your race perished, go forth again to pursue a like course, and so bring destruction upon yourself, and perhaps upon all of us."

"We don't want any of your preaching," replied the raven. "You have no courage—not even the courage necessary for the enjoyment of life."

"I have, indeed," was the dove's reply. "It wants the greatest courage to tell folks when they are wrong. I, like you, love freedom; but I love to enjoy things lawful, and I love peace above all things; and I love that dear old Noah above all beings, because he takes such care of us all, and does not permit the weak to be oppressed by the

strong. Here we are in the ark, and we must make the best of our position. We might be very happy here, if we only made up our minds to enjoy what we have, and to be at peace with one another."

"Well," replied the raven, "you may stop in the ark as long as you please; I mean to get out as soon as I can."

The opportunity was close at hand; for Noah opened the window of the ark, and put forth the croaking raven. And it hovered to and fro, feasting upon the putrid carrion without restraint, till it loathed its plentiful food. And gladly would it have returned to the ark; but the window was closed to the bird who knew not how to restrain its appetites. And so the raven became ever after the bird of ill-omen, shunned by all.

But when Noah gave the dove a like opportunity of escape from the durance of the ark, she, seeing no place whereon to plant her foot—for there was as yet no place in warring Nature for the peaceful dove—came back again to her floating home. And when again he let her forth, and the troubled waters had abated, she came back to Noah with the olive-leaf of peace and reconciliation.

And so the dove became the favorite of men, beloved as the symbol of modesty and peace.

Reader! listen to the dove which God sends us—listen to religion. It brings us the olive-leaf of peace, and teaches us self-control. It bids us bridle our selfish desires and curb our appetites, so saving us from a flood of sin and destruction.

RABBINICAL APHORISMS.

How may a man attain greatness? By fidelity, truth, and lofty thoughts.

What is piety? To avoid in secret that for which we should blush in public.

Beware of those who measure their love by their interest, for the one expires when the other is attained.

Judge a man by his deeds, not by his words.

Pride leads to the destruction of man.

When the righteous die, they live, for their example lives.

The righteous are even greater in death than in life.

The loss of a pious man is a loss to his whole generation.

He who sows discord will reap regret.

Discretion is the friend of man, folly his adversary.

The fleet rider is not secure from stumbling.

THE SERMON ON THE MOUNT.

REVIEWED IN AN ESSAY ON THE TALMUD AND THE GOSPELS.

By REV. DR. ZIPSER, Chief Rabbi of Alba, in Hungary.

This able essay was written in reply to certain calumnies uttered by Mr. Newdegate, in the British House of Commons, when he opposed the admission of Jews into Parliament. It is intended to show that every sentence of the Sermon on the Mount, which may be regarded as the compendium of Christian doctrine, can be traced either to the Old Testament or to the ancient Jewish traditions embodied in the Talmud, and with which Jesus was well acquainted at the time of his preaching. The Essay appeared originally in the *London Jewish Chronicle*, and we reproduce it because of its merit, and in the belief that it will be read with much interest.—ED. NEW ERA.

MATTHEW, CHAPTER V.

VERSE 3 of the 5th chapter runs thus: "*Blessed are the poor in spirit.*" We cannot exactly comprehend the real meaning of this sentence, in order to quote a corresponding one in the Talmud. The original has it thus:—Πτωχοὶ τῷ Πνεύματι—and the vulgate "*pauperes spiritu,*"—the Syriac translation מַסְכֵּנָא בְּרִיחַ. We, however, take the phrase "poor in spirit," to refer to those who know the frailty and vanity of the human mind, who are free from all presumption, haughtiness, and pride, and who resign themselves in everything to the will of a higher power, and which is expressed in Hebrew by שָׂמַל רִיחַ or רַבָּא רִיחַ "contrite, or humble, in spirit." But such a state of mind is commended in the Talmud as pleasing to the Almighty. "Be exceedingly humble of spirit"—(Ethics 5). "Be humble spirited before all men"—(Ibid.). The Talmud compares, moreover, the law of God to water; as the water seeketh its bed in a low country, and there pursues its course, thus the law can only be preserved by those who are of a humble spirit. In another simile, the law of God is compared to wine: like as wine is best preserved in earthen vessels, and spoils when put into vessels of gold, thus the law abides with the humble and lowly, and shuns the haughty and the proud (Taanith 7). The Talmud teaches in another place: "Men should endeavor to act in concert and after the will of their Creator. When God gave the law, he disregarded the high hills and mountains, and chose the lowly Mount Sinai; and when He first appeared unto Moses, He revealed Himself to him out of the lowly thorn-bush, and disdained the stately and lofty trees." "Rabbi Joshua

said: 'Behold, how acceptable before the Lord are the humble in spirit: while the temple stood, meat-offerings and burnt sacrifices were offered in expiation for the sins committed; but an humble spirit, such a one as immolates the desires of the flesh and the inclination of the heart on the altar of his duty to his God, is accepted in place of sacrifices, for the Psalmist says (Psalm li. 17): 'The sacrifices of God are a broken spirit'"—(Sotah 5). "This is the way of the wise, to be humble and of a contrite spirit. Be like the bed of the ocean, which retains its water; like the earthen vessel, which preserves the wine; like the threshold, over which every one steps; and like the peg on the wall, which everybody hangs his cloak on"—(Masechet Derech Eretz Sotah).

Verse 4.—*"Blessed are they that mourn, for they shall be comforted."*

More beautifully is this sentence expressed by the Royal David—"They that sow in tears, shall reap in joy"—(Psalm cxxvi. 5). In the Talmud (Aboth R. Nathan, ch. 28) we read the following passage:—"Rabbi Juda Hanasi says, 'He who pursues the pleasures of this world, abandons the joy of the world to come; but he who resigns earthly enjoyments, shall partake of everlasting bliss in future life.' Among the forty-eight qualifications necessary for the student of the holy law, and for the acquiring a proficiency in the same, is the spontaneous resignation to sufferings and chastisement"—(Ethics 6). Another sentence of the Talmud teaches us: "In proportion to our sufferings in this world will our reward be in the world to come"—(Ibid. 5).

Verse 5.—*"Blessed are the meek, for they shall inherit the earth."*

This is a passage in the Psalms: "The meek shall inherit the earth"—(Psalms xxxvii. 11). Who can be called a disciple of the patriarch Abraham, and who a disciple of the wicked Balaam? "A benevolent eye, humility of spirit, and a humble mind characterize the disciples of Abraham; but the disciples of the wicked Balaam possess an evil eye, a haughty spirit, and an insatiable mind. The first shall enjoy the fruit of their labor in this world, and inherit likewise everlasting bliss; but the latter shall be doomed to Gehinnom, and go down into the pit of destruction"—(Ethics 5). Four reasons, says the Talmud, can be assigned for the declining position of the rich proprietor,—the fourth and principal reason is, for being haughty and domineering; but the meek shall continue in possession of their estates, for it is said, "The meek shall possess the land."

Verse 6.—*"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."*

"Those who aspire after what is holy and pure," teaches the Talmud, "shall have assistance from above."

Verse 7.—"*Blessed are the merciful, for they shall obtain mercy.*"

We read in Psalms xix. 17, "He that hath pity upon the poor, lendeth unto the Lord." Rabbi Chaya enjoined his wife to meet the poor who came to solicit alms, on the way, and hand them over to them, that the Lord might anticipate the desires of her children and fulfil them, for it is written, "and the Lord shall bless thee for it"—(Deuteronomy xv. 10). Rabbi Gamliel said: "It is written in the Bible (Deuteronomy xiii. 17), 'The Lord shall give mercy, and shall have mercy upon thee.' He who is merciful towards his fellow-creatures, shall receive mercy from heaven above; but he who is unmerciful towards his fellow-creatures, shall find no mercy in heaven"—(Shabbat 151). "Let thy door be wide open, that the poor may become like the inmates of thy house"—(Ethics 1). He who helpeth the poor in his troubles, of him says the prophet (Isaiah lviii. 9): "Thou shalt call, and the Lord shall answer"—(Mas. Derech Erets, ch. 2).

Verse 8.—"*Blessed are the pure in heart, for they shall see God.*"

"The Psalmist says: 'Truly, God is good to Israel'—(Psalm lxxiii. 1). Remember, not to each and every one, but only to those pure in heart"—(Jalkut to Psalms). "Preserve thy spirit immaculate, that thou mayest return it to Him who gave it, in its purity, as He has given it"—(Shabbat 152). "Be diligent in practising purity, for then the Lord, in His purity, will deal with thee accordingly, for it is said: 'With the pure, Thou wilt show Thyself pure' (Nedarim 32). "Rabbi Eleazar said, 'A good heart is the best quality a man can possess; and there is none so bad as an evil heart'"—(Ethics 2).

Verse 9.—"*Blessed are the peace-makers, for they shall be called the children of God.*"

We read in Ethics 1, "Hillel said: 'Be of the disciples of Aaron; love peace, and pursue peace; love mankind, and bring them near unto the law.' Rabbi Simeon ben Gamliel said: 'The moral condition of the world depends on three things, viz., truth, justice, and peace'"—(Ibid.). Among the various laws the observance of which insures prosperity on earth and a full reward in heaven, promoting peace among men is reckoned—(Peah 1). Practising peace and promoting it, is recommended by the Talmud as one among the most important laws. A full collection of all the Talmudical sentences bearing on this subject, see in Jalkut to Parashath Nasoh, § 711.

Verse 10.—"*Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*"

Verse 11.—"*Blessed are ye when men shall revile you and perse-*

cute you, and shall say all manner of evil against you falsely, for my sake."

The Talmud teaches: "Those who are afflicted, and do not afflict in return; those who are reviled, and do not revile in return; who suffer everything for the love of God, and bear their burden with a glad-some heart, will be rewarded according to the promise: 'Those who love the Lord shall be *invincible* as the rising sun in his might'" (Judges v. 32). Vide Shabbat 8; Gittin 36; Yoma 23.

Verse 13.—"*Ye are the salt of the earth.*"

The divine law is like the salt; for as the world cannot exist without salt, so it cannot exist without the divine law (Mas. Sopherim, ch. 15).

Verse 16.—"*Let your light so shine before men.*"

The men of the great Synod taught:—"Train up many disciples, *i. e.*, instruct mankind"—(Ethics 1). The Talmud, in another place, has the following:—"Whoso undertaketh to instruct mankind, without the necessary qualifications, of him it is said, many are the victims he has slain; but he who, though fully qualified, abstains from promoting knowledge and instructing mankind, of him it is likewise said, many are also his victims"—(Prov. vii. 19, 26). "He who, by his precepts, leads mankind to virtue, will himself abstain from sin and increase in virtue; yea, the virtue of the public will be attributed to him, as we find it recorded of Moses"—(Ethics 5).

Verse 22.—"*But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of hell fire.*"

The injunctions of the Talmud on this head are as follow: "Rabbi Simeon says, Whosoever lifts up his hand against his neighbor, although he do not strike him, is called an offender and sinner"—(Sanh. 58). "He who calls his fellow-man slave, bastard, or villain, endangers his own life"—(Kidushin 28). "He who publicly exposes his neighbor to shame, has no share in the future world"—(B. Mezhiah 58, and Ethics 3).

Verse 24.—"*Leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*"

The Talmud teaches, "Sins committed against God, true repentance on the day of atonement can procure remittance for; but sins committed against our fellow-creatures, neither repentance nor the day of atonement can purge away, if amends have not been previously made, and the injured brother appeased"—(Yoma 85). "Whoso re-

stores what he has stolen before he offers his trespass-offering, is absolved from his guilt; but a trespass-offering, without restoration, does not clear from sin"—(B. Kama 106).

Verse 35.—"*Agree with thine adversary quickly.*"

"If thou hast done harm to any one," teaches the Talmud, "be it ever so little, consider it as much; if thou hast done him a favor, be it ever so great, consider it as little. Has thy neighbor shown thee kindness, do not undervalue it; and has he caused thee an injury, do not overrate it" (Abot R. Nathan, ch. 41). "Have others calumniated thee, be it ever so much, deem it lightly; hast thou calumniated others, if ever so slightly, consider it much"—(Mas. Derech Erets Sotah).

Verse 28.—"*But I say unto you, That whosoever looketh on a woman to lust after her, has committed adultery with her already in his heart.*"

Similar to this are the following sentences: "We must not follow a married woman on her way; but whoso follows a married woman when she crosses a river, endangers his future happiness. He who tendereth money to a woman, in order to satisfy his lustful desires with her, will not escape the doom of Gehinnom" (Berachot 61). "Whoso looketh upon the wife of another with a lustful eye is considered as if he had committed adultery" (Mas. Kalah).

Verse 32.—"*But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.*"

There was a controversy at issue between the school of Shamai and the school of Hillel: the first maintained that a divorce can only take place when an actual breach of matrimonial faith, proved by witnesses, has been committed; but the latter considered moral faithlessness a sufficient cause to sanction a divorce. "He who divorces his first wife," teaches the Talmud, "even the altar of the Lord sheddeth tears on such doings. And to him who marries a woman that has been divorced, can the passage be applied, 'And the second husband dies;' and he is worthy of death, for he admits the evil into his house which the first husband has put away"—(Gittin 90).

Verse 34.—"*But I say unto you, Swear not at all.*"

A Talmudical sentence is pronounced in Toor, Orach Chayim, Sec. 156, that even a true oath must be avoided as sinful.

Verse 37.—"*But let your communication be, Yea, yea; Nay, nay.*"

The sanctity and inviolability of the oath is emphatically and repeatedly enjoined by the Talmud, and we adduce the following in-

stance from Shebuth 39: "The whole universe shook and trembled when God pronounced on Sinai, 'Thou shalt not take the name of the Lord thy God in vain.' The punishment of other sins remains sometimes suspended; but on perjury the punishment follows immediately, for "*the Lord will not let him go unpunished who taketh His name in vain.*" All other offences are visited on him alone who has committed them; but he who forswears himself, loadeth guilt and punishment upon his own head and the heads of those who belong to him; yea, the punishment of his crime is so terrible, that it destroys all that withstood the elementary ravages of fire and water." "Ferocious animals overrun the world on account of false-swearing" (Ethics 5). Rabbi Joshua said, "Let thy 'Yea' be just, and thy 'Nay' be likewise just." With regard to the introductory prayer of "Kol Nidré,"* read on the eve of the Day of Atonement, and which is erroneously taken hold of and malignantly perverted into an attack upon the Jews by the revilers of Judaism, and represented as an absolution from all oaths taken in the past year, I have proved† that this prayer bears only on self-imposed vows and personal abnegations, but in *nowise* absolves from an oath taken in a court of justice.

He who is faithless in performing what he has promised, is compared to an idolater (Mas. Kalah).

Verse 38.—"*Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.*"

This Biblical passage the Talmud explains in a milder and more congenial manner, and more in accordance with the character of the divine law-giver. "Eye for eye;" this phrase cannot be taken in its literal sense, for then it would not meet the exigencies of every case; besides, its execution in every case would not be even-handed justice. Suppose a blind man, or a man blind of one eye, has knocked out the eye of another; in the first case, the law as it stands, in its literal meaning, could not be carried out at all; and, in the second, its application would inflict a punishment that would deprive the offender of his sight altogether. It can, therefore, only amerce a fine, to be awarded to the injured party as a compensation. Hezekiah said, "It is said, 'Eye for eye,' but not 'eye and life for eye;' and it could come to pass, that by depriving the offender of his eye, thou couldst endanger his life"—(B. K. 84). To take this sentence in its literal sense, would be to engraft the adage, "*The letter of the law*

* This prayer is not said by Reform congregations.—ED. NEW ERA.

† Vide my work, "Rabbinical Desideratum," Vienna, 1845, p. 81.

kills," upon the Bible. Only the Sadducees, who did not recognize the tradition, explained this law literally.*

Verse 39.—"*Whosoever shall smite thee on thy right cheek, turn to him the other also.*"

This is Scriptural phraseology. "I gave my back to the smiters, and my cheeks to them that plucked off the hair" (Isaiah i. 6). "He giveth his cheek to him that smiteth him; he is filled full with reproach" (Lamentations iii. 30).

Verse 42.—"*Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*"

"There are ten things," says the Talmud, "the one stronger than the other. Strong is the rock, but iron cleaves it asunder; strong is the iron, but fire melts it; strong is the fire, but water quenches it; strong is the water, but the clouds support it; strong are the clouds, but the wind dispels them; strong is the wind, but the human body masters it; strong is the body, but grief bends it; strong is grief, but wine conquers it; strong is the wine, but sleep overpowers it: the strongest of them all, however, is death; but stronger than the strongest of them is alms-giving, for it is said, 'Alms deliver from death'" (Baba Bathra 10). "Three friends man has in his life: wealth is the first, family is the name of the second, and his good actions are the third friend. When the hour of death approaches, man calls in all his friends to deliver him from all-conquering death. He calls upon his wealth to ransom him, but he receives the answer, 'Wealth avails nothing in the day of wrath' (Prov. x. 2). He then appeals to his family; they promise to accompany him to the grave, but not beyond it, 'for none of them can by any means redeem his brother' (Psalms xlix.). At last he turns to his good actions, that they may give him a safe conduct; they readily respond, 'Even before thou hast asked us, we have preceded thee, and have smoothed thy way;' as it is said 'Thy righteousness shall go before thee' (Isaiah lviii. 8): and in another place, 'Righteousness delivers from death'" (Medrash Yalkut to Psalms lxxxv. § 834).

Verse 43.—"*Ye have heard that it has been said, Thou shalt love thy neighbor and hate thine enemy.*"

"IT HAS BEEN SAID"! Where? Where, indeed, is this precept to be found? The second part of this verse, even after the lapse of eighteen centuries, still remains unproved. The Holy Bible does not contain anywhere an injunction to hate our enemies; and from the Talmud we

*The "pound of flesh" of the "Merchant of Venice" would side well with a law of this kind.

shall adduce several sentences where hatred against mankind, *without distinction*, is described as hateful to God and derogatory to morality. "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord should see it, and it be evil in His sight, and turn His wrath from him *upon thee*" (Ethics 5). *Has it here been said, "Hate thine enemy"?*

"Who can deservedly be called a conqueror? He who conquers his rancorous passions, and endeavors to turn his enemy into a friend"—(Aboth R. Nathan, ch. 23). *Are we here commanded to hate our enemies?*

"Rabbi Joshua said, 'An evil eye, evil passions, and hatred against mankind,* drive men out of the world.' What is called misanthropy? Thou shalt not say, 'I will love the wise, but the unwise I will hate;' but thou shalt love all mankind alike"—(Ibid. 16). "God would not destroy the generation who presumed to build the tower of Babel, because they practised charity towards each other; he dispersed them over the face of the whole earth; but the inhabitants of Sodom and Gomorrah were utterly destroyed, because of their enmity and hatred among themselves"—(Ibid. 12). "'*Thou shalt love thy neighbor*;' even if he be a criminal, and has forfeited his life; practise charity towards him in the last moments, when he suffers the extreme penalty of the law, and let his death be instantaneous, and the least revolting to humanity"—(Pesachim 75; Chetuboth 37; Sotah 8; B. Kamah 51; Sanh. 45, 52, 84).

When a certain heathen expressed his desire to Hillel to embrace Judaism, but under the condition that he should teach him the whole law while he stood upon one leg, Hillel taught him, "What thou wouldst not like to be done to you, do not to others; this is the fundamental law" (Shabbat 31). Rabbi Akiba said: "Love thy neighbor as thyself; this is a fundamental law in the Bible" (Talm. Jer. Nedarim 10).

"Let the honor of thy fellow-man be as dear to thee as thine own; be as careful with his property as with thine own. He who practises the law with sincerity, loves God and loves mankind; he rejoiceth the Creator, and rejoiceth His creatures. True charity and love for mankind must, in order to brave every vicissitude of life, be free from all worldly considerations, like the love Jonathan bore David" (Ethics 2, 5, 6).

We have, moreover, to meet and refute a misconceived and erro-

* *Sinhat Haberioth*. The wording of this sentence leaves no room for any stickler for quibbling.—TRANSLATOR.

neous idea. We have been charged with possessing a national God, and arrogating to ourselves the Creator exclusively as our God, and ourselves as His exclusive creatures. This is flatly contradicted by the Talmud in the following sentence: "Rabbi Joshua said, When any one hears blasphemy, whether by a Jew or a non-Jew, he is obliged to rend his garment; for it is said, 'The Eternal is the God of all flesh' (Jeremiah xxxii. 27), and also the God of the heathen" (Talm. Jer., Moed Katan, ch. 3).

Verse 44.—"*But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you.*"

A scriptural passage runs as follows: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. For thou heapest coals of fire upon his head, and the Lord shall reward thee" (Prov. xxv. 21). "If any one striketh or woundeth thee, pray for grace and compassion for the aggressor, even if he should not ask it of thee. Thus did Abraham, who prayed for Abimelech (Gen. xx. 17); and thus God restored unto Job all his lost possessions, because he prayed for his assailants (Job xlii. 10). Rabbi Juda said, It is written, 'The Lord will give thee mercy, and have mercy upon thee;' let this be thy guide in life: if thou dealest mercifully with thy fellow-creatures, the All-merciful will have mercy on thee" (B. Kama 9, Tosephta).

Verse 45.—"*That ye may be the children of your Father that is in heaven; for He maketh the sun to rise on the evil and on the good.*"

The Talmud teaches us not to curse our enemies, for it is said, "God is merciful to all His creatures" (Psalms cxlv. 9); and in another place it is written, "It does not be seem the righteous to invoke punishment" (Berach. 7). "Once when Rabbi Meyer gave vent to his anger against a malicious neighbor who had continually provoked him, his wife gently rebuked him and said, 'It is not written in Scripture, let the *sinner*s, but *sin*, vanish from the earth, and then there will be no more sinners. Pray not for the downfall of the sinner, but for his reclamation, that he may become penitent and repenting.' And Rabbi Meyer followed the virtuous admonition of his wife" (Berachoth 10).

Verse 48.—"*Be ye therefore perfect, as your Father which is in heaven is perfect.*"

This is a passage in the Bible (Leviticus xi. 44; xix. 2). The Talmud has the following: "'Ye shall walk after the Lord your God' (Deut. xiii. 4). How can man walk after the Lord, of whom it is written, 'He is a consuming fire'? But walk after and imitate Him

in His goodness. Be towards thy fellow-creatures as He is towards the whole creation. God clotheth the naked, endeavor to do likewise; He healeth the sick, be a nursing-brother to the children of thy Father; He comforteth those who are afflicted, *go and do likewise*" (Sotah 14).

(To be continued.)

B A B E T T E.

BY PHILIP BART.

CHAPTER X.

It was a very dilapidated village, far out of the way of tourists. Save the remnant of an amphitheatre built in the later portion of the Roman era, sometimes visited by determined travellers of an archæological turn of mind, it had scarcely any other attraction. Hardly to be designated by the term village, it was composed of a few straggling streets, running together in inexplicable confusion, with scarcely a shop, and only a single inn. It showed its miserable condition as a halting-place between the East and the West, by a strange mixture of inhabitants and customs. Everything was of a mongrel character. Christianity, Judaism, and Mahometanism were commingled. At one corner stood a miserable mosque, an occasional worshipper praying there to Allah, whilst scarce a stone's throw from it was a Catholic chapel, founded and sustained by pious ladies at Vienna, and on the other side of the village was a low insignificant building, the synagogue. Two centuries ago the place had belonged to Hungary—fifty years afterwards it owed allegiance to the Sultan; since that period, with occasional shiftings of ownership, it had at last settled under Moslem rule.

The poor Jews during all this time had been the true sufferers. Did Christianity prevail in the Red Country, the synagogue was rifled, its worshippers murdered or expelled; had the followers of Allah the supremacy, be it said to their credit, save mulcting the poor Israelites for heavy sums, and throwing insults on their heads, they were allowed to remain on sufferance. Fortunately, some little of the civilization of the present period had exerted its sway, and the poor old synagogue still stood there, older to-day by two centuries than either chapel or mosque. How long that colony of Jews had lived there, had reared their families in poverty, no one could tell. That Jews had been there in the tenth and eleventh centuries was certain, for here the Crusaders

had first tried their swords, experimentally perhaps, testing the temper of their blades only, before fleshing them in the Moslem hordes before Ascalon. Certain it is that at that early period this miserable village had then been a town of wealth and power, but from that time had sunk so utterly into insignificance, that even its prior history had been most forgotten. Still, with dogged pertinacity clinging to their wretched homes, this remnant of the holy race remained, earning a scanty living, and as ignorant of the passing events as if buried in the midst of Africa. An hour's ride almost would bring you to European civilization, and this short distance had been taken advantage of, in order to drive a trade of a precarious character. Smuggling was a favorite branch of business. Turkey wanted powder, arms, and fine stuffs; Hungary, Oriental drugs and perfumes; so a brisk interchange of goods took place, notwithstanding a rather strict surveillance of frontier. Many of the Jews were engaged in this trade, some directly undertaking the carrying of goods themselves, but mostly acting as receivers and distributors. Occasionally terrible remonstrances would come from the European side, excise men half-civil half-military would watch the lines, and an offender or so would be summarily punished—often brutally, and then the old course of things would resume its sway. One special remnant of trade still remained in the village. The neighboring hills furnished agates and sards of remarkable hardness and richness of color, which, when cut and polished, made beads much prized by the women of both countries. This business still flourished and was monopolized by the Jews. Constantinople sent for the worked stones, and studded its cimeter and yataghan hilts with them; whilst strung into rosaries, the product of the Jews' labor helped many ardent devotees to refresh their memories during their orisons. Mostly it was coarse work, crude in character and deficient in art. Inquiring more particularly into the reasons why the Jews, so proficient in the sister science, music, have so rarely excelled in painting and sculpture, we are inclined to give for the cause the fact that their religion prohibiting them, according to Talmudic interpretation, from making anything in the image of God or his angels, has deprived them of those models which so wonderfully excited and inspired Christian art. Save the work produced by a single man in the village, it was all destitute of merit. David, known, however, as the seal-engraver, was proficient in his art. The oriental love of charms and amulets had given him ample scope for proficiency, and many a Bey and Aga sported on his thumb a stone ring in massive gold mountings, the product of David's skill. But now he had grown old and ailing, and had almost ceased working at his trade.

The evening was just setting in, when an old man entered the main street of the village. Looking right and left as if attempting to recognize some old landmarks, he briskly resumed his way. Halting before a low stone building, he paused for a moment, and struck a sharp blow on the heavy wooden door.

"Liveth there not here one David, a cunning worker in precious stones? If so, a brother in Israel asketh for food and rest." It would have required a philologist of distinguished talents to have understood the speaker. It was a composite dialect of Hungarian, with admixtures of Polish, and no small superstratum of Hebrew. The ragged and certainly filthy dress of the speaker, despite its being caked with the mud and dust of various soils, was also of a complex character. The coat was certainly European, whilst the head covering was Oriental. Around the waist a greasy shawl was twisted, its long pendant ends hanging by his side, the legs were encased in those baggy breeches worn by Russians, whilst the feet were covered with Eastern slippers. A long gray beard descended quite to his waist, the color scarcely recognizable, so powdered was it with dust. Notwithstanding all this notable want of care, though there was no majesty about the man, nor loftiness of expression, there was still a certain concentration of power in the face which attracted attention. Two eyes intensely piercing, showing none of the haziness belonging to old age, blazed forth from under the shaggy eyebrows. Though the voice was for the moment plaintive, indicating weariness, pitched in a querulous tone, there was a sonority, a ring in it, which showed that he who used it knew how to mellow it, might exhort with it, and even anathematize with it, should occasion require.

Again said the speaker, "I am a brother in Israel, have journeyed long, am weary, foot-sore, and shall I knock a third time and have no entrance? Is this a brother's house? Shall his evening lamp shine and not give its light for me?" The voice here lost entirely its fretful character, all the semblance of the whine was gone, the expression of the face changed, the brows contracted, the mouth became hard and rigid as he said: "This once more will I knock. It is not yet night, nor time for prayer, and some of the dwellers in this house must be stirring. Yet again will I rap at the door, and if no one cometh (asking forgiveness if the Lord has cursed them with deafness), it is because they do not heed—and yet I hear a noise within—then will I curse them that close their doors to a brother in Israel and refuse him shelter." Taking his staff this time he struck vigorously a small lattice, the only visible window on the street. Instantly it was opened and the face of a woman of sixty appeared.

"Sister," said the man, "thrice have I knocked. A blessing be on thee. Admit me. I am tired and worn out. It is far from here to Jerusalem. Where Adam was born have I been, even seen the spot where Moses floated in his wicker basket, seen the very trace in the sand where the Egyptian princess placed her foot when she rescued him. Have even spat on the pyramids the wicked Pharaohs built. Have bathed in that sea which overwhelmed his host. Can give thee tidings of the blessed city. Admit me that I may make thy heart rejoice, and that of thy husband, that I may place my hands on the heads of thy children—if thou art so blessed—and teach them to honor thee. Open, I say."

"Willingly, holy man," was the reply; "if thou didst knock we heard you not. The master was at his work, and his wheel maketh such a noise! Food and rest thou art welcome to, and the best we have, for blessed be he that cometh from the holy places, the sanctity of which thou undoubtedly bringest with thee. Wait one moment whilst I unbar the door."

The heavy door was presently swung open and the woman showed the way, strange to say, without proffering the hand of welcome. "Thou art a good woman and a pious one, since thou knowest our much revered custom, which prevents one of my calling touching thy palm. As a holy man thou knowest I cannot take thy hand, or even touch thy garment lest I be defiled, for so is it ordered."

"Blessed be all these old customs, so fast coming into disuse," replied the woman, crouching almost to the wall and gathering in her skirts, so that like Aladdin in the wonderful cavern, she might not perish by contact with his person. "Enter—this is the way. Seat you here, whilst I call my husband, and make a fitting repast for thee."

"To all in this house peace and plenty," said the old man, gazing intently at the further end of the room, where a person was seated busily occupied with his work. Before a small table, on which was a rude lathe, revolving by a clumsy wheel worked by the foot, bent a worker, who seemed perfectly unconscious of everything but his task. Applying some small object in his hand to the rapidly turning wheel, he would occasionally dip it into a vase of water, then examine it closely with a magnifying-glass. So sedulously was he employed, so utterly absorbed, so noisy was the hum of the wheel, that he was apparently entirely ignorant of the presence of any one in the room.

There was a pause of a few moments. The old woman cried out, "David—David!" when the stranger said:—

"Even the reaper in the field tarries with the sickle to greet me;

the uplifted hand to pluck the grape abideth for a while; nay, even the bridegroom leaveth his bride for a while to bid me welcome; and shall not the workingman put aside his toil, to bid welcome to the guest?"

The old man might have gone on yet a while, if it had not been that rising from his low stool, his shadow was thrown on the work table. Instantly David rose, turned towards the new-comer, and proffered his hand, saying: "Pardon I beg. This wheel maketh such a noise—it has been out of use for so long—besides, I grow deaf as old age cometh on. Be seated, brother, and share with me the best I have. But—but, it seems to me thou art not unknown to me; there is a likeness to one I knew in long gone times—thou canst not be Ezra?"

"Ezra am I, as sure as thou art David, the friend of my youth; and now will I say: 'Blessed art thou, O Lord, our God! King of the universe, who revivest the dead.' Six long months have I been on foot, most of the time from the blessed city to here; sometimes a pious friend would give me aid on my journey, but I have suffered much from hunger and thirst; and I thank God now that I find thee alive after more than thirty years of absence." And saying this, the two men clasped each other in their arms.

(To be continued.)

SOLOMON'S THRONE.

OUR readers are aware that a subscription was lately set on foot for the purpose of erecting a golden throne to the Pope: even as, the prospectus said, "a wonderful Throne has been erected by dint of many presents to the Wisest of the Wise, Solomon the King." Unfortunately, the plan had to be abandoned, as the Pope modestly declined the offer. It would otherwise have been interesting to see how the committee would have set about this "Solomonic" throne. The sources of authentic information on the subject are rather scarce, Hiram, its reputed artificer, having taken the mystery of its workmanship into his grave. But where history is silent legend speaks. It not merely describes in endless variations and repetitions the wondrous seat of the great king, but describes it in the most gorgeous hues and colors, as befits the darling of Eastern romance. Perhaps our readers may like to listen to the story in one of its most systematically arranged shapes—albeit redundant enough. It is found in one of the late Aramaic versions of the Bible, and almost unmistakably betrays its Byzantine age and origin:—

"It was this great King Solomon who bade the Regal Throne to be wrought. He had it covered with the fine gold of Ophir; it was founded upon gleaming marble, and was inlaid with onyx-stones, emeralds, crystals, pearls, and all manner of precious stones. No king ever possessed a like work of art, and no empire could produce a throne the like of it. And in such manner was it made: It had six steps, and upon each there stood twelve lions of gold over against twelve eagles of gold—a lion always against an eagle, and an eagle always against a lion. In such wise that the right paw of the lion lay opposite the right wing of an eagle and the left wing of the eagle to the right paw of the lion. The entire number of the lions was seventy-two, and that of the eagles was seventy-two. At the top there was a round seat for the King. And there were also other creatures on the six steps leading upwards. On the first there crouched a golden ox, and over against him another golden lion. On the second a golden wolf over against a golden lamb. On the third, a golden camel against a golden hoopoe. On the fourth, a golden eagle against a golden peacock. On the fifth, a golden cat against a golden cock. On the sixth, a golden hawk against a golden dove. On the height of the throne there was another golden dove, which held a hawk between her feet. Above these stood a golden candlestick, exquisitely adorned with bowls, branches, knops, flowers, snuffers, snuff-dishes, and all that was requisite. And out of it went on one side seven arms, upon which the seven Fathers of the World were represented, to wit: Adam, the first man, Noah, Shem, the great Abraham, Isaac, Jacob, and Job. On the other side there went out other seven branches, upon which were to be seen the seven pious ones of the world, to wit: Levy, Kehath, Amram, Moses, Aaron, Eldad, and Medad; also Hur, the Prophet. Over the candlestick was fixed a beautiful golden jar, filled with the costliest oil, from which the lights were kindled in the Temple, and below the jar stood a golden cask, also filled with the costliest oil, from which the lamps of the candlesticks were replenished. Upon the cask there was the figure of Eli, the High-Priest, and on two olive-branches issuing from it were to be seen engraven Hophni and Phineas, his two sons. Out of the two olive-branches there issued two golden lamps upon which were depicted the two sons of Aaron, Nadab and Abihu. There were two seats near the golden cask, one for the High-Priest, the other for his *locum tenens*. Around the throne were ranged seventy golden chairs, upon which the seventy Sanhedrin took their seats to pronounce judgment before King Solomon. Two huge golden fishes were fixed at each side of Solomon's head, so that his head should sit firmly, and over the throne four and twenty golden vines spread their shadows over the King's countenance.

Whenever Solomon wished to proceed to some place, the throne moved under him by itself, through the cunning workmanship that was in it. When he placed his foot upon the first step, the golden bull drew him up to the second, from the second he was drawn up by the wolf to the third, and so on till he reached the sixth, when the eagles flew down, lifted the King up, and seated him upon his seat. The whole of the works inside the throne were moved by a gigantic sea-monster made of silver. And when the kings of the earth heard the tale of Solomon's royal throne, they all assembled and bowed down before the King and said, 'A throne like unto this has never yet been made for any king, nor has any nation ever produced the like of it.' The kings, seeing the splendor of this throne, threw themselves on their faces and praised the Maker of the Universe. When King Solomon had mounted it and sat down, the great eagle arose, seized the golden crown, and placed it upon his head. Then the great sea-monster began to move the wheels within. Then lions and eagles rose up of a sudden and surrounded the King's anointed person, while the golden dove flew down, opened the tabernacle, took out the Book of the Law, and placed it into the King's lap, so that it might be fulfilled as it is written, 'This Book of the Law shall remain with the King, and he shall read therein all his life, in order that he and his sons may reign over Israel.' Often the High-Priest appeared to salute the King, when the Elders sat both to the right and to the left of him, to pronounce judgment unto the people. Now, when witnesses appeared to give false witness before Solomon, the wheels began to move, and lo! the bulls bellowed, the lions roared, the wolves howled, the tigers growled, the birds whistled, the cats mewed, the peacocks shrieked, the cocks crowed, the hawks croaked, and there was heard altogether a mighty and fearful noise, which deprived these false witnesses of all their courage, and they said unto themselves, 'Let us rather give righteous witness, or else the whole world will be destroyed through our sin.' As often as the King mounted, the lions also scattered sweet-smelling waters around.

"A throne like unto this was not possessed by any other king. But when Israel sinned, Nebuchadnezzar, the wicked king of Babel, grew powerful, made war upon the Israelites, and destroyed the land of Israel. He gave the city of Jerusalem over to pillage, burned the holy Temple, and carried the Israelites into captivity to Bablah, the land of Chammath. He also carried away with him the throne of Solomon. And as the wicked one was about to mount the steps so as to sit down thereon, he did not know that it was by cunning wheelworks that the throne was mounted. He placed his foot upon the first step and in-

stantly the golden lion stretched out his right paw and hit the king's left hip, so that he grew lame for the rest of his days. After Nebuchadnezzar, King of Babel, came Alexander the Macedonian, who took away the throne of King Solomon, and carried it to Egypt. The king Shisak once saw this throne, more splendid than any other, and he, too, desired to sit on it. But he also knew not of the wheels within, and when he placed his right foot upon the first step, lo! the lion, stretching out his left paw again, with one blow upon the king's right hip, lamed him also, so that his name became Pharaoh-Necho, which means the Limping. Then came the son of Antiochus, who made war against the land of Egypt, destroyed it, conquered the throne of the Great King, and carried it away in a ship. There one foot of the throne got detached from its golden chair, and all the artificers of the world were collected together to mend it, and they could not; and so it remained even unto this day. Then the kingdom of the Great King was destroyed, and Cyrus the Persian became possessed of the throne. This king had the merit of occupying himself with the rebuilding of the Temple, and he was deemed worthy, he alone, to sit upon it, though it was broken and its splendor had departed. What has become of it now no man knoweth."—*Pall Mall Gazette*.

TALMUDICAL ANECDOTES.

RABBI SIMON AND THE JEWELS.

RABBI SIMON once bought a camel of an Ishmaelite: his disciples took it home, and on removing the saddle discovered a band of diamonds concealed under it. "Rabbi! Rabbi!" exclaimed they, "the blessing of God maketh rich," intimating that it was a God-send. "Take the diamonds back to the man of whom I purchased the animal," said the virtuous Rabbi; "he sold me a camel, not precious stones." The diamonds were accordingly returned, to the no small surprise of the proper owner, but the Rabbi preserved the much more valuable jewels, HONESTY and INTEGRITY.—*Midrash Debarim Rabah*.

THE HEAVENLY LAMP.

RABBI TANCHUM was once asked whether it was allowable to extinguish a candle on the Sabbath, in case it incommoded a sick person? "What a question you ask!" replied the Rabbi. "True, you call a burning candle a light; so is the soul of man,—nay, it is called 'a heavenly light.' Is it not better to extinguish an earthly light than a heavenly light?"—*T. Shabbath*.

GEMS OF THOUGHT.

ON earth there is nothing great but man ; in man there is nothing great but mind.—*Sir William Hamilton.*

The angel that communicates between God and man is man's reason.—*Maimonides.*

Did the Almighty, holding in His right hand *Truth*, and in His left *Search after Truth*, deign to tender me the one I might prefer, in all humility, but without hesitation, I should request *Search after Truth*.—*Lessing.*

If I held truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue and capture it.—*Malebranche.*

Superstition pours poison upon the most salutary aliments ; it is its own enemy as well as that of mankind.—*Voltaire.*

The good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired.—*Seneca.*

Virtue is like precious odors, most fragrant when they are incensed or crushed : for prosperity doth best discover vice, but adversity doth best discover virtue.—*Bacon.*

The praise of the envious is far less creditable than their censure ; they praise only that which they can surpass, but that which surpasses them they censure.—*Colton.*

He that will not reason is a bigot, he that cannot reason is a fool, and he that dares not reason is a slave.—*Sir William Drummond.*

It is the province of folly to discover the faults of others and forget its own.—*Cicero.*

Prosperity begets friends ; adversity proves them.—*Publius Syrus.*

When a man's life is despicable, it follows that his preaching must fall into contempt.—*St. Gregory.*

Man is but a reed—the very frailest in nature ; but he is a reed that thinks. It needs not that the whole universe should arm to crush him. He dies from an exhalation, from a drop of water. But should the universe conspire to crush him, man would still be nobler than that by which he falls ; for he knows that he dies, and of the victory which the universe has over him, the universe knows nothing. Thus our whole dignity consists in thought.—*Pascal.*

NOTES ON JEWISH EVENTS.

CONSOLIDATION OF THE CONGREGATIONS SHAARAY TEFILAH AND BETH-EL.

THE consolidation of the Thirty-third Street Congregation *Beth-El* with the Forty-fourth Street Congregation *Shaaray Tefilah* having recently been effected, and the entire property of the former handed over to the latter, the fifty-two members of the *Beth-El* were formally received and installed as members of the *Shaaray Tefilah* on Friday evening, September 8th. The attendance was large, and the exercises throughout were conducted with a decorum seldom witnessed in orthodox congregations, but always to be seen in the synagogue of our worthy friend Dr. Isaacs. As that good old gentleman stated in his address on the occasion, the members of his synagogue, though "conservatives in retaining all that was good in the ancient service and rites," were yet "'reformers' as regards the maintenance of order." We trust the day is not far distant when the *Shaaray Tefilah*, with their esteemed pastor, will be "reformers" on other points as well.

By this consolidation the Forty-fourth Street Synagogue has acquired fifty-two new members, a burial-ground, and the building of the *Beth-El* on Thirty-third street.

We congratulate both parties to this union, and hope that the congregation which has been thus strengthened will continue to prosper and progress, and accomplish much good in Israel's cause.

JEWISH FOLLY AND AMERICAN ILLIBERALITY.

WE had believed that the superstitious and ridiculous ceremony of Tashlich, which is performed at the brink of a river on New Year's day, had long since been forgotten in this country, and that the most rigid orthodox was by far too sensible to revive it. We were, however, mistaken, for on last Rosh Hashana a number of Jews, for the most part Russians and Poles, collected at the foot of one of the East Side streets and went through the unseemly and senseless performance. While engaged in this folly, which a contemporary calls "a harmless service" and their "devotions," they were attacked by a crowd of men and boys, who severely maltreated them, and seriously hurt their rabbi. Such an outrage deserves the strongest censure of the press, and the rowdies who perpetrated it ought to receive the utmost penalty of the law. At the same time, we ask all intelligent Jews, who love their religion, be they ever so orthodox, whether it is not lamentable to see

silly men doing everything in their power to bring Judaism into disrepute? Is it not bad enough that these men practice their mummeries among themselves, in their houses of worship and in their private homes, but that they must also, in their ignorance, bring them prominently in the thoroughfares of a large city with a mixed population, and thus invite a conflict with the lower classes? To our mind the ceremony of Tashlich is not only a desecration of New Year's day, but of Judaism, and the sooner our orthodox brethren banish it from their rites, the better will it be for themselves, and the more will they be respected by the general public.

FOUR NEW LODGES OF THE I. O. B. B.

DURING the past few weeks the Order of B'nai Berith has received a considerable accession in this city. No less than four lodges were installed—viz., "Asariah Lodge, No. 164;" "Michel Lodge, No. 166;" "Chananiah Lodge, No. 165," and "Sulamith Lodge, No. 167." These new lodges give an aggregate number of over 300 members to the Order. The activity shown by the members in organizing these lodges must doubtless be as gratifying to the brethren generally as to the executive officers, since the growth of the Order in New York is not as large as could be desired. The majority of lodges conduct their proceedings in the German language, and these four new ones belong also to the same class. The Order would, in our opinion, be greatly benefited if more lodges could be induced to adopt the vernacular instead of a foreign tongue. We think it a great mistake for public bodies in the United States to transact their business in any other language except the vernacular. Our German brethren are, with few exceptions, able to speak English sufficiently well for all practical purposes. Why, then, do they so persistently refuse to speak that language in their public assemblages? A very clannish feeling is thus exhibited, and a great injustice done to American-born Israelites, who are in this way effectually debarred from participating in matters in which all Israelites feel a deep interest.

CONSECRATION OF A NEW SYNAGOGUE IN FIFTY-SEVENTH STREET.

THE Congregation *Adas Israel*, which has only been a short time in existence, consecrated their new synagogue on Fifty-seventh street, near First avenue, on Friday evening, Sept. 8. As is usual on such occasions, the services were unnecessarily prolonged, not only by prosaic discourses, but by the numerous songs, prayers, and circuits with the scrolls of the Law. The reader and choir of the Thirty-fourth street Congregation officiated; the Rev. Dr. Vidaver gave the English ora-

tion, and the Rev. J. Wasserman the German one. The worship of the Congregation is said to be conducted on strictly orthodox principles, and service is to be performed regularly twice a day. It is believed that in time this will become a very large congregation, as there is a constant increase of members, and the locality is one in which many Jewish families reside.

RE-DEDICATION OF A SYNAGOGUE IN BROOKLYN.

THE orthodox (?) Congregation *Beth Elohim*, of Pearl street, Brooklyn, having thoroughly repaired and enlarged their synagogue, held a dedication service on Sunday, Sept. 10. Two orations were delivered: one in English, by Rev. S. M. Isaacs, and the other in German, by Rev. J. Wasserman. The reader of the congregation, Rev. S. Brandestine, gave the consecration prayer. The synagogue is capable of holding over six hundred persons, and the earnest manner in which the members have labored to maintain their congregation gives evidence of future prosperity.

ANOTHER REFORMED CONGREGATION.

THE *B'rith Sholom* Congregation of Troy, N. Y., have made a step in the right direction. They recently elected Rev. Dr. Eberson, late of Birmingham, England, as their minister, and this gentleman, it is said, gives great satisfaction. Shortly after his election a choir and an organ were introduced, the service considerably abridged, and the use of family pews adopted. The first move for a proper reform has thus been made, and we doubt not that we shall soon hear of still further progress. Great credit is due not only to the minister, to the president, Mr. Emanuel Gratz, and the executive officers who advocated these reforms, but to all the members who unanimously accepted them, and preserved peace and harmony in their midst. May every blessing attend the *B'rith Sholom*.

BRIEF NOTES.

Two new synagogues in the State of Pennsylvania have recently been consecrated, one in Easton, by Rev. Dr. Wise, and one in Danville, by Rev. Dr. Jastrow.

A new synagogue has been dedicated in Columbus, Ind. The congregation consists of fourteen families.

The Congregation *Mishkan Israel*, of Boston, dedicated a new synagogue in Ash street, a few weeks ago, thus making the fifth synagogue in the "hub of the universe."

Rev. Dr. E. B. M. Browne has been elected minister of the congregation of Evansville, Ind.

Rev. Dr. Falk Vidaver has succeeded Dr. Guinzburg as minister to the *Ahavas Sholem* congregation of Boston, Mass.

The *Hebrew Relief Society* has given \$2,300 for the benefit of the poor.

The library purchased by the Temple Emanu-El has arrived, and the books have been temporarily deposited in the "robing-room" of the Temple.

The Comptroller of the State has sent Mr. Oettinger, the President of the Hebrew Free School Association, a check for \$932.76, being the appropriation for the Society out of the "Charity School Fund."

Baron Arthur de Rothschild has been decorated by the King of the Belgians with the Order of Leopold.

Herr Schreiber, of Berlin, has been appointed Commissary in France to protect the interests of Prussian subjects who reside in France.

The Jewish community of Trieste will soon erect a large and magnificent synagogue.

The great house of Rothschild, in Paris, has sent 10,000 francs for the relief of the Swiss who have suffered by the recent inundation.

The Jews of London are about to establish another free school. The Rothschilds and Goldsmids are among the largest subscribers.

Mr. Adolph Kohn, of Munich, has bequeathed 20,000 gulden to the University, for the support of Jewish students.

A new synagogue has been recently dedicated in Bristol, England. The chief rabbi, Rev. Dr. Adler, and the minister of the congregation, Rev. B. Berliner, officiated. The cost of the building was £4,000.

The erection of a synagogue in Margate, England, is in contemplation, and will doubtless be soon commenced.

The Jews of Leonka, in the Fiji Islands, have established a little congregation and hold weekly services.

A new synagogue is to be erected in Sydney, Australia. The first list of the subscriptions shows a total of £3,219.

LITERARY NOTICES.

THE COMET ; OR, THE EARTH, IN ITS VARIED PHASES, PAST, PRESENT, AND FUTURE. BY NON QUI? SED QUID. New York: *E. G. Hale & Sons.*

THE COMET is certainly an extraordinary book, and overturns all our notions of astronomy so completely, that at the close of the work we are half inclined to believe that the old speculations in physical science are about as vague as the new. The first part of the work treats of the Creation and the World before the flood. By a remarkable process of reasoning the Earth is proved not to be a planet, but a comet! Whole chapters are devoted to "Adamland"—its form, soil, climate, vegetation, natural history, and population. We are also told how and when the Ark was built, its tonnage and freight; and we even have given us a log-book of Noah's voyage.

In the second part, the endeavor is made to prove the truth of the narrative of the Deluge from existing facts. The present peculiar shape of the earth, the icebergs and glaciers, the slates, limestones, and sea-shells, the fossils, the different sands and soils, are all cited as witnesses to the truth of the Biblical account.

The third part is devoted to the Earth's future, and unfolds the grand changes that will occur, preparatory to the millennial period, when all created beings will enjoy the highest state of happiness.

KING ARTHUR: A Poem. By EDWARD BULWER, LORD LYTTON. New York: *Harper & Bros.*

FEW readers of English literature are unacquainted with this beautiful poem. The name of Bulwer is a household word, the creations of his fancy are to be found in every library, and generations yet unborn will admire his wonderful genius. To the revised edition of King Arthur is a preface which in many respects is a remarkable production. Referring to Tennyson, Bulwer writes: "In deference to the fame of an illustrious contemporary, I may be permitted to observe that when, in my college days, I proposed to my ambition the task of a narrative poem, having King Arthur for its hero, I could not have even guessed that the same subject would occur to a poet somewhat younger than myself, and then unknown to the public; and though, when my work was first printed, in 1848, Mr. Tennyson's 'Morte d'Arthur' had appeared, I was not aware of any intention on his part to connect it with other poems illustrating selected fables of the legend-

ary king. Fortunately for me, the point of view from which the subject had already presented itself to my imagination, and the design and plan I had proposed to myself in the treatment of it, were so remote from the domains of romance to which the genius of Mr. Tennyson has resorted, that I may claim one merit rare in those who have come after him—I have filled no pitcher from fountains hallowed to himself."

In issuing this poem, Messrs. Harper & Bros. have as usual displayed considerable taste. The type, paper, printing, and binding are unexceptionable, and altogether the volume before us is as pretty a one as can be desired.

AMENITIES OF LITERATURE, consisting of sketches and characters of English Literature. BY ISAAC DISRAELI. 2 vols. New York: W. J. Widdleton.

IN OUR last issue we noticed the very handsome library edition of Disraeli's *Curiosities of Literature*, published by Mr. Widdleton. We now have to acknowledge the receipt of the *Amenities of Literature*, in two volumes. These are produced in the same style as the *Curiosities*, and all the comments we then made will apply as justly to the present volumes. This edition is entirely new, the original having been revised and edited by the author's son, the Rt. Hon. Benjamin Disraeli.

A TREATISE ON ENGLISH PUNCTUATION. BY JOHN WILSON. New York and Chicago: Woolworth, Ainsworth & Co.

A WORK of this nature, which has in a few years reached its twentieth edition, shows by this very fact its sterling merit. Indeed, we regard it as invaluable to all who would write the English language correctly. Of all persons, letter-writers, authors, printers, and correctors of the press, stand in much need of such a book, and for their use especially has this volume been designed. An able introduction sets forth the great importance of punctuation, and exhibits the plan of the work and definitions of the terms used. The subject is then very skilfully treated, full rules and exercises being given. An appendix contains hints on the preparation of copy and on proof-reading, specimen of proof-sheet, rules on the use of capitals, a list of abbreviations, etc.

GIDEON'S ROCK. By KATHERINE SAUNDERS. Philadelphia: J. B. Lippincott & Co.

THE extraordinary success which this book has achieved in England, and encomiums passed upon it by the British press, would in themselves be sufficient to ensure for it a favorable reception from the American public. Its own merits will, however, be its best recommendation. From the beginning to the end of her story, the author carries with her the interest of the readers, so elaborate is the plot, and so skilfully has she represented the passions of human nature.

THE NEW ERA.

VOL. II.—DECEMBER, 1871.—NO. 2.

THE AGREEMENT OF RELIGIONS.

BY REV. JOHN W. CHADWICK.

By the agreement of religions we do not mean the agreement of theologies. This, too, would doubtless prove a fruitful subject. There could certainly be shown an immense amount of theological agreement, not merely between the different species of Judaism, Christianity, &c., but between the genera that include these species. But this agreement would for the most part be impersonal. Of every great person who makes himself, or is made, the centre of a theological system, it might be said, as Jesus said of himself, that he comes "not to bring peace, but a sword." It is the personal element in all theological systems that is the great bar—the command "Thus far and no further." Until it comes to this, there may be a tolerable amount of agreement; beyond this point there is difference and difference only. Beyond this point it is absolutely impossible for any great system to say to any other, "Whom therefore ye ignorantly worship, him declare I unto you." Paul himself did not say so to the Athenians. He used the neuter, and the passage should be translated, "*What* therefore ye ignorantly worship, *that* declare I unto you." And to some extent every system of theology can say this to every other. In that which is impersonal they can often think together. What Socrates taught harmonizes very often with what Jesus taught, or Zoroaster, or Confucius, or Buddha, or Moses, or Mohammed. But when it comes to adjusting the merits of these various centres of theology, then difference begins, war to the knife, the fagot, and the wheel; henceforth the saying, "Whom therefore ye ignorantly worship, him declare I unto you," must be given up

and read "Whom therefore ye ignorantly or intelligently reject, Him declare I unto you." The truth as it was in Jesus, the Buddhist may accept, but not Jesus himself. The truth as it was in Buddha, the Christian may accept, but not Buddha himself.

"Not Buddha himself," we say, and "not Jesus himself." But in reality this is hardly so. The Christian as such may not accept Buddha, the Buddhist as such may not accept Jesus; but either will accept the other as a man. For it is the theory about Buddha and the theory about Jesus, that the followers of each fruitlessly seek to impose upon the followers of the other. Theology separates, but History unites. And when History, regardless of the exigencies of Theology, has determined of what imperishable stuff these mighty souls were made, then if Theology will but sit a little at her feet and learn of her a little, the followers of every great soul like Moses, or Buddha, or Zoroaster, or Jesus, can say to the followers of every other, not merely "What," but "*Whom* ye ignorantly reject, him declare I unto you" —aye, declare that you ignorantly worship him, for in your own hero you worship none other than the very attributes that I worship in mine. Theories about Moses, or Jesus, or Buddha, or Confucius, the earnest men of any faith may uncompromisingly reject. But the men themselves, no earnest man could reject; every one who knows them must admire them, love them, sit at their feet and listen to their words.

But, however much or little warrant the Christian missionary, speaking as a theologian, may have for using the great words of Paul, if he will but speak *as a religious man*, then may he take these words upon his lips with perfect confidence. The speculative agreements of the great bodies of believers that divide the world between them may be few or many, but the essential religious agreement of all earnest souls, by whatever name they call themselves, can hardly be denied. "Whom therefore you ignorantly worship, him declare I unto you;" that is to say, "You do but worship my God under another name." "Christianity is as old as the world," said Augustine. "But since the time of Jesus it has been called Christianity." Max Müller, in his delightful "*Chips from a German Workshop*," shows very clearly that much of the difference between polytheism and monotheism is a difference in words only; that the Jewish people, and in fact all the Semitic peoples, were saved from polytheism mainly by the nature of their language, of which it was the one peculiarity that "the roots expressive of the predicates which were to serve as the proper names of any subjects, remained so distinct within the body of the word, that those who used the word were unable to forget its predicative meaning, and retained in most cases a distinct consciousness of its appellative power." In the Aryan

languages, on the contrary, which are the languages of the polytheistic peoples, the root of the word was apt to become so completely absorbed by the prefixes and suffixes, that most substantives ceased almost immediately to be appellative. The Semitic peoples, from the very structure of their adjectives, never could forget that they were adjectives descriptive of the things, but not the thing itself. With the Aryans it was very different. Their adjectives tended helplessly to become nouns. Zeus, which at first meant Bright, came to mean Sky, and all the names by which the Aryan at first endeavored to describe God became at last the names of different deities. In Müller's article on Semitic Monotheism, this whole matter is set forth in a most interesting manner. To the question were men monotheists before they were polytheists, or *vice versa*, he answers, "Neither." The first affirmation of all peoples is not "There is one God," or, "There are many Gods," but simply "*There is God.*"

The Jews themselves, though much befriended by the nature of their language, were a long time arriving at the affirmation "There is one God." Jacob evidently believed there was more than one God, and was disposed to sell his services to the highest bidder. Jehovah should be his God if he would give him bread to eat and raiment to put on, and help him to the wife he wanted; otherwise he would go somewhere else. The Old Testament is full of this idea that there are many gods, but that Jehovah is the greatest of them, just as Zeus was the greatest of the Greek gods. National egotism had quite as much to do with Hebrew monotheism as anything else. Things that we own are apt to acquire new importance. Because he was their God, he was the greatest God, and at last made way with all the others. With the Old Testament in his hands, it is poor policy for the Christian missionary to be very hard upon the polytheism of the world. Even to-day his own God shares his throne unequally with the Devil.

As with the matter of polytheism, so with the matter of idolatry. Christianity has taken the wrong course in attempting to combat it. Instead of hearing in the name of every polytheistic god a note of that great undertone forever saying, "There is God!" it has heard only discord and confusion; and instead of seeing in every idol that was ever fashioned an altar to the Unknown God, it has taken for granted that the idol, the altar, was a finality; that the stocks and stones were themselves the objects of men's worship. We need not say that we do not consider idolatry a successful method of worshipping God; we dislike it so much, that the idolatry which Christian idolaters prefer to call symbolism or ritualism seems to us little better than pagan. The man who pronounced liturgy *lethargy* defined most perfectly the word

he mispronounced. And we believe with Sidney Smith, that sin cannot be taken out of a man's heart as Eve was taken out of Adam's side, by casting him into a deep slumber. We see that the tendency of idolatry, or symbolism, as it may be called, is to substitute the sign for the thing signified. But that it ever does this completely we hesitate to believe, and that it does so consciously and wilfully we hasten to deny. Let it be granted that we cannot see God without a medium; the medium must not be opaque. At a meeting in Boston, Dr. Bartol once told how, being at the mountains, they seemed so near that he could almost touch them; that it only needed a little elongation of his arm for him to lay his hand upon the summit of Mount Washington. "It was the medium," he said. "But I couldn't see the medium. It was an atmosphere, and its very helpfulness was in its invisibility." The trouble with men's symbol—their idol—is that it can be seen, that it comes in between them and the thing they wish to see.

But though not in love with idolatry, we would do justice to those who earnestly accept its methods of approach to God. "Most people who have lived in India," says Max Müller, "would maintain that the Indian religion, as believed in and practised at present by the mass of the people, is idol-worship and nothing more." But let us hear one of the mass of the people, a Hindoo of Benares, who, in a lecture delivered before an English and native audience, defends his faith and the faith of his forefathers against such sweeping accusations. "If by idolatry," he says, "is meant a system of worship which confines our ideas of the Deity to a mere image of clay or stone, which prevents our hearts from being expanded and elevated with lofty notions of the attributes of God—if this is what is meant by idolatry, we abhor idolatry and deplore the ignorance and uncharitableness of those that charge us with this grovelling system of worship. But if firmly believing, as we do, in the omnipresence of God, we behold by the aid of our imagination in the form of an image any of his glorious manifestations, ought we to be charged with identifying them with the matter of the image, whilst during those moments of sincere and fervent devotion we do not even think of matter? If, at the sight of the portrait of a beloved and venerated friend no longer existing in this world, our heart is filled with sentiments of love and reverence—if we fancy him present in the picture, still looking upon us with his wonted tenderness and affection, and then indulge our feelings of love and gratitude, should we be charged with offering the grossest insult to him, that of fancying him to be no other than a piece of painted paper?" We do not mean to say that this language is a sufficient justification of idolatry but certainly it puts a very different face upon the matter from

that which it wears in missionary tracts and journals and appeals. It proves that the Christian missionary ought to say to the Hindoo, if he says anything, " 'Whom therefore ye ignorantly worship, Him declare I unto you.' The God you worship with the help of many images is the same God that I worship, with the help of two or three called Bible, or Christ, or Christianity." "I wonder more and more" writes a dear friend to us, "how apart from all religiousness those who are in advance can be bitter in matters of the intellect. And when it comes to religiousness, then irreverence to another's thought of God seems to me the most emphatic and direct kind of irreverence to God himself. Don't you think a man's real religiousness can be tested perfectly by his tenderness towards other forms of religiousness?"

We do think so, and think that the supreme contempt with which Christianity as a missionary enterprise has treated every other religion; is a proof that its religiousness in this direction has been of a decidedly inferior quality; not inferior to that of the other religions with which it has dealt—for these have every one returned the compliment and given scorn for scorn—but inferior to that high and beautiful idea which ever beckons from afar the wandering and benighted world. And what Christianity can say of God to every other faith, it can also say of immortality. "What therefore ye ignorantly worship, that declare I unto you." It is not that every nation has pronounced this word alike; it is that every nation has tried to pronounce it; that the glorious theme is everywhere discoverable, despite the quaintness of the variations. Even the Old Testament, with its almost complete lack of any doctrine of the future life, is pervaded by a sentiment which is no more nor less than the ignorant, that is to say, the unconscious worship of this thought. Most educated persons have read some of the multitudinous discussions that have appeared with reference to the meaning of the Buddhist term Nirvana, some contending that it only means cessation from the round of transmigration, others that it means absolute annihilation. The last opinion is that of Max Müller, and he fortifies it with a strong array of arguments. But does he therefore conclude, that because the word Nirvana means annihilation, the Buddhists as a class mean annihilation when they use it? By no means. Nothing can be surer than, whatever may be the meaning of this word, the Buddhist's faith in immortality is supremely strong, and that he uses this word to express it.

But even if Christianity were debarred from taking Paul's great attitude in its attempts to spread a faith in God and immortality, there is one word, "*ought*," which it can never speak without awakening echoes clear and unmistakable. *Thou shalt* and *thou shalt not* are the two great commandments that every man in every age hears in his

own tongue wherein he was born. What therefore any people ignorantly worships in the name of the eternal axioms of morality, every other people can declare to it as its own deepest faith. Buddhism can say to Christianity as boldly as Christianity can say to Buddhism, "What therefore you ignorantly worship, that declare I unto you."

Yes, and it can say the same thing with reference to our belief in God and in immortality. And until Christianity allows that it must listen to these words as well as say them, its saying them to others may be only the proof of its own arrogance, for the ignorance is not ignorance of what is worshipped; or if it is, it is an ignorance that Christianity shares with the whole world besides. We are all ignorant of what we worship; but so long as we worship that which is above us; that which is higher and better than we, our worship is not in vain. Every expression of the religious sentiment is "an altar to the unknown God;" unknown and yet well-known; unknown in his essence, well-known in his works, his truth, his inspiration. But the sense in which every true faith ignorantly worships the God of Christianity, and Christianity the God of every true faith, is this: all faiths are mutually ignorant, or seem to have been thus far, that the unknown Gods they separately worship are one and the same God. It is here that the ignorance comes in; it is not ignorance what name He shall be called—that is a little matter. The Parsee may, with as good a right, declare to the Christian that the name of Deity is Ormazd, as the Christian declare unto the Parsee that his name is God. It is the thing and not the name which profiteth. "Call him by all names," says an ancient writer, "for he is everything." "Call him by no name," says another, "for none can perfectly express him." But when every faith can feel that every other worships without knowing it its own God, its own hope of immortality, its own moral law, we shall be a great deal nearer to our journey's end than we are now.

And we can but feel that we are living in the dawn of that new day when there shall be on every hand this noble recognition—the recognition that as religion is superior to the limits of all those smaller sects inside of Christianity, so is it superior to the limits of those greater sects of which Christianity itself is one; not that Christianity is one religion of many, but that there is but one religion in all the world, of which Christianity is one expression, Judaism another, Buddhism another, Mohammedanism another, and so on. It is of far less importance which of these expressions is the best, than that we insist upon the one great fact that God has never left himself without a witness in the human soul.

"Ever the fiery Pentecost,
Girds with one flame the countless host."

THE NEW ERA IN MEDICINE.

BY FRANK W. REILLY, M.D.

NOTWITHSTANDING it is more than seventy years since the then famous, but now historic, Abernethy was in the habit of exchanging his mystic scrawl, prefaced with what Holmes calls "the split-tailed R," for a golden *honorarium*, and accompanying the written prescription with the verbal advice to "Read my book on the bowels and learn how to get along without doctors"—notwithstanding all these years of such an example, it is only in this last half of the Nineteenth Century that the progressive members of the medical profession are venturing, in any number, to tell their patients—the public—"how to get along without" them.

Procul, O! procul este profani, has been the inscription over the door of the temple since the days of Hippocrates. Oracular, occult, and incomprehensible has been the language, and once within the lines, rarely has he who failed to correctly aspirate the professional shibboleth been allowed to escape the doom of professional ignominy.

A new era, however, it is not too much to say, has begun in this most conservative and intolerant of the liberal professions: an era in which common sense and plain English characterize the dealings of physician and patient; in which the highest attainments are recognized as imposing the most strenuous obligations on their possessor to make his knowledge intelligible and available to the masses; an era, in short, when the members of a profession on which is devolved the highest earthly duty, that of the conservation of human life, adopt as theirs the motto of the old *régime* of France—*Noblesse Oblige!*

And first and most potent among the causes producing this change, is the fact that medicine has, in the past few years, made vast strides toward becoming what for centuries it has falsely claimed to be—a science. The advances in organic chemistry alone are something so marvellous as to have suggested, to one of the most brilliant of living physiologists, the idea that "our successors may even dare to speculate on the changes that converted a crust of bread or a bottle of wine, in the brain of Swift, Molière, or Shakspeare, into the conception of the gentle Glumdalclitch, the rascally Sganarelle, or the immortal Falstaff." * And to such an extent has it pushed its researches that, with

* Professor Haughton on the *Relation of Food to Work*.

test-tube and lens, reagent and delicate balance, its keen-eyed students are now able to determine, with almost mathematical accuracy, the amount of brain-tissue consumed in the production of an epic, a brief, or an oration. Or, on the other hand, to estimate the amount of muscular force which may be evolved from a given amount of what the sharp Australian caterer called "the physical basis of life"—in the vernacular, "vittles."

With this exact knowledge of the healthy vital processes, and growing out of it, is a more intelligent comprehension of the conditions of disease; conditions which are now seen to be simply relative, and not discrete and separate entities. The true physician no longer talks of expelling disease from the system, as though he were a magician and the disease a demon, to be summoned forth by the spell of pills and philters. He finds, on the contrary, that, in a given case, this element of the tissues is wanting, or not assimilated; or that organ, or system of organs, has been overworked and underfed; that, owing to imperfect action of one part of the body, the rest of the economy is suffering. And thus, starting from well-understood premises, he proceeds, logically, to establish his mode of treatment—to supply the deficient element to, or secure its appropriation by, the starving tissue; to relieve the overtaxed organs, and to incite the peccant ones to healthy activity.

In doing this he is largely aided by the flood of light thrown on the action of medicines by the same class of observers and workers. A striking illustration of the almost prophetic character of the knowledge thus acquired is afforded in the history of the new and already fashionable hypnotic, the chloral-hydrate. Discovered in 1832, by Baron Liebig, for nearly forty years it was little more than a chemical curiosity; until his knowledge of physiological chemistry suggested to Dr. Liebreich, of Berlin, the use of the fragrant crystals in the production of chloroform in the human system. His theory, in brief, was that as chloral, when treated with an alkali in the grosser alembic of the chemical laboratory, was resolved into chloroform, so in the vital laboratory, by the action of the blood-alkalies, the magic vapor might be liberated within the very citadel of life, where its effects would be most potent. It is not necessary to say, to even the general reader, that this theory was fully sustained by experiments; and hydrate of chloral is now one of the most valuable and best understood of hypnotics.

While Liebreich was thus synthetically predicting the action of this drug, one of our countrymen (Dr. W. A. Hammond) was demonstrating the physiology of sleep; and when the labors of the German and

the American met, they were found to supplement and sustain each the other. Still a thousand miles further West, the writer, on the same basis of exact knowledge, was pointing out the inapplicability of this drug in certain conditions of the system, where the deficiency of blood-alkalies had already caused disease, as in rheumatism; and recommending, during its prolonged use, the supply to the blood of sufficient alkalies to replace those consumed in its formation of chloroform.

To this instance might be added the discovery, in the tissues, of a substance chemically identical with the alkaloid of Peruvian bark—quinine; and thence the obvious hypothesis, first announced by Salisbury (of Ohio), that the blood of patients suffering from intermittents and other malarial diseases would be found deficient in this principle: *Ergo*, the cure of these diseases by quinine. The neutralization of snake-virus by bromine, iodine, and ammonia was, in like manner, the result of the qualitative analysis of the poison and the study of its effects by the naturalist, Robert Kennicott—a study and its results afterward presented to the French Academy by the late eminent surgeon Daniel Brainard, and now the accepted mode of treatment. The action of carbolic acid in surgery and in medicine, of oxygen, of mercury, of phosphorus—of, in short, almost all the really valuable agents now in vogue with the profession, have thus been made the subject of study by exact methods of designed scientific experiment, instead of by the old empirical practice of blind trial of this “remedy” and then that, bolstered by the *post hoc, ergo propter hoc* argument, than which there can be nothing more fallacious in Medicine.

“The quack,” says Dr. Draper, “exists only because there is a doubt.” When Medicine shall take its place amongst the exact sciences, as do Astronomy, Mathematics, Physics, and Chemistry, there will be, and not until then, no medical quacks, as there are now no astronomical, or mathematical, or chemical quacks. That such a time is coming, the above facts attest; but still stronger is the hope afforded by the multiplicity of instrumental aids to correct diagnosis which the modern physician’s armament presents. Not to dwell on such formidably intitled engines as the stethogoniometer or the hæmadynamometer, the attention which the sphygmograph, or pulse-writer, is attracting, warrants a word of notice. The popular impression is that Harvey, something over two centuries ago, discovered the circulation of the blood, and that in so doing he exploited all there was connected with it. Nothing could well be farther from the truth; and this little instrument, which does for the circulation what Daguerre made the sun do for the face—that is, paint its features with absolute fidelity and minuteness, is enabling us to go on in the direction which Harvey only pointed

out. It has already disarmed the medical charlatan and pretender of one favorite weapon. It can no longer be a source of dispute as to the character and meaning of any given pulse, since, as Chambers says, "the obscure feelings of the finger-tips are brought under the cognizance of the sense that most directly affects the mind, *oculis subjecta fidelibus*, so as not only to be shown, but 'delivered in number and weight,' as the son of Sirach advises all material things to be estimated."

So, one by one, the time-honored humbugs, the baseless beliefs and practices founded only on precedents of the past, are giving ground before the slow but equal pace of sure-footed science. And with it all comes the diffusion and spread of knowledge amongst the masses, without which the pyramid is built wrong end up. With it, too, comes a longer average duration of life; a more successful battle with disease; and, with the modern miracle of anæsthesia, divesting alike the surgeon's knife and the curse of maternity of their pangs, it is not too much to anticipate such an application of medical resources as shall rob *pallida Mors* himself of terror, and make the final, inevitable scene, a lying down to pleasant dreams—a veritable euthanasia.

THE CONSUMMATION OF BLESSINGS.

RABBI NACHAMAN, who was very rich, learned, and wise, requested his friend, Rabbi Isaac, to give him his blessing. "You remind me," said the latter, "of a certain man, who, having travelled in a desert nearly a whole day, found himself very hungry, thirsty, and fatigued. Necessity obliged him to travel onward till at last he came to a most enchanting spot, where grew a fine date tree, watered by a small rivulet. The fatigued traveller seated himself in the shade of the tree, plucked some of its delicious fruit, and refreshed himself. Grateful for the unexpected relief, he thus addressed his benefactor: 'Tree! tree! what blessing can I give thee? Shall I wish thee towering branches, beautiful foliage, and refreshing shade? thou hast them already; plenty and exquisite fruit? thou art already blessed therewith; a refreshing stream to moisten thy root? thou hast no lack of it. The only thing I can wish thee, then, is that every one of thy suckers, wherever they be planted, may flourish like thee.' Now, my friend, what blessing can I give thee? Learned and wise thou art already, of riches thou hast plenty, and thy children are many. I can therefore only wish that all thy descendants may be blessed like thee."—*T. Tanith*.

ANTIQUITY AND MOSAISM.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

THE records of history and the statements of travellers bearing concurrent testimony to the fact, that by all the peoples of the earth, even by those lowest in the scale of humanity, a deity is acknowledged, many and various are the hypotheses which have been advanced, in order to account for this great phenomenon. What course ought we to take that we may arrive at a truthful conclusion respecting it? It will be necessary, in the first place, to keep out of view all developed conditions of the human mind, or the conception of a divinity would appear to be reached by a developed intelligence only. We must in like manner pass over all ingenious conjectures not admitting of direct proof, such as the presupposition of an original people, a primeval revelation, a mystic age, etc., otherwise we shall have assumed, but we shall not have explained. Let us then trace the human mind back to its simplest and most uncivilized state, and there find the necessity for the conception of a deity. In this way alone can the universality of the idea be explained.

Personal identity—the feeling of himself—is natural to man. He is conscious of differing from all things else: he feels his individuality, *i. e.*, that he is distinct from all things external to him. So strong is this innate perception, that man in a state of nature experiences childish wonder when first he learns that in his physical organization he resembles a vast series of other beings. Having the instinctive feeling of his separateness from every thing external to himself, his existence suffices to satisfy him that he exists.

Man is self-conscious; he pre-eminently is. Other things surrounding him, however, act upon him: he is sensible of their salutary or injurious influences; they satisfy or they oppose either his necessities or desires; and their tendencies may even be inimical to his existence. Thus he recognizes in them properties favorable or adverse to himself, which he must respectively win and repel, or against which he must defend himself. He observes further, that in the contest between these influences and himself, he is generally insufficient to win their favor, or to divert their hostility. Lastly, he perceives their mutability; he is to-day benefited by that which injured him yesterday, and

vice versa; whence again, his own impotence in comparison with the might dwelling in other things, forcibly impresses him. Thus is he compelled to acknowledge a power in external things which is in opposition to him, because he feels it has the ascendancy over him—it towers above the reach of his perceptions. This power in things external to himself is to him DERRY; the absolute acknowledgment of the former is the conception of the latter, as it necessarily must have arisen in every people.

This method of elucidation is to be preferred for two reasons: first, because it rejects all conjectures of mystical and psychological ingenuity, presupposes nothing in the rude child of nature but that which is necessarily inherent in his mental constitution; and also because in fact the development of the idea of a divinity commences historically from this point.

And at this point all antiquity remained, and a great part of mankind still remains (of course, with certain modifications), viz., the seeking the conception of the Deity in things external to man and in their governing forces.

The lowest stage of this conception is Fetishism, or Shamanism. The crude perception of the Fetish worshipper recognizes in external things the hostile only, that which puts obstacles to his existence or to the gratification of his wants. Here all is exclusively personal; the man still refers, child-like, everything to himself: whatever is agreeable and useful he tacitly accepts as a matter of course, but what is antagonistic and hostile excites his attention. He seeks to propitiate the adversary by sacrifices, and thus to interest him in his well-being; or, he tries to overcome him by means of exorcisms, contortions, dances, etc. In order to provide himself with a visible sign of this hostile power, the Shaman selects the first obstacle he encounters,—a stone, a block of wood, or the like. So soon, however, as an insuperable difficulty again arises, he acknowledges the first symbol to be ineffectual, deposes it, and selects another. Throughout Central Africa and in Upper Asia this is the grade of intelligence that exists at the present day amongst an enormous and untold population.

But so soon as man has begun to observe nature external to himself, so soon as his mind has learned to look beyond the present, and to embrace a longer period of time, he becomes cognizant, not only of a destructive, but also of a beneficent influence. He beholds division in this outward nature—life and death, growth and decay—antagonisms, therefore, in perpetual conflict. Thence it follows that the world and life are no longer to him an unknown entity, but a mystery of which he seeks the solution. This is the *second* stage at which the peoples of

Asia, as also Egypt, have remained. And where was the explanation sought of the mystery of these two warring powers? First, in the external forms of nature. Men saw that beneficent and hostile influences alternately prevail, that the operations of nature begin, cease, and return, according to fixed laws; and that consequently self-preservation is possible through this order alone, since, according to these laws, at fixed periods these hostile influences are invariably suspended. Thus order or measure appears as the controller of the destructive powers, bringing them into balance with the beneficent influences,—therefore, as divine. This is the religion of Fohi, professed by the Chinese and Japanese. They acknowledge a trinomial god-head—Sanzai; the first, Zai, is the firmament and stars, the fructifier; the second, the earth, with fire, air, water, the fructified; the third is humanity, which subsists by reason of the order in these two, and has its personification in the emperor, as the head of this order. Everything must contribute to the preservation of order and of a due balance of power; man, therefore, forms the third of these co-operating powers.

But as this order illustrates only the outward form or expression of nature, but not the inner essence, the more developed mind must conceive the beneficent and hostile influences to be separate antagonistic powers, which are of necessity adjusted by a third and higher agency. This view accordingly followed, at first in a concrete form. Light was believed by the Persians to be the concrete essence of life, increase, and good; darkness that of death, annihilation, and evil: two equipotent, ever-warring powers, Ormuzt and Ahriman. As in consequence of their equality there could be no other result from their conflict than their reciprocal destruction, a third power was sought, superior to them—Zeruane-Akrene, or unknown destiny, who, with inconceivable absoluteness, keeps both at war and suffers neither to achieve the victory. It is the duty of man to promote the kingdom of Ormuzt by the reproduction of life, planting, sowing, etc., and also by external purity; as after the lapse of a certain period of time the light will yet conquer.

Among intellectual nations this concrete view would naturally give place to an abstract one. The Indians conceived this world of mutability, of alternating birth and death, that in itself bears no solution of its purpose, to be a subordinate state—a Here, beyond which there is a Hereafter—the real positive world, to which the world visible is but the evil antithesis. Above mutable existence they place existence absolute. This they imagine as an infinite unoccupied space—an indefinite yonder—Brahm. Man can attain to this state of blessedness, on the con-

dition of a complete renunciation of the life natural. To effect this, he must mortify and extinguish his natural appetites, and reduce his wants to the utmost; he must dwell alone and motionless, in profound obliviousness of all other matter of thought, lost in the contemplation of the sacred word, Aoum. But how did the visible Here come out of this immaterial Infinite? The Hereafter the Indian knows not. He says, merely, that in Brahm there arose a thought to create a world in contrast to itself, and this thought evolved itself into three ruling powers: Brahma, the creator; Siva, the destroyer; Vishnu, symbolized by water the preserver.

The means by which the material universe could evolve itself out of a nonentity remains, notwithstanding the above theorem, a riddle unsolved. Amongst the Egyptians the inscrutability of this question was a chief article of faith. This inscrutable original being they called Neitha; she is that which was, is, and is to come; but to no mortal has it been granted to raise her mystic veil. Neitha, therefore, is the inscrutable primal essence, from whom, they averred, successive trinities emanated; and from the last of these, viz., Osiris, Isis, and Horus, the visible world received being. This Neitha, or primal essence, has impressed her image on the emanated world, upon every specialty thereof, but more particularly on the animal kingdom. The animals represent individual features of the Deity; therefore they, such as cats, crocodiles, ibexes, etc., are worthy of human worship.

To all the above-named religions, which conceive antagonism in nature under the form of a dual godhead, resolving itself into a third and higher power, Sabeism offered a marked difference. It prevailed throughout Asia Minor, from Assyria to Phœnicia and Arabia. According to its system, existence rested, not in the above-mentioned antagonisms, but in the union and amalgamation of the naturally antagonistic elements. Heat and cold, drought and moisture, separately, would be destructive; their combination only produces life. All is therefore necessary; and the necessity of nature is the highest, the dominant principle in the universe. This necessity of nature is shown forth most manifestly in the stars, especially in the seven planets known to antiquity—the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn—which are severally inhabited by the dominant forces of nature. It is the duty of man to resign himself entirely to this necessity. The highest expression of that resignation is offering human sacrifices to Moloch, the Sun, the greatest of the gods.

Though all these religions emanated, as we have seen, from one profound thought, sublimating the mysteries of being into the certainty of divine agency, yet in attempting to unravel nature in her separate

forms, they lowered that first thought, and gave fancy free play. Man, in the infancy of civilization, does not distinguish between things animate and inanimate, but ascribes life to every natural object. His wonder is especially excited by such as are lifeless in themselves, yet present the appearance of activity. To these he is ever prone to attribute an extraordinary, supernatural, or even divine power. Therefore the primary difficulty was, how man, under the action of these conflicting influences on himself, should first arrive at the idea of a divinity, to whom the thought of creation should be ascribed. This accomplished, he could give free scope to his imagination, in making to himself, in conformity with his observations, gods and spirits out of natural and human objects. Thus in every misfortune the Shaman sees the interference of evil spirits. The Chinese sets Genii, whose duty is the preservation of order, over every individual, over every province and state, over every mountain and river. He worships these Genii in the most hideously-shaped idols; but deposes them when anything disturbs this law of general order, *i. e.*, when any mischance occurs to himself. The Indian theory teaches that out of three supreme powers there emanated eight subordinate divinities, among whom are Suria, the sun, and Indra, the ruler of the air. Under the dominion of Indra there are thirty-three good spirits, who are opposed by Jacksha and Rackshasa; the spirits of evil. But everything in nature is finally an emanation from God. The Ganges and the Himalaya are actually God, as the ape and cow are actual prototypes of the Deity. Again, the Persian places under Ormuzt the pure spirits of life, the Fervers, six Amshaspands, and innumerable Izeds, ever present, ever active, ever honored agencies, indwelling all things. In the realm of Sabeanism, every tribe, every city, had its own particular star, which it worshipped as its god, its Baal. All these religions have a uniform characteristic. The basis on which their whole system rests is to ascribe divinity to that which lies especially under the notice of their votaries: in India, to the Ganges; in Egypt, to the Nile; to light, in the bright gorgeous land of Persia; in Asia Minor, where heat and drought are often injurious, to combination, etc.

If we turn from the peoples of the East to those of the West, we observe a distinctly new phase, the *third* grade in our classification. Whereas the former deified nature, on account of her ever-varying action on man, the peoples of the West,—Greeks, Romans, and Germans, deify, within the realm of nature, humanity itself. They identify nature and humanity. The sensations which external influences produce in man they transfer to nature herself. The effects experienced by the Eastern, are received by him as the natural action of these

phenomena; the Greek, on the contrary, attributes to them the will to produce this effect, the will being consequent upon a feeling pertaining to them. The Oriental regarded only the permanent qualities of things; the Greeks, their temporary influences; for example,—the same sea which to-day brings the mariner into the desired haven, may to-morrow dash him lifeless on desert shores; the same sun which this year brings forth nature's richest gifts, may, in the next, scorch up the ground into a barren pestilential waste. A changing will must therefore dwell in the things of nature; and this will must spring from sentiments similar to those in the breast of man: from passions such as love, hatred, revenge, or forgiveness. From this view, two several consequences are found to result: first, every natural object has a god in itself, and this divinity is swayed by human passions; secondly, every human passion has its own god. There is a god of heaven—Jove—who now loves, now rages. Love itself has a god—nay, different gods, according to the various kinds of love. There is a god of peace, and a god of war; and every god lives sometimes in peace, sometimes at war. Hence, not the world, but the gods first came into existence. Fancy then exercised unlimited sway in the realm of natural and psychological discovery. The line of demarcation between the gods and men must, according to the Grecian system, necessarily and wholly disappear; and thus we find all men around whose brows the halo of antiquity rests, translated to the sphere of the gods. The Roman and northern mythologies have similar tendencies, and only vary in accordance with their respective national idiosyncrasies. The practical and egotistical Roman aimed, by means of his gods and their worship, chiefly at the useful; the German, at personal bravery.

In order to complete the portraiture of the religious spiritual life of the ancients, it is necessary to glance at their philosophy, which is, however, the especial product of the Grecian mind alone. A modern writer says: "An unfounded and prejudiced notion it is, to maintain that the philosophers of paganism had truth in their lives, although the religions of paganism were false. To prove the necessity of revelation, recourse is often had to the assertion, that by means of philosophy, individuals and the philosophic schools only arrived at a knowledge of truth, but that through revelation the whole world is brought near to God." And this statement is in the main true, for the philosophy of the ancients has had no vocation save this: first, to overthrow the religious systems of antiquity, and afterwards its own. Philosophy began as did religion, by trying to discover the cause of all causes, the first principle of creation. Whilst the Ionic school conceived a particular element to be that first principle, the Pythagorean, number and har-

mony, and the Eleatic school taught that matter had no substantial existence and that truth dwelt in the "abstract" alone; whilst Heraclitus made destiny, Empedocles again the eternal but ever-changing combination of the elements, to be the principle of creation, they had successively idealized and abnegated Fetishism, and the religions of China, India, Persia, and Sabeanism. Anaxagoras was the first to distinguish between the "visible" and "invisible," matter and spirit, and to declare the spirit to be that which sets matter in motion. The Visible is at first a "chaos" combined of infinitely minute equal particles, which the Invisible, the *Noûs*, intelligence, sets in motion, and from their alternate dispersion and combination the natural world rose into existence. This idea was evidently also that of the Egyptian religion. Both refer to an inscrutable and therefore vague "first principle." This theory was fatal to the religion of Greece, for if intelligence was the supreme principle in the universe, the claim of the Grecian gods to divine powers was nullified, since it and the creations of the unbridled imagination could not co-exist. As this "intelligence" of Anaxagoras was still indeterminate and vague, the Sophists transformed it into a purely subjective principle. Nothing exists save that which is perceptible by the intellect. In opposition to this idea, Socrates contended that if nothing was, then intelligence or mind was not, man himself was not, and consequently, man can know nothing; whereas the Sophists, in holding that that only of which they had knowledge could have being, presumed they knew everything. Socrates, therefore, had recourse to the Life Universal, of which he took the following external view: The world is conformable to a fixed purpose and design, because in it all things harmonize, and the individual is constantly being absorbed by the general. Therefore, in the subordination of the individual to the general, consists virtue. Plato carried this theory further. He recognized the Universal only to be an abstract idea; it reached its ultimatum in the aggregate union of all specialties, unity in multiplicity. The idea, however, had a pre-existence, and the creation and application of everything perceptible to the senses was in accordance with the conception. Man brings ideas forth out of himself; he has previously beheld them in a former state of being; and as every idea also presupposes its opposite, the result of the whole is unity in multiplicity. Aristotle takes an exactly opposite course. The Universal, he asserts, is not a positive reality, but real only in reference to particular or special things; the general is only a possibility; the design dwelling in every specialty is what must be sought after. Aristotle, therefore, pursues specialties as the only actual existences, without tracing them back to the Universal—to God, who in his system is a possibility and no

more. He regards Nature as an assemblage of isolated facts. But in this system was involved the disorganization of the philosophy, as well as of the religion, of the Greeks. In the latter the gods appear as so many specific divinities, unaccompanied by the conception of one Omnipotent Being; in the former are contained some isolated truths, but no one generalizing, all-pervading, absolute truth. The later schools effectually carried on in the heart of the Roman Empire the work of self-dismemberment, till all the comfortlessness of the Pagan religion as a philosophy became manifest and universally acknowledged, inducing, as its final result, popular and philosophical scepticism.

Such is the completed picture of the whole religious mental life of Antiquity, as also of that part of mankind which at the present day yet lingers in this stage of development. Imperfect as this sketch may be, it is sufficient to indicate the basis, the purport, and the result of the whole. The basis is egotism, for all these systems sprang only from the relation of external nature to man; the purport is the contradiction involved in existence and non-existence, entity and non-entity, life and death, production and decay, and in their continuous alternation the union of which it is impossible to conceive; the result is despair, misery, for the consciousness of man cannot extract the truth, and exhausts itself in the attempt. What is God in man's sight? Either a voluntarily accepted necessity, whose being is inexplicable, or a voluntarily assumed third existence, by whose omnipotent decree the antagonism of two other divinities is upheld; or an unmeaning empty "Yonder," whence the transit to this world, the "Here," is incomprehensible; or the ingenuous confession of the Inscrutable—it is, but we know not what it is. Creations of the fancy fill up the gaps. How real and how general were the misery and despair reigning in the consciousness of man, in the later periods of the Roman Empire, history clearly shows; and of this subject we purpose at a fitting moment to resume the consideration.

With these things Mosaism came into contact. From its earliest growth to its latest stage it remained in distinct contrast, as a mental system, to antiquity, until that antiquity had entirely exhausted its own vitality, and had proved, even to self-conviction, its inability to discover truth. Certain truths it had indeed been able to bring to the test of human consciousness; yet these were but of secondary value, since they had not been resolvable into one absolute truth.

What then is the essential point of difference between the religions and philosophemes of Antiquity, and Mosaism? The former had proceeded from man, from the apparently antagonistic relation of outward nature to man. In the presence of the mystery, the antagonism of life

and death, being and non-being, which he could not solve, man assumed them to be divine. But Mosaism went forth from God. The former said—"The world is, therefore is there a God;" but the latter declared,—"God is, therefore the world exists."

Starting from this one proposition, all becomes clear to our view. Antiquity saw mankind and the world, and sought as their originator a *Deity*. Mosaism found God, or rather possesses Him, and proceeding from God, comes to the world and mankind. The Deity of the religious and philosophic systems of antiquity could not possibly be aught save the personification of their own view of nature: therefore, the antagonism visible in its external phenomena they ascribed to the cause of that phenomena. In Mosaism this antagonism did not exist, for no such principle of division could spring from the Divine Unity. While the mind of Paganism could not advance beyond the idea of production and dissolution, being and non-being—to the mental perception of Mosaism the conception and existence of God presented no difficulty; it realized God Himself, and the resolution of all existence in Him. The human idea repeatedly relapsed into, and clothed itself in *Polytheism*, while Mosaism in its recognition of the unity of God as the basis of its faith ensured its own everlasting endurance.

But, laying aside antithesis, let us consider the individual purport of Mosaism. What I have just advanced is confirmed by the first words of Scripture: "In the beginning God created the Heaven and the Earth." God was, and created the world. God is, and the world is the consequence of His being; it has in Him its existence. It receives from Him its origin. God suffered it to be at first *Tohu Vabohu*, chaos, and then He developed in order and time the grand phenomena of nature; first its universal phenomenon, light; then the special elemental phenomena, expansion, water, earth; then the specific terrestrial phenomena of the vegetable and animal kingdoms, etc.; and lastly, the highest and most perfect specialty, Man. The great doctrines of Mosaism are therefore:—

1. God is absolute being.
2. The Universe is His work, in that He operates the continual transformation of the *general* into the *special*.
3. God is beyond and superior to, or rather above, the Universe. God and nature are not identical; the latter is only His world, a combination of specialties, and not God, who is absolute.
4. God as absolute essence is Unity.
5. The world is a unity; in it everything harmonizes, all is necessary, all is good.

In the above established dogma, all the questions of antiquity are

either precluded or answered. As the world is contemplated, not from the standard of man's egotism, but from the universality of the Divine Author, the question as to salutary and pernicious influences can no longer be entertained. For these are relative terms, indicative of the egotistical standard of judgment erected by man, according to which the infinite consequences of the designs of a Divine Providence are made referable to man, his desires, and their gratification (that which in itself is good, may be hurtful to me: the wind which purifies the atmosphere of an entire province may be to me an agent of destruction). Even in production and dissolution there dwells no antagonism, since both are resolvable into general existence. They occur in a specialty only, that is but a link severed from, and then re-united to the great chain of the Universe. In accordance with the spirit of Mosaism, we find that the same word expresses both the world and eternity (עולם). Neither can the question how the world, the "Here," proceeded from the world "Beyond," again arise, for the world is not out of God, but by means of God, whose appointment it is, that the general being shall ever develop itself into special existences.

Thus Mosaism teaches that God is an absolute Being (אֵלֹהִים אֶחָד), consequently one and alone; above the world; Creator of the world; the unity of all specialties. God cannot therefore be a specialty, therefore is He incorporeal, and therefore He cannot be represented either in one of His works, or by a "likeness" the work of man's hands. For the same reason, because God is no specialty, is He holy, *i. e.*, in Him all special properties resolve into one universality, therefore also is He perfect. As God is absolute Being, He is of no time; He is eternal: a specialty only is born and dies. In like manner, He is unlimited in His being and power, Omnipresent and Omnipotent (שׁרֵי).

Thus, by means of a comprehensive and intelligible agnition of the Divinity, Mosaism dismissed the vacant Yonder of the Indian, the Inscrutable of the Egyptian, the Necessity of the Sabea, the inexplicable Destiny of the Persian, and all the phases of philosophy to which these correspond; and became, thereby, the most inflexible opponent of the corrupt refuge of these religions, Polytheism and Idolatry. Whatever truths had been discovered by these religions and philosophemes were now resolvable into that "truth" enunciated in Mosaism, which, while condemning their error, substituted for their want of consolation the strongest and deepest confidence and trust. At this point only, where the action of the philosophic religious systems of antiquity closes, does the mission of Mosaism in reality open.

(To be continued.)

BABETTE.

BY PHILIP BART.

CHAPTER XI.

"Yes, it has been almost a lifetime since I have seen thee," cried Ezra, as the two men kissed one another, "and time has told on both of us. It was a mere chance that made me think of thy old calling of seal cutting, for men and their occupations change so fast nowadays. Alas! for the good old times when such things were even thought to be against our holy laws. Sojourning so long away from Europe has made me think the better of those of our people who follow generation after generation the trade their fathers held. I have seen, and dwelt with families of our faith, who perhaps for the last thousand years have had the same occupation, and for a thousand years to come will not vary from it. Good old customs! Let the unbelieving think otherwise if they please.

"Perhaps thou mayest be right," replied David with half a sigh; "but sit you here in the seat of honor, until our evening meal is prepared, to which thou art heartily welcome. Thou speakest of my trade. It has earned me my bread, that and nothing more, and I am content, and bless God for it. When we were both younger I had other hopes than to have spent my life here at my work-bench. Thou hadst a different calling. As a child thou couldst recite page on page of the Talmud. Those books were to thee as bread and wine. Every man to his inclinations. Here have I been a lifetime seated at that work-table. It may have profited me some, inasmuch as others in the business seeking the world, have left the village, taking other occupations, so that I alone represent the trade. But sometimes it strikes me that now, in the decline of life, had I left here younger, I might have arisen to something better than David the seal-engraver, the poor worker at the wheel, whose name is unknown save for a mile or so around his village. But thou askest not about thy brother. I had him in my mind, when I spoke of change, and how it had benefited him."

"My brother! I heard years ago of his departure from here. It must have been in the same year that I left. I thought him dead! Is he alive, then? Blessed be God for this! He was the youngest—our Benjamin. Where has he gone to? What luck has fallen to his lot? I have never had tidings of him. How could I, wanderer as I have been? How I loved him! Tell me quickly all you know."

"What we know is but little, only such things as come by little bits, ten years intervening each shred of news, and that only gathered up by hearsay. He went over the seas, ever so far across, and in America found a home. Tidings have come to us of good fortune happening to him; at least, he bore the same name as you. Many families, excited by the news, have gone too in these last five years to this same country, have sold their houses, their lands, have left forever their hearth-stones, to build up new ones in this far-distant place. It had been better, perhaps, had I joined them."

"What, David! Do I find in thee, too, my stanch old comrade, this same restless spirit, this seeking for change, which threatens to be the ruin of our race? Have our people, the blessed of the Lord, after two thousand years of waiting, grown weary? The time has not come yet, it is too soon. Yet must we wait two thousand, maybe ten or a hundred thousand more years, when the blessed Leader shall marshall us, and we shall pour like a host to the Holy Land, and rebuild once more the Temple of Solomon. Then all the scattered sheep shall be reclaimed, and, following the shepherd, shall once more wax fat in the pleasant pastures. Why, even the Christians are making the path easy for us. For did I not sail over a canal which united the sea, where Pharaoh's host perished, with the Mediterranean? Courage, David! the time will come, not whilst either of us are alive, however, when for others of our race this feeling for change shall be a holy one, and worthy of commendation, and as natural as the instinct which leads the wild fowl to seek other feeding grounds."

"But, Ezra, men make roads all over the world," replied David. "Much as I am inclined to listen to thy words, knowing how learned and sincere thou art, yet I remain unconvinced that these antiquated ideas of thine, in regard to remaining ever at one trade from father to son, can be just. Ezra, perhaps both of us have stood still, like mile-stones, for these last thirty years, whilst busy events have been whirling past. Thou speakest of my trade, and saidst thou wert rejoiced I still carried it on. It is true, long custom has made me skilful at it, and some people still want my poor handiwork, more, perhaps, because they are used to it than for any merit of its own. But listen: they speak of founding an establishment for the working of these stones, just across the border; the same stones are found there. With their big machines, they say, they can cut in one minute what it takes me a whole day of patient labor to accomplish. If that happens, what will become of my trade? To succeed then, those of us at least who are young enough, must learn new crafts."

"Who proposes to build these machines which thou sayest will ruin the trade?" inquired Ezra.

"Who they are I know not," was the reply.

"Are they Christians? Then the Lord will destroy them, whatever they may be. He cannot allow an honest man's toil to be taken away from him," was the positive answer.

"Thou hast been living too long in the East, Ezra, and these oriental ideas of thine are useless here. The canal thou spokest about was made and planned by Christian brain; hast thou not availed thyself of it? Look you, Ezra, if thou hast pored more than I have into our sacred books, I have thought on my side of matters of a more worldly character. It is true where I live here now we are in a benighted country, yet have I read papers, books treating of Christian advance in thought and action. Seated, Ezra, at my wheel, day in and day out, I have been thinking, pondering over all these things; lying in my bed racked by pain, sleepless nights have been passed in cogitating over these great problems. The belief in the one great God, supreme, eternal, does not vary; but as to the true way of worshipping him—thou wilt not be offended, Ezra—what that true way is, no positive rules can be laid down for it. These things, I am much disposed to think, are of man's making, and bear all the impress of his credulity; they come not from God. The world and all have changed much during these thirty years, Ezra. I return again to trades, which thou makest a portion almost of religious belief, and affirmest that each should sacredly stick to his. Why—novel ones of great necessity are invented every day. It may have been the custom for the son to enter ever into his father's career—I speak of handicrafts. But why? Because grudgingly some poor occupations for century on century were thrown to us, as garbage to dogs. By long plodding at them we have carried them on until they have become as instincts. It may be slow, Ezra, before our people, at least here, change from them; for a century to come yet they may be seal-cutters, and cattle-venders, and skin-dressers, or clothes-sellers; but the time must come when, if we wish to regenerate ourselves, to be reborn once more, to make proper followers for the Leader thou promisest us, all trades and occupations, every profession, from that of the judge to the command of armies, must be open to us. Here in this country such things are impossible; it may happen some day in another world. But thou art angry, old friend, and turnest aside thy head."

"Not angry, David, but full of dread and pity for thee. Listen to me. Thou hast not changed. Young, thy imaginative powers carried thee away; thou hast remained the same. Art thou happier for thinking of these changes which thou fosterest in thy mind? Wilt thou

live the longer for having them? One thing I like not about it, is this mingling of thy pure Judaic idea with those of Christian thought. What have we to do with them? Dost thou not know even the extent of thy transgressions?" Here Ezra rose from his seat, and his tall, gaunt figure stood apparently a foot higher, as with flashing eye and outstretched finger he thundered out:—"Hast thou, even, headstrong man, forgotten the Midrash, and how it says that our divine prophet Moses, though famished for his mother's milk, starving for a single drop of nourishment, when plucked from his basket and presented to the breast of the Egyptian woman, an infant, by the miracle of the Lord cried aloud: 'Away with it! shall these lips of mine, which are destined to speak with the Shekinah, touch even that which is unclean?' Thy source of knowledge is contaminated, and cometh from impure sources. Is it not distinctly promulgated by our fathers, this sacred tenet, that except from Israel cometh no good? Thou hast sinned—perversely sinned, David. Harrowing thy mind with such thoughts have aged thee. Blessed old times they were when men, before they knew sin, never changed their outward look, for before Abraham no man was even gray. I cannot, though, quarrel with thee, David, friend of my youth, and my host; but speak not to me of Christian lore and their ways. It may be the inscrutable will of the Lord that we must mingle with them, but after that all connection ceases. Even those blessed Talmudic interpretations of the Bible teach us this. The tribes of Israel and the Egyptians dwelt together; was it for aught else but that in time all the spoil of the accursed might fall into the lap of Israel? Rememberest thou the plague of blood? Even then was it to our benefit, for doth not Rabbi Levy say, in pointing out the moral of this, with that acute observation which only the study of the Talmud can give: 'If a Jew and an Egyptian lived together in the same house, and the Egyptian went to draw water, it was changed into blood; but if the Jew went to draw water, it remained pure and limpid. Nay, drinking out of the same vessel the Jew obtained water, the other blood; but if the latter bought it of a Jew, it remained pure.'"

The vehemence of the speaker was intense; what reply David would have made was interrupted by the good wife, who bore in her hands a basin of water, which she reverentially placed at Ezra's feet, so that the biblical command of washing the stranger's feet might be accomplished. A moment afterwards the table was set, the candles were lit, and with a blessing the meal commenced.

(To be continued.)

THE SERMON ON THE MOUNT.

REVIEWED IN AN ESSAY ON THE TALMUD AND THE GOSPELS.

BY REV. DR. ZIPSER, Chief Rabbi of Alba, in Hungary.

(Continued from page 36.)

MATTHEW, CHAPTER VI.

THIS chapter is contradistinguished from the preceding one, inasmuch as it contains no positive command, but its injunctions are more of a negative nature—omissions. It can be divided into parts: the first from verse 1 to verse 19, and the second from verse 19 to the end of the chapter. And while the first part alludes to moral laws, such as alms-giving, prayer, and fasting, the efficacy of which is here, though silently, acknowledged, and the many selfish purposes only for which they are employed condemned—still something positive, though indirectly expressed—the second part, with the exception of the 20th and 33d verses, contains nothing but negations. The first part, which we shall call the positive-negative, can again be subdivided into three sections; from verses 1 to 5, treating on alms; from 5 to 16, on prayers; and thence to verse 19, on fasting.

The Talmud has already noticed these three things as particularly meritorious, and recommended them as tending to the eternal salvation of man; and we instance here the following passage: Rabbi Eliezer says, "Three things there are which can arrest the impending evil, and turn it into good, viz., prayer, alms, and fasting" (Taanith, Jer., sec. ii. p. 65 b, ed. Cracow). The Koran teaches likewise: "Prayers lead us half way towards God; fasting, to the door of his mansion; and alms open its portals."

We will now, verse by verse, consider these three subdivisions, and compare them with corresponding passages in the Talmud. As touching alms-giving, which the first five verses treat of, we must here remark that the Hebrew word *Tsedakah* and the radix *Chak* in Arabic, both of which denote in their respective languages works of charity and benevolence, do not, like the *elemosune* in the Gospel, express a gift which pity and commiseration exact, but an assistance which of right belongs to the poor, to which they have a rightful claim, which is their own.

This appellation of the virtue of benevolence must, in the adaptation

of the word, convey to us the high importance which the Old Testament attaches to this virtue; and we must find it in consonance with this view when we read in the Talmud of laws which enforce the distribution of alms; while in a Christian state, founded on the principle of right, this virtue is enjoined as a duty for conscience' sake, and must therefore be rendered voluntary, and cannot be compulsory. Thus the Talmud teaches that alms can be levied from the wealthy by means of execution, and that Rabbi compelled a certain Romi to distribute a sum of four hundred pieces of money among the poor (Baba Bathra, p. 86). The following narrative conveys as much instruction as it is affecting: Rabbi Tarphon was exceedingly wealthy, but did not share his riches with the poor in proportion to his wealth. One day, his disciple, Rabbi Akiba, so justly celebrated in after-life, came to him and said, "Master, I can purchase a whole town at a very low price; shall I conclude the bargain for you?" Rabbi Tarphon expressed his consent, and handed over to him several thousand pieces of gold, which his disciple, however, distributed forthwith among the poor. A little while after, Rabbi Tarphon inquired of his obliging pupil after the purchased city. The latter took him to the "Beth Hamidrash" (college), opened the sacred volume, and read to him the following passage from Psalms: "He hath dispersed, he hath given to the poor; his righteousness endureth forever, and his horn shall be exalted with honor" (cxii. 9). "These are the cities," added the pupil, "which I have purchased for you." Rabbi Tarphon kissed him, and exclaimed, "Thou art my master in wisdom, and my friend in virtue," and gave him still larger sums to distribute among the poor. The Talmud tells of Rabbi Tarphon, that he was a very benevolent man, but he did not give in proportion to his wealth; and the proverb says, "According to his strength the camel must bear the burden, even against his will" (Treatise Kallah, 26).

Verse 1.—"*Take heed that ye do not your alms before men, to be seen of them.*"

The injunctions of the Talmud run as follow: "'God shall bring every work of man unto judgment, whether it be good or whether it be evil' (Eccl. xii. 14); which means, when man gives alms to the poor in the presence of others. Thus said Rabbi Yanai to a man who gave alms in such a public manner; 'You had better not have given him anything; in the way you gave it him, you must have hurt his feelings'" (Hagiga, p. 5, a).

He who gives alms in secret stands higher than Moses. Of the latter it is written, that he was afraid of the anger of the Lord; while

it is said of the first (Prov. xxi. 24), "Secret alms pacify anger" (B. Bathra, p. 9, *δ*).

In the neighborhood of Mar Hukba there lived a poor man who would not accept alms. The benevolent Rabbi placed every day money at the door of his indigent but bashful neighbor, and hurried away. The poor man, who received alms in so unostentatious and magnanimous a manner, was curious to know his benefactor. He waited behind the door, and as soon as he heard the sound of approaching footsteps, he tried to open it. The Rabbi, guessing the reason, hastened away, and in his hurry ran into a smith's forge, in order to avoid being known. "It is better," said he, after he had thus concealed himself, "to take refuge in a smith's forge, than to call forth a blush of shame on the face of the poor" (Ketuboth, p. 67, *δ*). Rabbi Abba tied money in his handkerchief, and dropped it intentionally when he passed a poor man, but took care that none others picked it up (Ibid.). Rabbi Yonah had recourse to an innocent stratagem, when he met with a man who had been reduced from affluence to poverty, in order to make him accept his assistance. "My friend," he would then say, "I have certain information that you may expect a large inheritance from a relative in a distant land ('Mengeber Layam')." I lend you now this sum, which you can then repay me, and will besides be enabled to return me this trifling service" (Shekalim, Jer. 49, ed. Cr.).

Verse 2.—"*Therefore, when thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.*"

The Talmud, which expounds everything by the rule of exegesis, has preserved us a very ingenious illustration of the names and shape of the Hebrew alphabet. Gimel, Daleth (the third and fourth letters), initially mean "Gomel Dalim" (be benevolent to the poor). But why does the Daleth turn its back upon the Gimel? To convey a lesson to the benevolent to give his alms secretly, and not to hurt the feelings of the poor (Sabb., p. 104). "What good soever thou doest, do it for the sake of thy Maker; boast not of it to thine own glory" (Nedarim, 62). "Study not the law that thou mayest be called a wise man, a Rabbi, and a teacher; but study for love of the law" (Ibid.).

Verse 3.—"*But when thou doest alms, let not thy left hand know what thy right hand doeth.*"

A similar passage occurs in the Talmud, but more striking for the logic it contains. "It is said, 'One hand cannot expiate the wrong of the other,' (Prov. xi. 21), meaning, so man practises with one hand virtues of humanity, and holds forth the other to receive their reward,

making it matter of traffic, where the article is delivered with one hand and the price received with the other; such a man will not go unpunished. Rabbi Johanan said: 'God has given man two hands, to dispense benevolence with both of them; but whoso giveth alms with his right hand, and steals with his left, his right hand cannot change his left from the evil it has committed' (Yalkut to Prov.).

Verse 4.—"*That thine alms may be in secret, and thy Father who seeth in secret himself shall reward thee openly.*"

"What thou hast done secretly," said the prophet to King David in the name of the Lord, "I will bring openly before all Israel, and before the light of the sun" (2 Sam. xii. 12.) Rabbi Benjamin said, "What is the meaning of the passage: 'If man hides himself in secret, should I not see him' [Jer. xxiii. 24]?" If man devotes his life to the study of the law and the practice of its precepts, or of virtue in secret, the Lord will bring it to light, and likewise when man sins in secret. An architect once built a city with many subterranean passages and secret caverns. When he came to collect his rent, the inhabitants refused to pay, and hid all their valuables in these secret places; "Fools," exclaimed the landlord, "you mean to conceal your treasures in the secret vaults from me who have built the city, and known every hiding-place in it above and below ground!" In like manner said the Lord: "I, who have formed all their hearts, know also all their thoughts" (Yalkut to Jer., 23, sec. 305).

The following verses, from 5 to 16, refer to prayer. The Talmud recommends prayer as meritorious, and we quote the following instances.—What means the passage: "Ye shall not eat on the blood" (Lev. xix. 29)? It means: "Eat nothing before you have given thanks to the Creator for your blood" [life] (Berachoth, 10). "He who salutes his neighbor early in the morning, before he has addressed his prayer to his Maker, commits idolatry with man" (Ibid. p. 14). But, on the other hand, the Talmud considers it essentially necessary that a prayer addressed to the Almighty must be accompanied by purity of heart and devotion of the mind. "Prayer, without devotion, is like a body without soul," is the pithy sentence of the Talmud. "He who is engaged in prayer shall turn his eyes to the ground, but raise his heart to heaven" (Yebamoth, p. 108). "God is nigh unto all them that call upon him" (Psalms cxlv. 18). Think not that God is nigh unto all that *merely* call upon him, for our verse adds, "*only* to those who will call upon him in truth" (Yalkut to Psalms). "My prayer is pure," said Job (xvi. 17); but whose prayer is not pure? "His, whose hands are defiled by injustice." (Shemoth Rabba, Parasha 22).

Moreover, the Talmud is far from advocating the life of a recluse, devoting all time and energy to life-long prayers, and does not consider a life of seclusion frittered away in visionary enthusiasm and unprofitable revery as meritorious; and we turn to the following passage in Menachoth, p. 996, *Siphri*, in support of our assertion: It is said, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night" (Joshua i. 8); but, on the other hand, we are commanded to work six days, and to rest on the seventh. To reconcile these two conflicting injunctions, our sages have ordained that we shall say morning and evening the prayer "Shemang," which shall be considered equivalent to the study of the law.

Verse 5.—"*And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues.*"

True, the Talmud prefers and recommends congregational prayers in the Temple, because it gives more solemnity to Divine service, and stimulates the souls of the congregants to devotion, while private prayers within the retirement of our four walls, where we are surrounded by the busy life of family concerns, must necessarily lack that elevation of soul without which prayers are only lip-devotion. "I address my prayer to Thee, O Lord, in an acceptable time" (Psalms lxix. 13). Which time can then be considered as such?—"The time when a whole congregation prays to God" (Berachoth, ch. 8). But with whom the right is, practice has decided long ago, and Christianity, in erecting churches for public worship, has swerved from the injunctions of its Master.

Verse 6.—"*But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*"

The Talmud likewise teaches that home devotion is acceptable to God. Man ought to address his prayer to God in the temple; if there is no temple in the place where he resides, let him pray at home. If he is from home, he may pray in the field; and if there he be prevented from doing so, let him offer up a mental prayer (Pesikta Yalkut to Psalms, ch. 4).

Verse 7.—"*But when ye pray, use not vain repetitions, as the heathen do.*"

The Talmud pronounces the following axiom: "Whatever man performs, whether it be much or little, let it be with a pure heart for the glory of God" (Menach., 110; Berachoth, 17). A disciple read prayers publicly in the presence of Rabbi Eliezer. His prayer was devout, but short. The other pupils who attended were displeased thereat, and complained to the Rabbi, who sided with the disciple, by remarking that

his prayer lasted still as long as that which Moses uttered for Miriam, when he prayed, "Heal her now, O God, I beseech thee" (Berachoth, p. 34). In his prayer, man ought not to introduce too many praises of God, for it is said, "Silence is praise unto Thee;" and the Talmud proverbially says, "If speaking is worth a *selang* [a coin of Talmudical standard], silence is worth two" (Megillah, p. 18). "As excessive praises cannot enhance the value of the diamond, so too many praises cannot add to the glory of God" (Jer. Ber., sec. 9, p. 12, ed. Cr.).

Verse 8.—"*Your father knoweth what things ye have need of.*"

King Solomon reared up the temple, that every one who was afflicted might address his prayer to God, and invoke his heavenly aid. But if his supplication should ask of God anything that would be hurtful to him, in that case it is said, "Thou, O Lord, knowest the heart: grant him only that which Thou in Thy wisdom knowest would be best for his good, and nothing more" (Treat. Semachoth, sec. 6).

Verse 9.—"*Our father, who art in heaven, hallowed be thy name.*"

This is the commencement of the Christian typical prayer, but is originally taken from pre-existing Jewish prayers, which are still preserved in our liturgy. Thus, every Jew, in his daily morning prayer, says, "Sanctify Thy name, O Lord, in Thy world;" and in his evening prayer he repeats, "Our Father, who art in heaven, proclaim the unity of Thy name, and establish Thy kingdom perpetually, and reign over us in all eternity."

Verse 10.—"*Thy kingdom come; Thy will be done on earth as it is in heaven.*"

The first part is contained in the prayer which forms the conclusion of every divine service, and runs as follows: "We hope in Thee, O Lord our God, to make Thy glorious omnipotence speedily manifest, and to establish Thy heavenly kingdom." With regard to the second, we read in the Talmud: "If any one is on a journey, or otherwise pressed for time, let him repeat the following short prayer: 'Our Father which art in heaven, Thy will be done on high. Vouchsafe to bestow a peaceful and tranquil mind to those who honor Thee on earth; but do, O Lord, what seems good in Thy sight'" (Berachoth, p. 29).

Verse 11.—"*Give us this day our daily bread.*"

This is a passage in Proverbs (xxx. 8). When the proselyte Aquila visited Rabbi Eliezer, he asked him, "Should the entire prospect of a proselyte consist merely in the promise, 'He loveth the stranger, to give him bread and raiment'?" (Deut. x. 11.) Whereupon the Rabbi answered, "Seems this so very little in thine eyes? And yet it is what the patriarch asked of God, when he had fled from his father's house,

viz., 'Give me only bread to eat, and raiment to put on' " (Bereshith Rabba, Parasha, 70).

Verse 12.—"*And forgive us our debts, as we forgive our debtors.*"

The introduction to night prayers runs as follows: "Lord of the universe! I forgive every one who has this day vexed or offended me, or who has injured me, either bodily, or in my property or honor; and may no one be punished by Thee for my sake." The conclusion of the same prayer reiterates, "Forgive, O Lord, those who have this day offended me." "Which of thy noble qualities," asked the disciples of their Rabbi, "wouldst thou particularly recommend us for imitation?" "I never laid on my couch," rejoined the truly pious Rabbi, "harboring any ill-feeling in my breast against any one" (Jer. Taanith, sec. ii. p. 67, a).

Verse 13.—"*And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever.*"

Every Jew, in his morning prayer, addresses his supplication to God in the following words; "Let us, O Lord, not fall into the power of sin, transgression, or iniquity, and lead us not into temptation. Subdue our inclinations, that they may be subservient unto Thee." I will also quote here the soul-stirring prayer of a Jewish maiden, which the Talmud has preserved, and which was couched in the following words: "Lord of the universe! In this world there are wicked sinners and pious men; for the one thou hast in store the *Gehinom*, for the other the *Paradise*. Grant, O Lord, that through me no man shall fall into temptation, which leads to Gehinom" (Sota, p. 22). As for the other part of the verse, we meet with the identical words in the morning service, and in the hymn chanted at the opening of the holy ark, when the scroll of the law is taken out: "Thine, O Lord, is the greatness, power, glory, and majesty," which is an original passage in 1 Chron. xxix. 11.

Verses 14 and 15.—"*For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses.*"

"At the time of a great drought," relates the Talmud, "Rabbi Eliezer ministered before the holy ark, and addressed prayers to God for rain; but no rain came, though he had recited twenty-four benedictions. Next to him Rabbi Akiba took his place, and the Lord was entreated of him; not because the latter was more pious, but because he pardoned those who had offended him, God heard his prayer" (Taanith, 25, b). Rabba said, "He who forgives trespasses committed against him by man, his trespasses will also be forgiven by God; for it is said,

'He forgiveth iniquity' (Micah vii. 18), namely, of him who himself pardoneth offences" (Rosh Hashana, 17).

Verses 16 and 17 treat on fasting. The Talmud holds fasting, when merely an abnegation, as very unprofitable and of very little merit; but considers it, when often and deliberately repeated, as sinful. Thus Samuel said, "He who mortifies himself by fasting is called a sinner; for it is said (Numb. vi. 11), 'He shall make an atonement for him, for that he hath sinned against his own body; although he [the Nazarite] had only abstained from drinking wine, he was considered as having committed a sinful act'" (Taanith, 11).

Fasting is recommended by the Talmud as meritorious only when it is performed simultaneously with true repentance and other acts of expiation. And the Talmud, in establishing divine service on a public fast, ordains that "one of the elders shall exhort the congregation to repentance, and hold out the example of the inhabitants of Nineveh, of whom it is not said, 'And God saw their sackcloth and their fastings,' but 'God saw their works, and that they turned from their evil ways; and God repented of the evil, and he did it not' (Jonah iii. 10). And it is said also, 'Tear your hearts, and not your garments'" (Taanith, sec. ii.). At the time of the holy temple, there was one particular section of priests (*Anshè Mahamad*), who fasted four days in every week: on the second day of the week, for the safety of those who were bound on a voyage across the sea; on the third day, for those who were travelling in the desert; on the fourth day, on account of the mortality among children; and on the fifth day, for the safe delivery of women with child. But on Friday and Sabbath they did not fast, on account of the sanctity of the Sabbath; nor on Sunday, that the surrounding nations should not imagine that the Jews kept their weekly day of rest [which was at that time also Sunday] as a day of mourning and fasting (Soph., sec. 17; Halacha, 5).

Verse 16.—"*Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast.*"

The Bible enumerates an opposite example of hypocrisy in the following passage: "She [the hypocritical woman] indulges, and wipeth her mouth and saith, I have done no wickedness" (Prov. xxx. 20).

The holy ark was overlaid with gold both within and without (Exodus xxv. 11), from which we may derive the lesson, that the outward man should be in harmony with the inward man; but of the hypocrite, whose artful heart belies his sanctified mien, it is said, "He drinketh iniquity like water" (Job xv. 16), which shows no external mark in him who drinks it (Yoma, 72, b).

In conclusion, we must here remark—and we think we can do so without being accused of partiality—that the taunt which in this chapter is levelled against hypocrisy cannot be addressed to the Pharisees; for we can adduce the testimony of their deadliest enemy, in exoneration of any such accusation. King Janaeus—whom they refused to admit to the priesthood, because they questioned the legitimacy of his birth, and who, to avenge this insult [Kydushim, 65, a], had massacred a great number of them—when he was stretched on the bed of sickness, and felt his end fast approaching, addressed to his inconsolable queen the following memorable words: “Be not afraid of either Pharisees or non-Pharisees; but beware of the hypocrites (*hatsebungim*), who are capable of acting as Zimri did [Numb. xxv. 14], and claim the reward of a Phineas” [Sota, 22, b].

Verses 19 and 20.—“*Lay not up for yourself treasures on earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through and steal.*”

The Talmud enjoins this moral more strikingly and practically by attributing it to the benevolent proselyte, Munbaz. This prince, at a time of great famine, distributed his own treasures and those which his ancestors had hoarded up, among the poor and needy. His brethren and relations upbraided him with a conduct which, in their eyes, was as improvident as it was unwarranted. “Your ancestors,” said they, “did not only accumulate treasures themselves, but increased those they inherited from their forefathers; but you squander your own and those of your ancestors.” Munbaz magnanimously answered, “My fathers laid up treasures on earth, but I lay up treasures in heaven. My fathers laid up treasures where they will not profit them, but I lay up treasures where they will yield eternal fruits. My fathers laid up treasures where the rapacity of man could rob them, but I lay them up in a place where no human hand can reach them. My fathers accumulated treasures of money, but I, treasures of souls. My fathers collected riches which they had to leave to others, but I work for my own salvation. My fathers labored for this world, and I for a better world” [Baba Bathra, 11; Jer. Peah, 16, ed. Cr.; Tos. Peah, sec. i.].

Verse 21.—“*For where your treasure is, there will your heart be also.*”

“A wise man’s heart is at his right, but a fool’s heart at his left” [Eccl. x. 2]. The first alludes to Moses, and the second to the sons of Renben and Gad [Numb. xxxii. 16], because they considered earthly possessions above precious souls [Medrash Rabba to Matot].

(To be continued.)

THE AMERICAN-JEWISH PUBLICATION SOCIETY.

WITH much reluctance and regret we were compelled to forego the pleasure we had anticipated in attending the meeting recently held in this city for the purpose of organizing a Jewish Publication Society. An important engagement demanded our presence elsewhere, and thus prevented us from participating in the good work of the evening, and from offering our word of encouragement to the initiators of the movement. We therefore in this, the first issue of *THE NEW ERA* after the meeting, desire to express the great satisfaction we experience in knowing that a Society of such incalculable use to the rising generation of Israelites has been permanently established, under auspices which augur favorably for its future success. The constitution of the new Association thus fully declares its objects:—

"The subscribers, keenly alive to the want of English books as sources of information on Jewish history and literature, and prompted by an earnest desire to supply this want by the publication, in the English language, of approved standard works, translated or original, so as to foster literary talent, as well as a taste for instructive reading, relying on the success of a united enterprise where individual efforts might fail, have formed an Association, and adopted the subjoined Constitution, for the purpose of accomplishing this very desirable object:

"The object of the Society shall be the publication of books on Jewish Life, History, and Literature, for the diffusion of correct information concerning these important branches of knowledge—provided that no ritual, or prayer-books, or specific school-books shall be published by the Society."

Although the meeting was not largely attended, the spirit which has been manifested by all classes of Jewish society is exceedingly gratifying. Our clergymen, literary men, and merchants, irrespective of those minor differences of opinion on ritualistic and ceremonial questions which may honestly exist among them, appear in this instance to be animated by a laudable desire for union, and to be willing to sacrifice their little prejudices and predilections for the general weal. This fact is highly suggestive, and amply demonstrates the truth of certain propositions which we have constantly endeavored to urge upon public attention. It shows, in the first place, that where the leaders will only refrain from quarrelling among themselves, and will work together amicably for some truly worthy purpose, there is no danger of disunion among the followers. We have always maintained that in accordance with the feeling which exists among our clergy will be the feeling engendered between their respective congregations. If

clergymen, who should be lovers and earnest seekers of peace, oppose each other's projects, use vituperative language against each other, both in the pulpit and in the press, and otherwise strive to foment discord, it is not to be wondered at if, in the majority of instances, their flocks also forget that "all Israel are brethren," and imitate the bad example of their pastors. But if, on the other hand, our ministers will exercise that charity in practice which they know so well how to preach in theory, will be more forbearing to each other, more lenient with one another's faults (for they all have faults though they are ministers), more thoughtful of Jewish interests at large, and less of their own personal dignity and pet schemes, the result naturally will be that the congregations are drawn closer together by the ties of friendship and brotherly love. When, therefore, any project is contemplated the successful accomplishment of which would really be productive of beneficial results to all classes, it is certain to receive the united support of our brethren. Such has fortunately been the case with the Publication Society. Our clergy, or at least many of them, are united not only on the general plan, but on the details of the movement, and from every side we find a proper response from the people.

This shows also that, in all matters where the vital interests of our community are concerned, the clergy and the laity should labor together, and should find pleasure and profit in each other's councils. It is worse than folly to believe that ecclesiastical conventions, from which the laity are excluded, can accomplish great objects, the entire success of which must depend upon the material support given by the people. At the very commencement of the late unfortunate paper warfare between our ministers—even before the Cincinnati Conference had convened—we advocated the necessity and right of submitting all matters affecting the communal interests, provided they were not purely of an ecclesiastical nature, to conferences in which the congregations shall be represented by one or more of themselves as well as by their ministers. All of our so-called "Rabbinical Conventions" have signally failed in carrying out their gigantic schemes, mainly because they undertook too much, and arrogated to themselves powers which they did not possess. We cheerfully acknowledge the great zeal and ability of many of our ministers; we know full well what they are capable of doing, if they will only be united; but we know, also, wherein their weakness lies, and what they are totally incapable of accomplishing, unless backed by their flocks. But if even this were otherwise, we ask whether it is just and proper for a dozen or more clergymen to meet together in holy conclave, close their doors on the laity, and, after having arranged matters to please themselves, appeal to their congre-

gations, and say: *we* have determined to establish such a society, or such a college, or such a charity, and you must find the money for the purpose?

The congregations have practically answered the question by very properly ignoring the proceedings of such conventions, and withholding their support to the measures proposed. But how different has been the case with this new Publication Society! The advice and cordial cooperation of the laity were called into requisition at the very outset; the Society was, in fact, established under their own auspices, hence it is already regarded by them, and will be more and more, as an institution of their own creation—as their own offspring—which must receive their support. Why have our Orphan Asylum, Hospital, and our numberless other great charities, proved so successful? Is it merely because their objects are so praiseworthy? We admit that the Jewish heart is ever open to the appeal of charity, and that, no matter whence the source, that appeal once made is sure to meet with a noble response. Still there is something more, and it is this: The institutions of which we speak are identified with the people, and the people with them; they have taken deep hold on every Israelitish heart; they reflect honor and credit on the entire community; they were founded by the people, and are supported by the people, and there are few of our brethren so callous as not to feel proud of their existence. We trust most fervently that even so may the American-Jewish Publication Society be regarded. It has been ushered into existence by the people; its sphere of usefulness will extend not merely to a particular class or section, but to the entire community; let us hope, then, that the entire community will labor for its welfare. Let us hope also that, as the clergy and laity are now working harmoniously together, some steps will be taken towards organizing a proper Jewish Board of Representatives, to whom all matters involving Israel's welfare can in future be submitted.

Another great benefit which the formation of this new Society has already accomplished is the union between the so-called orthodox and reform parties. At the initiatory meeting both elements were well represented. The radical reformer and the ultra-orthodox were there, to give their aid and encouragement to the movement. This is indeed as it should be. The differences on religious questions which exist among us are not such as to warrant the slightest separation. We have always held that any bitterness of feeling between the two schools is both silly and wicked on the part of those who exhibit it. In God's own time these differences will also be reckoned among the things of the past, and we think it needs no gift of prophecy to say that that

time is not far distant. But if even these differences were likely to exist always, there would still be no reason for a lack of proper brotherly feeling. We all have the same god-like faith, the same noble history, the same grand mission; and whether certain dogmas be accepted or rejected, or certain ceremonies maintained or abrogated, either by individuals or by congregations, are matters altogether irrelevant to Israel's general duty. United we should ever remain, and unitedly we should labor for every project which may tend to educate and elevate the rising generation. If the Publication Society does nothing else save effecting this union, it will still have accomplished a noble task.

It can scarcely be doubted, however, that this Society, if properly managed, will prove in every way an inestimable boon to the Jewish public. In fact, its establishment has become an actual necessity, for our sons and daughters are growing up in perfect ignorance of everything which as Israelites they should know. The very principles and ground-work of Judaism they are unacquainted with, and except that they were born in the Jewish faith, they know not why they belong to it. And how, under existing circumstances, can this be otherwise? The literary treasures bequeathed to us by our fathers, and which for sublimity of thought, depth of feeling, and beauty of language, are unequalled by the literature of any other people, are sealed books to our youth simply because they are unacquainted with the languages in which they are written. The majority of these works are written in Hebrew, and although a few have been translated into German, Spanish, and Italian, the bulk of them remain untranslated. Now the Hebrew is a dead language, and it is useless to imagine that it will ever be revived. For a time to come it may be partly retained in our rituals, but for practical purposes it will never be studied except by theologians and philologists; nor can any but the visionary expect that in the United States of America any foreign language will eventually supersede the vernacular. We know there are some, even among our ministers, who, because unable themselves to speak English, strive to make the people believe that their German sermons are sufficient for the religious instruction of our youth. We do not intend to show the folly of this doctrine, for it is self-evident, and every day only adds additional proof of the imperative necessity for English preaching and English books on the subject of our religion and history.

If, then, the promoters of this organization are indeed "keenly alive to the wants of English books as sources of information on Jewish history and literature," and will show the public that they faithfully intend to carry out their laudable design without regard to

party views, we feel sure they will soon be able to build up an institution of which Israel may well be proud. Let them therefore be especially careful in the selection of the works which are to be presented to the public; and above, all, let them see that those works, whatever they may be, whether original or translated, are intrusted to competent persons who are thoroughly familiar with the English language.

And now, in behalf of a good and noble work, we appeal to our brethren throughout the country. For your interests and those of your children has this Society been established. Good wishes alone cannot support it. If, indeed, your love and veneration for our hallowed religion be something more than empty words, send your names and subscriptions at once to the Committee, and do all you can to induce others to follow your example. Work together, work cheerfully, and a great and lasting benefit will be yours.

RABBINICAL APHORISMS.

- A narrow mind has a broad tongue.
- The bearer of calumny is usually its author.
- The wisdom of the poor is often despised, but riches cover folly.
- A trustworthy stranger is preferable to a deceitful relative.
- Who is the most dignified among men? He who can behold without envy the worldly possessions of another.
- He who seeks a favor of the avaricious, is like him who attempts to catch fish in the wilderness.
- He who lends credence to the slanderer will forfeit the friendship of all, even to the nearest and dearest kinsman.
- The intelligent will never render his presence troublesome, nor intrude upon those who are unwilling to listen to him.
- Cast not pearls to the swine, for they are valueless to them; intrust not wisdom to him who cannot appreciate it; for wisdom is dearer than pearls, and he who seeks it not, is inferior to the brute.
- Mankind may be classified thus: 1st. The learned man, who is conscious of his learning; he may be termed truly wise—of him shalt thou seek knowledge. 2d. If learned, but unconscious of his learning, remind him of it that he may not further forget it. 3d. If ignorant, and aware of his ignorance, instruct him. 4th. But if ignorant, and assuming to be learned, he is a fool, dismiss him.

LITERARY NOTICES.

THE CALAMITIES AND QUARRELS OF AUTHORS, with some Inquiries respecting their Moral and Literary Characters, and Memoirs for our Literary History. By ISAAC DISRAELI. Edited by his Son, THE RIGHT HON. B. DISRAELI. 2 vols. New York: *W. J. Widdleton*.

THE CALAMITIES OF AUTHORS exhibits the troubles and suffering most authors have to undergo in the pursuit of their calling. "The title of Author," writes Mr. Disraeli, "still retains its seduction among our youth, and is consecrated by ages. Yet what affectionate parent would consent to see his son devote himself to his pen as a profession? . . . Most authors close their lives in apathy or despair, and too many live by means which few of them would not blush to describe." The little encouragement and less remuneration given to literary men, notwithstanding their arduous labors and the good many of them confer on society, have in all ages been just grounds for complaint, and it does not seem that the present age forms any exception. Certainly the times of Mr. Disraeli did not, for he limited his inquiries generally to recent dates. "Besides the perpetual struggle with penury, there are also moral causes which influence the literary character," and these our author has developed from the confessions of men of genius, and from the events of their lives.

THE QUARRELS OF AUTHORS is a continuation of the CALAMITIES, and exposes "the secret arts of calumny, the malignity of witty ridicule, and the evil prepossessions of unjust hatred." Both volumes are rich in information and hold deservedly the high place assigned to them in our literature. The edition before us is marked with the same care and taste which Mr. Widdleton displayed in producing the "Curiosities and Amenities of Literature," already noticed in this magazine. The entire set of books is in uniform type, paper, and binding, and is, so far as we know, the best and most complete edition of Mr. Disraeli's works.

MISS COLUMBIA'S PUBLIC SCHOOL; OR, WILL IT BLOW OVER? By A COSMOPOLITAN. With 72 illustrations by THOMAS NAST. New York: *Francis B. Felt & Co.*

WITH remarkable cleverness does this brochure, from the pen of a cosmopolitan, rehearse the great political events which have occurred in this land of "equal rights to all." The writer of the satire and its famous illustrator are well matched, and both have done their parts to perfection.

The recent miserable rule of this city by demagogues, and the danger of the advances which the Roman Catholic Church is making in America, are held up to the public gaze in such a manner as to awaken much serious and careful thought. Although on this as on other subjects the severest hits are made, there is nothing coarse or improper in the book, and we are pleased to find that it does not display any of that vulgar raillery so common to satires of that nature.

HOUSEHOLD TALES AND FAIRY STORIES. Illustrated by various artists.
London and New York: *George Routledge & Sons.*

MRS. TRIMMER'S HISTORY OF THE ROBINS, IN WORDS OF ONE SYLLABLE.
By REV. CHARLES SWETE, D.D. New York: *G. Routledge & Sons.*

THE season for juvenile books has commenced, and from the specimens before us, Messrs. Routledge & Sons seem to be prepared to meet its demands. The first of the above-named books contains a collection of those favorite tales which delighted our childhood, and which have been told over and again in every home where English is spoken. The present edition has three hundred and eighty illustrations by such eminent artists as John Gilbert, J. D. Watson, Harrison Weir, Alfred Crowquill, and H. K. Browne. The engravers are the well-known brothers Dalziel, of London. Of the second volume we have merely to say, that, as its title indicates, it is the original version of Mrs. Trimmer, which has been reproduced in monosyllables, and altered so as to suit the capacity of very young children. It is illustrated by Harrison Weir.

THE CHEMICAL FORCES: HEAT—LIGHT—ELECTRICITY. By THOMAS RUGGLES PYNCHON, M.A. New York: *Taintor Bros.*

THIS treatise of Prof. Pynchon's is designed as an introduction to Chemical Physics, and has been prepared as much for the use of the general reader as for that of students in academies, colleges, and medical schools. The subjects which have received careful elaboration are: Heat, Radiant Heat, the transmission of Heat through media, Latent Heat, the Steam Engine, the chemical influence of Light, Photography, Spectrum Analysis, the Galvanic Battery, the Electric Telegraph, the Atlantic Telegraph, Electro-Magnetic Engines, the Fire Alarm of Cities, the Coils of Page and Ruhmkorff, and the Magneto-Electric Machines of Saxton, Page, Holmes, Wilde, and Ladd. The work exhibits some inconsistencies, which, perhaps, from the peculiar manner of treatment, were unavoidable. As a whole, however, it reflects credit on the Professor, and will doubtless prove a book of some value, especially to those who do not intend to pursue the science very thoroughly.

THE NEW ERA.

VOL. II.—JANUARY, 1872.—NO. 3.

ANTIQUITY AND MOSAISM.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

(Concluded from page 60.)

THE history of creation, as given in Scripture, must by no means be taken in a literal sense. It imparts to us only the great ideas, by which the creation is conceivable to our faculties. We learn that universal existence became gradually more special, and in this manner the whole progress of creation is rendered intelligible.

First there was chaos, then light, then expansion, etc. We are told how, in process of time, the creation regularly developed itself; that therefore God had thus set it forth from the beginning on certain fixed laws, from which, after different revolutions, a settled order, a cycle of life, proceeded. By the "world" Mosaism understands the aggregate of all specialties existing by reason of the laws of nature established by God. At the head of these specialties, as the most perfect specialty, stands man. The perfection of specialty in him consists in this: that he is on one hand alone, in connection with the material Universality, consisting of the aggregate of all specialties—the world; while, on the other, he returns to the absolute Universality—to God.

Mosaism ascribes to man a dual nature, formed of body and soul; but this duality is again a higher unity, as we shall have occasion to show hereafter. With reference to the creation of the lower animals, the scriptural phrase is, "God created it," but in the creation of man a two-fold act is announced: He formed him out of the dust of the earth, as a specialty of the material world, and breathed into his nostrils the

breath of life; gave him His "Spirit," as it is said previously to the flood: "My Spirit in men shall not always succumb." By this Spirit man is related to the absolute Universality—to God: "Created in His image." It follows, from the nature of Mosaism, that the image of the Deity in man can relate to the Spirit alone, as the repeated assertion that God is "God of the spirits of all flesh" clearly demonstrates.

This is the most important of all the teachings of Mosaism in reference to man, and the basis on which the whole fabric is erected, and by which its symmetry becomes most manifest: God's likeness to dualistic man, on the side of the Spirit. As the chief feature of this Divine likeness, Mosaism points to freedom and free agency. Man shall have dominion over all creatures around him: he assigns to them their names; Adam can eat of the forbidden fruit, but he can also abstain; Cain can act righteously, but also wickedly. Again, when the entire law was promulgated, the words ran, "Behold! I have put before thee Life and Death; choose Life." There is nowhere in Mosaism a trace of the invincible Necessity of the Sabeans, who believed the destiny of man to be influenced by the stars, nor of the inscrutable Destiny of the Persians, nor of the irrevocable Fate of the Greeks and Romans, to which even Jupiter and all the gods were subject. Mosaism declares man to be free and self-determining, for he bears the image of God.

But if the nature of man is dual, connected on one hand with the material world, and on the other with God; if his spirit is created in the likeness of God, and therefore free and self-determining—then it follows that the aim and purport of his life must be to strive after a still greater resemblance to God; to promote the egress of the spirit from the bodily specialty, and make it approximate to the universal; to control the egotism of his physical nature; not like the Indian, to destroy it and place in its stead the egotism of a passive intellectual life;—to command and to regulate it, and to resolve it into the universal by the practice of love and justice. "Be thou holy as the Lord thy God is holy." "Thou shalt be perfect with the Lord thy God." But this very freedom of man, this self-determining power, makes evil possible as well as good. He can give himself up to the egotism of his material nature; he can wantonly combat those influences which tend to stem the tide of his desires, and give free course to sensual passions, to anger, or to avarice. In a word, he can commit sin. Two kinds of sin are represented in Scripture, one showing the sensual nature of man in itself, and the other, the obstacle which society places to the indulgence of individual desires. In the one instance, man deviates from the destination divinely assigned to him; in the other he violates the right of his fellow-creature. These

two phases of transgression are illustrated in the history of Paradise and the fratricide of Cain. In both instances, in the violation of God's command and of the right of his brother, man commits sin. The object of these narratives is to proclaim, not the origin of hereditary sin, in which the nullification of man's freedom and self-determining power would be involved, but the inherent possibility of sin in man. This possibility of sin is a consequence of man's dual nature, and of his freedom. Thus the question, "How can sin exist in God's perfect world?" is answered in Mosaism by anticipation. Sin is not a universal, an absolute existence, but a condition of the individual in relation to himself, of which the effect is limited to that individual, and extends not to the universal. Indeed, sin, as an attestation of the freedom and self-determining faculty of man, is considered, from a general point of view, good. For the Persian, sin is a furtherance of the power of darkness, of the god of evil—Ahriman, and therefore of general import. In Mosaism, sin is merely a circumstance pertaining to the individual sinner, and entirely without general bearing. Sin is not the nature of man, but a possibility in the nature of man. Mosaism recognizes man as the unity of body and spirit; by the former, linked to the egotism of material nature; in the latter, godlike, free, and self-determining, consequently having the destination of nearer approximation to God, but also the possibility of sin.

Such are the teachings of Mosaism respecting God, the world, and man. What is the relation which God holds to the world and to man?

The relation of God to the visible world He created, and to which He assigned fixed laws and order, by means of which it endures, is not identical with the relation He holds to man, made in his image, having the destination granted him of ever nearer approach to his Maker, yet possessing, by reason of his free will, the power of pursuing a contrary course.

For the better definition of our meaning we will make use of the terms *direct* and *indirect*. The Creator is in indirect relation with the world—it exists by reason of the immutable laws He established; but with the human soul, formed after His own likeness, He is in direct relation: for here there must be assumed on the part of the human mind a free development, and on the part of God a continual operation. That such a direct relation of God to man must exist, is self-evident from the constitution of the human mind, and the thence deducible destination of man. God made him in His own image, thus in direct connection with Himself. But wherein consists this direct relation of God to man? 1st. *In the continual providential guidance of the*

destiny of mankind. God having created man with the capability of realizing a certain ultimate destination, His design would fail were this destination not attained, and this seems to be illustrated in the record we have of the generation living at the time of the Deluge. If therefore the design of the Creator is to be carried into effect, He must lead man, whose freedom of action renders a contrary result possible, in the way of its accomplishment. This principle is declared in every page of the Mosaic writings. The guidance of individual men, the divine hand in their destiny, is everywhere averred in solemn, striking words. Here also repeated indications are found of the divine conduct of all the people of the earth towards religious and social perfection, an idea of which the final enunciation was conveyed by the prophets. In the pre-mosaic history, however, Mosaism makes significant allusions to this providential guidance, in the narrative of the Tower of Babel and in the biography of Joseph. How this guidance of man's destiny accords with his freedom and free agency as arbiter of his own fate, is a question answered by anticipation in Mosaism. God ordains the outward conditions which are to form his sphere of action ; his birth, family, and possessions are of His appointment ; within that sphere man's course is left free ; by reason of the fore-knowledge of all human actions, which is an unfailing attribute of the Omniscient, events are so directed that they reach their appointed end. By means of their free agency the brethren of Joseph sold him into slavery ; but God so ordered all things that this act resulted in the salvation, by Joseph's instrumentality, of an entire nation from famine, and in the translation of Jacob's family into the land of Egypt.

The second condition of the direct relation of God to man is "that God is the Judge of the actions of men." Having given him a destination, He must provide that on the furtherance of this, His work, as on every interruption of the same, the due respective consequences shall follow. Mosaism teaches this in the most emphatic language ; and here again we must revert to the view of sin given in Mosaism. Sin is a quality that relates to the individual himself, and is without any essential existence in the universe or created world. This condition therefore can be changed or altogether removed. The sinner can return to virtue ; and like alternations must be possible in respect of the effects of sin. The punishment must take place, but the sinner must be forgiven when he returns to virtue. God is Judge, and cannot permit sin to be unpunished ; but he is also merciful, and will forgive the guilt of the penitent. This apparent contradiction is in Mosaism prominently asserted and beautifully solved. It proclaims, in repeated instances, that "the Everlasting is a merciful and gracious God, long-suffering, and of

infinite goodness and truth, who forgiveth iniquity, transgression, and sin, yet will not suffer the guilty to go unpunished, and remembereth the sins of the fathers on the children and children's children." It is well known that a sentiment of pseudo-charity and exaggerated love has often made this last expression—"Visiting the sins, etc....showing mercy unto thousands of them that love him and keep his commandments,"—the object of attack, without its being remembered that these words, superficially considered, present too apparent a contradiction not to indicate that the real meaning is to be sought somewhat deeper. If we consider real life (and this, it will be admitted, is the highest test of the truth of a doctrine), do we not at once perceive numberless cases where the descendants suffer from the material consequences of the crimes of their progenitors? The parents living in excess beget a race that brings into the world the seeds of debility and death. The dishonor of the father presses down the fortunes of the son—the spendthrift makes his heir a beggar—Louis XVI., a kind and good man, is guillotined for the sins of his predecessors. Thus we see that reality confirms the truth of the emphatic assertion of Mosaism. It will be stated in reply, that this process of retribution is but natural and just: the material consequences follow directly upon the sin, and God, in His conduct of man's destiny, permits these consequences to be visible. Yes, this is the solution. As Judge, God suffers the natural consequences to follow upon sin, and thus leaves it not uncondemned. But sin is not only a material act, it is also a condition of the soul in relation to God. It has interrupted and checked the soul of man in its approach to its Maker; it is God's mercy that calls the penitent, that forgives transgression, removes the obstacles in his path, and brings the sinner's soul back to Himself. Such is the doctrine of Mosaism; it declares that God, as Judge, leaves nothing unpunished, and permits sin to have its natural result; but that in His mercy He forgives guilt and recalls sinners to Himself. This direct relation of God to man finds in Mosaism its truest and most unequivocal expression.

3dly. "God hath revealed Himself." Revelation is assumed throughout the whole of the Mosaic writings. At first it is introduced by the inspired penman with a simple affirmative וַיֹּאמֶר ה', "God spake"; afterwards historically, as he himself is taught. Throughout the whole period of his mission he is ever conscious of being the recipient of the revelation, for not alone does Moses remind the people that "from heaven He hath let thee hear His voice in order to teach thee," but in Num. xii. he fully explains the different kinds of divine revelation, and in other passages he enumerates the conditions of true revelation, and the signs by which it may be known to be divine—namely, that it

contain nothing which shall contradict the previously-revealed conception of the Divine Being; as, for instance, the representations of the Deity in any form, or the doctrine of more gods than one. That according to the spirit of Mosaism, our notion of revelation be neither feeble nor false, is provided for from the very commencement. Mosaism unquestionably comprehends under this head: 1st, the declaration of general fixed principles to the people; and 2dly, the direct agency and inspiration of God finding utterance in the representations and convictions of certain chosen men. The essential quality, however, is, that divine revelation in Mosaism is neither an accidental circumstance nor an adopted costume, a garment laid aside at will, without the essence clothed being thereby affected. Men are too much accustomed to look on revelation in Mosaism as the *modus rerum narrandarum* only, as the style of the report having no relation to its purport and its truth. But this is not the case. Revelation is an integral part, the corner-stone of Mosaism. God having given to man a spirit after His own likeness, with the destination of continual approximation to his Maker—having made man free and self-determining, and as a necessary consequence of that freedom, exposed to the possibility of pursuing a course opposite to his true destination, a further necessary consequence was, that God should make known Truth to His creatures, as without it they would wander in constant error, fall short of the aim of their being, and at length come to misery and despair, as the history of an antiquity devoid of revelation has shown.

It was necessary that mankind should pass through their various and peculiar phases of development, attain whatever their nature was qualified to accomplish, and in order generally to fit them for the acceptance of the truth, that their development should be wholly unfettered. For this reason, divine revelation did not go forth at once to the whole world, but was entrusted to a small people, chosen and reared for this purpose. Mosaism then considers revelation as the perfect direct relation of God to Man. God were but partly in direct relation, if He only conducted the destinies of men, judged their actions and forgave their sins; for here, as with the government of other creatures, merely fixed laws, though of a higher order, would obtain. God having, however, created the spirit of man after His own image, thereby placed man in direct relation to Himself, and must in as direct a manner unfold the truth to his view. By means of, and in revelation, God is in direct relation to man; therefore revelation is not a *modus* only, but an integral part of that doctrine, whose very essence is the direct relation of God to man. That God conducts the destinies of men and judges their actions, is only proved and shown in His having also

directly revealed to them the truth. But for revelation, the divine government of human affairs could be but supposed and assumed.

And now, at the conclusion, we must revert to the beginning. We have seen that Mosaism went forth from God to the world, and to men. How did it effect this? Because the God of Mosaism is a revealed God. The knowledge of God is not acquired by means of speculation, for then it must have first arisen in man, proceeded from him to the world, and thence have reached to God, to be finally lost in the phases of the religions and philosophemes of paganism. Mosaism knows God, and by means of this realized God, it receives its knowledge of the world and of men. Mosaism knows God, because God has made Himself known to Mosaism. Mosaism demands that the Divine Being be comprehended, not discovered, by the intellect; therefore do we repeatedly meet the injunction to "know God." Human intelligence did not first find Him, but received Him by means of revelation. The whole truth of Mosaism thus demands a divine revelation, which revelation is explained previously by the declaration of the creation of man in the image of God. In demanding that fact, revelation declares its possibility.

Were I here to give not only a history, but arguments in proof of Judaism, I should have to answer a number of objections to which the so-called rational view of the subject would at this point give rise. But I have to adhere strictly to history, by which, perhaps, in its course, these unsolved remaining questions will be best answered. In this place I desired only to prove by means of Mosaism itself, the absolute necessity of Revelation to Mosaism.

We have therefore clearly defined the doctrine of God as declared in Mosaism, in contradistinction to the dualistic systems of antiquity. Mosaism proclaimed:—

1. God is absolute Being.
2. The world is His creation, in which the universal by degrees becomes special.
3. God is superior to and beyond the world, one and alone incorporeal, holy, eternal, omnipresent, and omnipotent.
4. Man is the unity of body and spirit; his spirit created in the image of God, with the destination of ever nearer approximation to God, free and self-determining, with the possibility of sin.
5. God is in direct relation to man, in that He conducts him towards perfection, is Judge of his actions, the consequence of which He permits to appear; but cancels the guilt of the penitent, and has revealed to him the truth.

This is "the religious idea," as Mosaism introduced it into the world,

which, notwithstanding continued antagonism, has ever since been extending its dominion over mankind. The unity of God; the unity of the world; the unity of man: the indirect relation of God to the world by virtue of nature's laws; His direct relation to man, by providence, judgment, and revelation.

THOUGHTS ON LECTURES.

BY M. KRAUSKOPF.

I.

THE LECTURE OF MATTER TO INTELLECT.

A LECTURE is a lesson, either by an unconscious or conscious effect of an unconscious cause in the material realm, or by an unconscious or conscious effect of a conscious cause in the intellectual realm of Nature, conveyed to the intelligence of man through his perceptive material senses and impressed on his reasoning and intuitive faculties. Lessons of the former, in their details or entirety, are lectures of matter. They are lectures of unintelligent action, of the impassiveness of force, speaking to conscious life. Lessons of the latter are lectures of intellect to intellect.

Matter is a mute, passive lecturer. In its constant and various spheres of action it can issue sounds reverberating through space in crashing tones of thunder, or falling on the ear gently with the soft lullaby of evening zephyrs. It can send forth lightning forking the horizon with its momentary flashes and flames of liquid fire, destroying all in the path of its burning torrent, or it can illumine night with northern lights, with the strange, lustrous rambler of space—the comet, with the mellow light of earth's satellite, and with the gentle brilliancy of the starry orbs. It can paint the horizon with celestial blue, or with the blackness of the thick darkness of Egypt, with the gray mantle of lowering clouds, or with the colors of the rainbow-arch, with glows of new-born or dying day. It speaks in the calm and in the tempest of the ocean, in the mountain cataract, in the dancing rivulet, in the roaring falls, and in the mighty water-beds, holding torrents of water and rushing through earth like veins filled with life-giving blood rushing through the body of man. It chants in garden and forest, in field and meadow, in flower and grass-blade, in tree and thorny bush, on mountain and in valley, in air and bowels of earth, in burning volcano and frozen iceberg, in gigantic rock and minute sand-grain. It blazes in the sun—centre of worlds, and in orbs and worlds circling around

him in orbits ordained by the law of God. It speaks as far as eye of mortal can reach, his ear can listen to, his hands can touch, his feet tread upon, his senses feel, his intellect grasp, unfold, and use. Yet is matter a mute, passive lecturer.

It has no power of volition within itself. It is chained in all its details and entirety within its allotted spheres of action by the coercive power of the law of nature, directing without cessation, and with an unflinching will, all its forces for producing effects. Matter is a passive, because unconscious, force in the laboratory of nature. It has force, but not intelligence. Only intelligence can comprehend and extract lectures from matter. Matter furnishes the lecture, but intellect is its lecturer. While, therefore, matter without an intellect to perceive it would be equivalent to non-existing, it being itself unconscious of existence, neither could intellect, while manifesting itself through the mechanism of the material body of man, be conscious of its own existence without the means of matter. All impressions on our perceptive organs, and through them on our intellect, are from and through matter. Be this intellect or soul, with all the faculties and elements which, combined, form its individuality, the product of matter, or independent of it, it is evident that its powers can be exercised only through our material senses, be the object and subject of that exercise matter, another intellect, or itself. Matter is, therefore, a necessity to intellect. It is an indispensable lecturer, and furnishes its lecture gratuitously to those who have the faculties and the will to be its lecturers; otherwise it is dumb and mute, seemingly without plan and purpose.

And what a vast, never-ceasing lecture matter furnishes to intellect!

Its introductory lecture is, that through it intellect obtains a consciousness of itself; it knows, by beholding matter, that it exists, and that it has abilities to be its lecturer.

The second and one of the most important of its lectures is, that intellect, in endeavoring to obtain a definite, demonstrable knowledge of the object of its existence, and in so doing traces the links in the chain of cause and effect back to its chaotic state, is compelled, even if it succeeds to penetrate to that state of primitiveness, to return to itself, and to look forward to the as yet unattained future as that object. For, having penetrated to primitiveness of creation, the intellect beholds matter, even in chaotic state, to be still matter—an effect, with force for other effects, but it cannot see the creative power creating it; could it behold it, the object of its search would be reached. The intellect, finding itself unable to discover from the earliest stages of matter the desired knowledge, is compelled to return to itself. And coming back, it observes how Nature organized all the forces of matter to be a chain of

causes and effects, each effect, the moment it is produced, to be constituted a cause for higher effects, until intellect finds itself on the summit of the chain of material creation looking forward to the great Unknown Hereafter.

And intellect, reading the lecture of matter, speaks within itself: "I have beheld this wonder slightly lifting its veil of mystery. I have seen that nature, or whatever the ACTION of that WILL be named, gathers with the utmost precision and economy the most minute product of the most minute cause, to constitute it a cause for other products. Shall it permit me, who, in my minute individuality, am equal, aye, superior to all the aggregate unconscious forces of matter, and to all unintelligent animals to end in nothing, in waste, in dissolution? It is true that I have seen fellow-beings, with body of matter and containing intellect like mine, die. It is true that their bodies dissolved into other elements of matter, and their intellect I did not behold. But shall I therefore say that the intellect and its former effects have ceased to exist because I cannot measure or weigh them? Can an animal deny higher states of existence because it cannot comprehend them? Can the child deny the higher conditions and scope of its destiny because it cannot perceive how there can be any? We who have matured and recognize them, see how foolish would be such denial.

If intellect, still doubting, says: "Yes, this may be so, but where are my effects? I can behold effects of my intellect act on others, but are they not wasted when those others die? If my thoughts and feelings are effects to form separate elements, what are they? Where do they go to? What is their form, color? How are they accumulated? Where are they gathered? How and where are they shaped?"

Intellect, reading the lecture of matter, then speaks within itself: "I do not know how the process of accumulating my products is carried on by nature. But I do know, for I have observed it in all its spheres, that nature provides means to obtain results of whatsoever kind they may be. I do know that in its economy the most minute product of the most minute cause is accounted for, gathered, and preserved for further products. Is it possible that my products should be outlawed? Why should they? Can I weigh or measure my thoughts and feelings? I cannot. Can I deny their existence because I cannot determine their weight, shape, or color? Would I have the least idea of the complicated harmony of the mechanism of the human body producing life, if I could not dissect it? Can I tell the law of this human life producing intellectual effect? Can it be denied that there is law producing them, because it is unknown? No, the laws of nature do not cease with my present material existence and its effects. Its laws reach beyond it,

and it has most assuredly provided means to gather my products and to preserve my individuality—as much of it as can be made a cause for further effects, according to the fixed Law of Creation.

Matter likewise furnishes to intellect a lecture, when it endeavors to satisfy its cravings and longings to grasp, define, and state the nature of the first cause—God. The law of cause and effect coerces intellect to the conclusion that there is a first cause of all causes, a first Will. The intellect having looked to the primitiveness of matter, found it to be still matter, with its creating first cause unknown. Had it seen the creative power creating, the object of its search would have been reached. But, it is not so. The creative power was unseen, and the intellect cannot step beyond the primitive stage of matter into chaos. It is compelled to return to itself, and, reading the lecture of matter, it speaks thus.

“Matter cannot inform me how it came to be matter; for it is unconscious. It does not know its first cause. I cannot deduce from matter the form and substance of the creative power; for the form and substance of matter are changeable and the creative power cannot be changeable, because I observe its plans and purposes fixed and unalterable. Neither can I deduce from my own minute individuality that intellect is God; for its powers are limited, and dependent on forces of matter. Neither can I say that the power within me, designated as reason, is a portion of God—consequently, that pure reason is God; for I observe reason within me to be only functional in quality, to be an effect of a cause to produce other effects. Neither can I say that nature is God; for it is equivalent to saying that matter is God, and that I am God. Matter denies being God; it has not consciousness. I deny being God, for my powers are limited. If the sentence ‘Nature is God’ signifies a self-creating, self-destroying, to be again a self-creating force; that the product of the ‘I am’ of all intellects flows into a common reservoir, and is thus constituted the ‘creative power,’ then nature is planless and purposeless, which is a denial by nature of nature. If I, the grand result of nature, am to dissolve into primitive elements, creating matter, or to be matter itself, I would designate nature as waste, lawless, planless, and objectless. It would be the rearing of a magnificent temple for nothingness, because of unconsciousness, to dwell in. And I deny that nature is planless and without a law, because I exist.”

Intellect thus finds itself a link in the chain of causes and effects; whose beginning is by God, and whose ending is with God. It finds itself the embryo for a higher condition to emerge forever from the womb of matter into the world of souls. It finds itself coerced by

nature, the law of God, to remain within its sphere of evolution preparatory for a higher sphere, and endowed with abundant means and faculties to perfect itself for it. It is within the bonds of the law of nature, which coerces antecedent forces of matter to act within their respective spheres.

Intellect, reading the lectures of matter, is convinced that, although seeing the footprints of the Creator in it, and feeling His presence within itself, it cannot *see* Him while it is in material existence. Therefore, it turns all the energies and powers of its being to prepare itself for higher spheres. Indeed, if man does not feel within himself that there is a God, matter furnishes the most positive evidence to convince him of it. Matter cannot tell him of the form or substance of God, but it tells him of his attributes, justice and mercy, wisdom and perfection. More than that it is not necessary for man to know; were it necessary, the merciful Creator would have provided means to obtain that knowledge. And within man, faith and hope re-echo the lecture of matter; and rising on the wings of faith and hope, the intellect of man thankfully reveres the Omnipotent, and says: "Blessed art thou, God, king of matter and of intellect, who hast created me with life, intellect, and soul."

II.

THE LECTURE OF INTELLECT TO INTELLECT.

MATTER, while it is indispensable to intellect,* would be as non-existing without it; but also intellect would be objectless without matter, and subjectless were it not to come in contact with other intellects. Matter is the base of the operations and of the supply of intellect.

Intellect reads lectures from matter to impart them to other intellects. Without the means of matter they cannot be imparted; without it they cannot be evidenced. Affirming or denying an all-wise and merciful Deity, and its own immortality, intellect points to matter as evidence. If it affirms them simply by its innate power of faith and hope, and without referring to matter, and if it succeeds thus to kindle the same feelings and convictions in others, it can only do so through the voice of enthusiasm vibrating through air, through the fire of the eye, through the radiance illuminating the face—through matter.

Strains of melody cannot be produced without matter. The artist cannot produce form, telling at one glance the history of a life, the hopes or the anguish of a soul, without matter on which to impress his

creations. The intellect in that miniature world—the mimic stage—cannot hold up a mirror to nature, by portraying phases of life, its moods of humor, of pathos, of despair, of love, of friendship, of terror, and all the various passions and feelings, without posture of body, gesture, and facial expression. The scientist is a scientist only through matter for the sake of intellect. Yet can intellect not lecture to matter. All these results of intellect are without effect, if they do not impress themselves on others, and create thoughts, ideas, feelings; thus creating life, spreading intellectual activity, increasing morality, and consequently the volume of souls.

It is this constant exchange and reciprocal action of thoughts, this friction of ideas, this contest of intellects, which produces that grand result in nature—intellectual development of mankind, culminating in moral excellence and perfection. Development cannot take place in the intellectual life of mankind without reciprocal action, as little as its material life can exist in stages of development without reciprocity.

Without this object of attaining moral excellence, all achievements of intellect are fruitless. These faculties in the human being, which, when combined, are termed his intellect, are only functional in quality; they are means to obtain the end, namely, moral excellence and perfection. Towards that object nature labors unceasingly. From mercy and justice creation emanates, and thereto all forces of life radiate. Justice and mercy, therefore, are the grand lessons of matter to intellect; and intellect can expound these lessons only when in contact with other intellects. By practically teaching them to others its teachings react on itself, and increases its own volume of morality in the same manner as the lessons of a material character, reacting, increases its own intellectual stores and material welfare.

Were a human being, endowed with vigor of intellect, to isolate himself from his friends and kindred and wander into lonely places, of what avail would lessons from the realms of nature be to him if he has not other intellects to act upon? Were he to succeed in discovering many mysteries of its laboratory, and vie with it in producing effects, and were other intellects not to partake of them, of what benefit would they be? Were he to discover means to navigate the immensity of space, or methods by which to get tidings from yonder realms whence no traveller has as yet returned, and, prompted by evil motives, not divulge his results, of what benefit are they? He lives only for himself and within himself—a prodigious but ungrateful child of nature, walking in its paths with unhallowed steps—for ingratitude is the parent of sin, as gratitude is the incentive to virtue. He has ren-

dered nothing to nature, since ~~other~~ intellects cannot partake of the results of the labor of his thought. Nature ~~does~~ not care for his discoveries; they are only grants from its bountiful store-house. Nature gave him, but he made no returns. Vain, frivolous, and objectless is such a life. Fallen from its high estate is such an intellect. He is like a man who, lost in desert lands with fellow-beings, isolates himself from them, and, thus isolated, discovers a spouting and cooling stream of water; there he quenches his thirst, and, sitting on a high rock, he beholds in the distance his fellow-sufferers slowly dying of thirst, but he moves not; he makes not a sign. Coldly he looks on, and the bubbling waters merrily dance, and invite the thirsty, dying travellers. But alas! it can only dance and sparkle in the bright sunshine; it cannot shout nor make a sign, or else it would. And the intellect, wrapped in the body of a human being, sits there and shouts not, and makes not a sign. Better were it for such a man that he were a rock on a sea-shore, lashed by the fury of the ocean waves, or a tree in an isolated place; for the rock stands sentinel to the land to guard it against the encroachments of the furious element of water, and the tree breathes into air the life it receives from earth.

Would an intellect thus isolated, and laboring the arduous labor of thought, have engraved its results by signs or dots, straight, curved, or crossed lines on rock, wood, or any other substance, he would have rendered a product to his fellow-beings. He would have left a lecture as lasting as the material bearing it. If a rock was his scroll, and metal his pen, the lecture would last for ages. Ages would roll on, but there is his lecture, speaking to intellects, and creating results. Languages may die, and others be born; nations disappear like a cloud, and others be passing over the stage of life; civilizations may flourish, and be swallowed up by others succeeding it—but the lecture of that intellect remains. Succeeding generations with new languages, customs, and civilizations stand before it, and gaze with awe and reverence on those mute signs of a soul laboring the labor of thought thousands of years ago. If the law of the signs is known, if they are deciphered, they speak their lecture. Perhaps it tells of a secret of nature's realms which the hermit has explored; of a thought, spreading light in millions of souls, awaking day to expel night; of generations of peoples of whom nothing was known. It says something; it speaks. If these strange signs cannot be deciphered, the intellect beholding it seeks the key. Obstructions cannot tire it out, difficulties cannot terrify it. Be those signs like witches' ogres, or enchanters' dragons watching a captive prince, the intellect of man *will* liberate the prince, and carry away his jailors as captives,—trophies of victory. The intellect

will read those signs, and, reading them, will spread thought, increase feeling, exalt morality, multiply life, soul.

Thus the past is touched by the finger of God. Thus the past speaks to the present, and intellect lectures to intellect. Happy mankind! its links pass not away without leaving their lectures. They are chiselled on the Pyramids; they speak in the ruins of the desolated cities of Asia and Africa, and in the mounds of the Americas, in the parchment scrolls of the Indies, in the papyrus of China, in the monuments of Greece and Rome, in millions and millions of books, and, above all, in the living depository of all the results of the past, in the living peoples and nations themselves, with all the elements of their civilizations. What an army of intellects has gone before us! What an ocean of thought! Where is the human intellect to read them all, to catalogue them? And all lecture on one subject—life!—God! Yet how manifold and variegated are they! As impossible to be counted by man as are the rays of the sun!

The sun, created by God, radiates its rays on worlds, bringing forth life; and life radiates back in as many rays unto God. Thoughts and feelings are darts of life, radiating back to the fount of life. How zealous should we be that our darts be those of goodness and purity. Only those penetrate to the presence of the mercy and justice of Creation. All others sink into the abyss of nothingness, and are without effect.

Were an intellect to live only in the present, accepting its conditions and scope, without reading the lecture of past intellects, examining the causes that produced past and present conditions, whether commendable or otherwise, it could not know the means to attain its scope, even if recognized. Such a human being is only animated existence, not an intellect. Intellect is action of life grasping the past in order to understand the present, for the purpose of shaping the future. This action of the intellect results in the reading of the lectures of past intellects in history.

History is the veil of God, covering the dead links of time, and resurrecting them into everlasting life.

All the lectures of the growth and development of matter, in its details and entirety, when compared to the lecture of history—the development and growth of intellect, are like a minute grain of sand compared to the light of the sun. Matter is merely a mute evidence of God, but the history of mankind is a speaking witness of God. God is recognized only by life, and the history of mankind is the history of life; and he who does not read it, study it, and impartially analyze it, is like one unconscious of life, not having a knowledge of God.

Neither does an individual intellect, who does not study its own individual history, have any cognizance of life or of God.

The lecture of history embraces all lectures of matter and of intellect. The history of mankind cannot be detached or severed, as little as an individual human being can detach a portion of his past existence, or sever his present from the future. The history of mankind is, as a whole, inseparable. It is the history of the life of an individuality. The causes that have produced grand effects in the past are the same as of the present; so are also the causes that have produced evil effects. If mankind will read the lectures of the past, if it will carefully heed their lessons, it can look to the future with calm expectations; for, heeding the lessons, it will act upon them.

The history of mankind, embracing lectures of matter and of intellect, coerces us to the cognizance of a Supreme Being, outside of the spheres of evolution of matter, and beyond the sphere of evolution of intellect; that the substance and form of that Being cannot be comprehended or conceived by intellect, that it can express that Being only by similes, which are reproductions of the intellect by material means of impressions received through them; that such similes as Omnipotent, Gracious, Merciful, All-just, All-wise, All-goodness, Infinite, Eternal, and others, are only such attributes of Him, which intellect can comprehend; that in the whole vocabulary of the modern and ancient languages, as known to mankind, there is only one word which expresses all the combined conceptions by mankind of the Creative Power; that word is יהוה, Jehova, the combined essence of יהוה יהוה יהוה. He was, he is, and he will be—Eternal. Only mercy and justice, wisdom and perfection can live forever.

The history of mankind, also, teaches us that all our impressions are through the media of our material senses; that our intellectual and intuitive faculties thus impressed act on our individuality, and through us on other intellects; that all the phenomena of intellectual life are the result of the action of intellect based on facts, transpired, accomplished or transpiring or in process of accomplishment, be the object of that exercise matter, the intellect itself, or other intellects, and be its subject matter individual intellectual life or that of mankind in its whole individuality. Even the phenomenon of history—the prophetic powers of the people of Israel—are not excepted. Says the illustrious Maimonides, "Prophecy is a process of mental activity, and is composed of numerous minor activities based upon a variety of facts transpired, accomplished, and transpiring."

Therefore, the intellect of mankind, exercising its various activities, can only receive, acknowledge, and base its legislation upon such

announcements of principles of truth, which come to it through the media of material senses, and are analyzed by its own intellectual powers. Therefore, all declarations of supernaturalistic systems of faith, not being demonstrable to the intellect, either through matter or intellectual life, are rejected as principles of moral government of mankind, as they are an obstacle to its development.

History teaches that intellectual life has as the object of the exercise of its activities the material and moral realms of nature, and as the subject self-development towards a perfected state of existence; that excellence of morality is the law to reach a perfected state, and that all the aggregate result of intellectual and intuitive powers of mankind are functional faculties to obtain that exalted effect. Therefore, the sternest legislation and execution of its enactments should extract from all the aggregate results of intellectual and intuitive faculties means to increase the morality of the individual, and thus increase the volume of morality of the whole.

History, being the life of the individuality of mankind, furthermore teaches that all its component parts have equal rights. It tells us of the brotherhood of man and of the Fatherhood of God. Therefore, any form of government, under which an inequality of any kind whatsoever, except such as result from physical causes, is tolerated, is not a government according to the organic law of the moral government of God, which is mercy and justice.

History of individuality of mankind furthermore teaches that a revelation and a knowledge of the law of the moral government of God, according to which the moral government of mankind ought to and will be instituted, has been obtained and manifested itself through and within its own intellectual life, exercising its intellectual and intuitive powers upon facts of matter and of intellect, according to Nature, the immutable law of God; that mankind gradually approaches its object by its own intellectual life, and will attain it in its whole individuality, according to the fixed, unalterable law of God, which is justice and mercy.

History is an evidence. Its compilations of minor histories of individuals and of nations speak of their struggles and combats and contentions to reach their goal. Its lectures speak to us everywhere. They speak in races destroyed and in races preserved; in civilizations buried and civilizations arising in their early morn; in destroyed and in buried cities, and in cities flourishing with all the bustle of industry and commerce; in lands flourishing and in lands desolated; in conquests and in defeats; in battle-fields and in cemeteries; on ocean and on land; in churches and in school-houses, temples and halls, works of art and works of fancy, of genius and of culture; in the workshop and

in the artisan's studio ; in halls of science and halls of plays, halls of legislation and of justice ; in riches and in poverty ; in virtue and in vice ; in happiness and in misery ; in liberty and in tyranny ; and above all, in the lectures of past intellects, imprinting their signs in millions and millions of books and monuments and columns, and, rising towards heaven, in that book, from which mankind has drawn water to quench its thirst for faith and hope for thousands of years, and in that living monument of antiquity whose base is in the distant Orient, and whose cupola spreads over the earth, in the house of Israel—the speaking, thinking and intellectual monument bequeathed by history to mankind.

Its lectures speak also, and as forcibly, in the life of every individual human being, in its hopes and in its fears, in its charity and in its tyranny, in its loves and in its hates, in its joys and in its sorrows, in its reverence and in its frivolity, in its ambitions and in its despondency, and, above all, in its struggles and contentions to gain, to acquire, to attain, to unfold, to ascend, to develop, and to leave a memento of its existence.

It is the lecture of force of matter and of life of intellect to assert themselves. Matter is in an unconscious struggle, but intellect is in a conscious struggle. Intellect, being life, denies being matter. And like Elijah of old, calling down the fires from heaven to annihilate superstition and error, and its children, vice and sin, mankind extracts the fire of truth from matter, and placing it on the altar of intellect—faith and hope, it beholds matter consume itself, and exclaims "Jehova is God!"

(To be continued.)

NO RULE WITHOUT EXCEPTION.

RABBI ELIEZER, who was as much distinguished by the greatness of his mind as by the extraordinary size of his body, once paid a visit to Rabbi Simon. The learned Simon received him most cordially, and, filling a cup with wine, handed it to him. Eliezer took it, and drank it off at a draught. Another was poured out—it shared the same fate. "Brother Eliezer," said Simon, jestingly, "rememberest thou not what the wise men have said on this subject?" "I well remember," answered the corpulent Eliezer—"That people ought not to take a cup at one draught. But," added he, jocosely, "the wise men have not so defined their rule as to admit of no exception ; and in this instance, friend Simon, there are no less than three—the cup is small, the receiver large—and your wine so delicious!"—*Jerusalem Talmud.*

THE SERMON ON THE MOUNT.

REVIEWED IN AN ESSAY ON THE TALMUD AND THE GOSPELS.

BY REV. DR. ZIPSER, Chief Rabbi of Alba, in Hungary.

(Concluded from page 73.)

MATTHEW, CHAPTER VI.

Verses 22 and 23.—“*The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!*”

I am not acquainted with the interpretation Christian theologians put upon this passage, but I will endeavor to elucidate it by the following quotation from the Talmud: At the time of a great drought, the ecclesiastical court of the spiritual prince ordered public prayers and fasting, to entreat the Lord to send rain; but no rain came [perhaps their piety was not of the right sort]. One of the disciples, Saeira the younger, who entertained such an opinion and was anxious to make the people sensible thereof, expounded the passage in the following manner: “If ought be committed through *the eyes* of the congregation” [Numb. xv. 24], which he explained by the following simile: “If the eyes of the bride are sparkling and lustrous, it is a sign of a healthy and vigorous constitution; but if the eyes [and thereby he metaphorically hinted at the guides and leaders of the community] are dim and lustreless, then we may conclude that the body is sickly and unhealthy” [Taanith, 24, a].

Verse 24.—“*No man can serve two masters. . . . Ye cannot serve God and Mammon.*”

Of Rabbi Mayer, the Æsop of Talmudical celebrity, who had written three hundred fables, which he put into the mouth of the fox, the Talmud has preserved the following: The fox had taken up his abode in the vicinity of the wolf. One day his rapacious neighbor came to him and asked for a meal, or else he would devour his young ones. To rid himself of his troublesome guest, the fox had recourse to the following trick: He took the wolf, under the promise of providing him with a dainty supper, on a clear moonshine night, to a neighboring well, where there were two buckets suspended. The fox seated him-

self in one of them, and by his own weight let himself down to the bottom of the well. When his dull companion inquired the reason of this, the sly old fox, pointing to the reflection of the moon on the water, exclaimed, "What do I want down here? Look, what rich cheese, what dainty viands, and other good things are here in abundance; how I do enjoy them!" "Won't you share them with me?" asked the voracious wolf. "By all means," rejoined Reynard; "there is the other bucket; seat thyself in it, and it will bring thee immediately within reach of all these delicacies." The wolf followed the advice, and no sooner had he taken his seat in the bucket, than his descending weight brought the fox back on *terra firma*, and he left the wolf undisturbed, to feed on cheese made of moon-shine [Sanh., 39, a.]. This fable, like all fables, contains a moral lesson, and we will now endeavor to trace it.

The two worlds—the mundane and the celestial—are compared to two buckets, the one of which is continually in the ascendancy, while the other sinks. Man has his free choice to choose either the one or the other, but one only. Hast thou, O man, given the preponderance to the scales which rise to heaven? Then thou must not marvel if thou be weighed in the scale of earthly possessions, and be found wanting; thou canst not possess both at the same time. "If you have given yourselves up," teaches the Talmud, in another place, "to the study of the holy law, or, on the other hand, neglect it by seeking worldly lucre, then you resign, by the pursuit of the first, all pleasure of this life, and by the restless striving after worldly possessions, you lose sight of and renounce the imperishable treasures of a better world. You have created for yourselves hell on earth, and hell after life" (Yoma, 72).

Verse 25.—"*Therefore, I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on; is not the life more than meat, and the body than raiment?*"

The Talmud tells us of Antoninus asking his friend, the profound Rabbi Jehuda, for an explanation of the passage in Job (xxxviii. 14), "It is turned as clay to the seal, and they stand as a garment;" when Rabbi Jehuda answered, "He who called man into existence, and created him with 'the human face divine,' will also clothe and provide him with all necessities" (Jer. Kilayim, sec. 9, 32, b. ed. Cr.).

Verses 26 and 28.—"*Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.*"

A moral similar to this may be found in the Talmud. Rabbi Simeon said, "Did you ever behold the lion bearing burden, the stag holding harvest, the fox engaged in traffic, or the wolf selling viands? And yet they all find their food without care. How much more should this be so with man, who had been created to the service of the Almighty; but our iniquities have perverted our high destiny, and brought us sorrow and care" (Kidushin, 82, b).

Verse 30.—"*Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?*"

And God said, "Thou hast had pity on the gourd, . . . and should I not spare Nineveh?" (Jonah iv. 10). "To what purpose," asked a Talmudist, "has God created insects and vermin?" "They have been created for a wise end," was the rejoinder; "that the sinner may take a lesson and not despair of God's providence and His paternal love; for since God gives life to and maintains these useless creatures, how much more will he do so to man" (Jer. Berachoth, sec. 9, p. 13, ed. Cr.)

Verse 31.—"*Therefore, take no thought, saying, what shall we eat? or what shall we drink? or wherewith shall we be clothed?*"

"He who makes supplication to God in an uncontrolled and ardent spirit, is considered of little faith" (Berachoth, p. 24, b).

Verse 34.—"*Take, therefore, no thought for the morrow; for to-morrow shall take thought for the things of itself.*"

Rabbi Eliezer said, "He who has bread in his basket for to-day, and asks where he shall find some for to-morrow, is of little faith" (Sota, 48, b). Shammai provided on the first day of the week for the Sabbath, that he might not enter upon the sacred day unprovided; but Hillel's motto was, "Blessed be the Lord, who provides for our necessities every day" (Beza, p. 16, a). A pious man, in addressing an audience, asked his listeners the following questions: "What would you think of a master who should demand of his servants the labor, not only of days and years, but of a whole life at once? Would you not consider such a demand the more unreasonable, since the servant cannot know the term of his natural life? Now, God has vouchsafed unto us His paternal care, to deserve which, we have duties to fulfil, which are incumbent upon us at certain times, and which we consequently cannot fulfil beforehand. How, then, could we so unreasonably ask his bounties for days and weeks beforehand, which we are not even sure whether we shall live long enough to enjoy?" (Hobat Halebabet Shaar Habetachon).

MATTHEW, CHAPTER VII.

Verse 1.—“*Judge not, that ye be not judged.*”

“Whoso keepeth his mouth and his tongue, keepeth his soul from trouble” (Prov. xxi. 23); which means, he who does not condemn others will also not be condemned by the Lord; and the tongue it is which, by pronouncing guilt or innocence against others, pronounces its own verdict; for in the measure we judge our fellow-creatures, either charitably or harshly, we, in whom the same feelings are inherent, shall be judged by the Supreme Judge of all mankind, as we find from King David, 2 Sam. xii. 7 (Yalkut). Hillel taught the following doctrine: “Judge not thy fellow-man until thou be similarly situated” (Ethics ii. 5), a sentence with which Leibnitz fully coincides: “La place d’autrui est le vrai point de vue pour juger équitablement lorsqu’on s’y met” (Nouv. Essai, p. 48).

Joshua Ben Perachya (who, according to the Talmud, was the teacher of the founder of the Christian religion), promulgated the following doctrine: “Judge all men (in doubtful and uncertain cases) with leniency (Ibid. 8). Simeon Ben Shetach, his contemporary, went even so far as to assert that the guilty, as soon as he received the sentence and submitted to the punishment of the court, should no longer be considered as criminal (Ibid. 8).

An itinerant trader in spices, who travelled in the vicinity of Ziporah (a town in Palestine) to sell his commodities, called aloud, “Who will buy? buy the balm of life?” A crowd thronged around him to purchase such elixir of life, and among them he observed Rabbi Yanai. “You, and those who resemble you, do not stand in need of my *arcanum*; but you,” turning to the crowd, “if you want to possess this life-prolonging balm, here it is.” And taking the psalm from his pocket, he read aloud to them: “Where is the man who desireth life? who loveth many days to live happy? Guard thy tongue from speaking evil, and thy lips from uttering guile” (Psalm xxxiv. 13, 14; Rabba to Lev. Parasha, 16).

Verse 2.—“*For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.*”

A similar sentence we meet with in the Talmud. Rabbi Mayer said, “With what measure man metes, it shall be measured to him from heaven” (Sanhedrin, p. 100, a). Rabbi Johanan said, “He who neglects to mourn the death of a pious man, shall die unmourned for; for with the measure we mete, we shall be measured again” (Shabbat, 105, b). “At the creation of the world, God instituted this just retribution—

measure for measure—and if all the laws of nature should be reversed, this law should stand for ever” (Rabba to Genesis, Parasha, 10).

Verses 3 and 4.—“*And why beholdest thou the mote* that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and behold a beam is in thine own eye?*”

“Woe to that age in which the reproved retorts on him who reproves him, in which the accused will sit in judgment upon those who judge him! Do they say, ‘Take the splinter out of thine eye;’ he will answer, ‘Remove the beam out of thine own eye.’ Say they, ‘Thy silver has become dross;’ he continues, ‘Thy drinks (doctrines) are mixed with water’” (Baba Bathra, 15, b). Rabbi Tarphon said, “It would greatly astonish me if there could be any one found in this age who would receive an admonition; if he be admonished to take the splinter out of his eye, he would answer, ‘Take the beam out of thine own’” (Erachin, 16, b). Alphasi to Baba Mezhiah, at the end of the second section, quotes the same passage, but he has it under the following version: “Take the splinter from between thy *teeth*.” And since we have reason to believe that the Talmud and the Evangelists have drawn from one and the same source in using this simile—viz., the literary fragments preserved from the schools of the Pharisees—and since Matthew and Luke (vi. 41) both have “*ophthalmo*” (eyes), we should consider it but right to retain also the Talmudical version, as quoted above. But the fact recommends the adoption of the second version; and I am at a loss to understand the sense of the sentence, “Take the *splinter* or *beam* out of thine eye.” How should the splinter or beam come into the eye? This would be tantamount to “swallowing a camel,” or “marching it through the eye of a needle.” But this simile appears quite different when we read it as Alphasi does. The Talmud treats repeatedly of a case, when any one has stolen a piece of timber—a beam—and used it as a rafter in his house or in his room, whether, on repenting of his act of depredation, he is obliged to return the identical beam, or restore the value of the same. Now, in our allegory, the Talmud presumes that such a piece of timber had been stolen by a person, and used in building his house. While squaring this beam, another came and picked up the splinters that were chopped off. He who now owns the beam, though he dishonestly came in possession of it, perceives the chip in the hand of the other, wherewith he picks his teeth. He taxes him with appropriating to himself what does not

* Luther's German translation has here “*splinter*,” which the writer has followed, and made his quotations accordingly.

belong to him: "Take the splinter out of your teeth, that I may prove to you that it is a piece of my beam." The other man, however, well aware of the dishonest possession of the beam by the moralizer, tells him, with just indignation, "You reprove me for the sake of the splinter; you had better remove the beam, which is continually before your eyes as a witness of your theft and dishonest action."

Verse 5.—"*Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.*"

Resh Lakish said, "What is the meaning of the passage, 'Examine yourselves, and search' (Zeph. ii. 1)? He who will reprove others, must himself be pure and spotless" (B. Meziah, 107, b; B. Bathra, 60, b).

Verse 6.—"*Give not that which is holy unto the dogs, neither cast ye your pearls before swine.*"

Hillel, the hoary-headed, said: "When thou seest a generation that taketh delight in the law of God, be diligent in its promulgation, for it is said, 'there is that scattereth and yet increaseth' (Prov. xi. 24); but seest thou a generation which makes light of the law of God, arrest it, for it is said (Psalms cxix. 125), 'there is a time when it is practicable, for the Lord's sake, to make void the efficacy of the law'" (Ber. 63, a). "That there be no wailing in our streets" (Psalms cxliv. 14), viz., that we should not send forth disciples who burn their victuals, i.e., the spiritual food which they shall dispense to the multitude; in other words, who disseminate dangerous doctrines (Ibid. 17, b). Rabbi Hanina asked, "How can the apparent contradiction in the two following passages be reconciled? It is said in one place, 'Let thy fountains be dispersed abroad' (Prov. v. 16); and in another place we read, 'Let them be only thine own, and no strangers' with thee'" (Ibid. v. 17), and explains it thus: "So thy pupils are well-meaning and of good principles, let thy fountains (of wisdom and of the law) pour forth their supplies publicly; and if not, restrain thyself, and be reserved" (Taanith, 7, a). Not so rigorous, however, is the Talmud in its restrictions when the reverse is the case; and it permits, at times, of receiving instruction even from the man whose religious conduct is not entirely free from reproach; and Rabbi Mayer, whose instructor had been of that class, expressed himself in the following manner: "I have sifted the kernel, but thrown away the husk" (Hagiga, 15, a); with which opinion Matthew (xxiii. 3) seems to coincide.

Verses 7 and 8.—"*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*"

"And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered" (Joel ii. 32). Rabbi Pinchas said, "It once happened that a traveller, bound for Tiberias, arrived there late at night. The Roman sentinels stopped him, and questioned him to his whereabouts. The stranger, apprehensive lest the unscrupulous soldiers should deal summarily with him, gave himself out to be a relative of the Emperor Vespasian. This procured him better treatment at the hands of his jailers. In the morning, a report was sent to the emperor, who happened to be present in that town, when it was soon ascertained that the statement was not true—that the stranger not only was no member of the imperial family, but proved himself a son of that, at the time, so cruelly persecuted race—the Jews. Many voices were raised to punish the daring outrage of the Jew, and urged the emperor to visit this offence against his majesty, with condign punishment. The magnanimous Vespasian, however, turned a deaf ear to his blood-thirsty counsellors, and replied, 'No one shall ever have occasion to use my name in vain; release him.'" "When such," adds the Talmud, "is the case with man, who is subject to passions, how much more must it be the case with the Supreme Being, of whom it is said, 'Whosoever calls upon the name of the Lord shall be delivered.'" Rabbi Alexander said, "During the reign of Alexander (of Macedonia) a robber was caught whose name was also Alexander, and sentence of death was pronounced against him. When asked for his name, he gave it—Alexander—which incident procured him an acquittal at the hands of the emperor. "When mortal man," again remarks the Talmud, "acts with so much mercy, how much more is to be expected of Him who is the Father of mercy; and therefore it is said, 'He who is called after the name of the Lord shall be delivered'" (Jer. Berachoth, 9, page 13, ed. Cr.).

Verse 9.—"*What man is there of you, whom if his son ask bread, will he give him a stone?*"

"Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of the servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that He have mercy upon us" (Psalm cxxiii. 1, 2). The life of man, said King David, is compared to the task of a day-laborer, of whom it is said, "Man is as a servant who earnestly desireth the shadow, and as a hireling who looketh for the reward of his work" (Job vii. 2); and Thou, O Lord, hast commanded, "At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and his life may depend on it" (Deut. xxiv. 15). "Can I, therefore, look for less from Thee, O Lord, on whom my whole life depends?" (Yalkut to Psalms, sec. 701).

Verse 11.—*"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?"*

Turnus Rufus, the Roman general, once asked R. Akiba, "If your God be the Father of the poor, why does he not give them all their necessities?" The Rabbi answered, "This is done to give us an opportunity to practice virtue, and to act meritoriously." "This must, on the contrary," rejoined the other, "make you appear culpable in the sight of your God. Picture to yourself a king who is wroth against a faithless servant. He put him in a dreary prison, and ordered that no one should provide him with food. Would he not be justly incensed against those who, in spite of his express command, furnished him with food?"—"Your parable is hardly logical," replied the Rabbi; "it ought to run thus: 'A king was angry with his son, and, in the first ebullition of his anger, he ordered him to be imprisoned, and kept without food. An intimate friend of the king provided the unhappy son with such necessities as were indispensable for the preservation of his life. A few days after, when the king's anger was appeased, and parental love again asserted its right, he inquired after the fate of his unhappy son, and when he heard how his true friend had preserved the life of his child, would he not bestow on him the highest reward?' And we are called the children of God, for it is written, 'Ye are the children of the Eternal, your God'" (Baba Bathra, 10, a).

Verse 12.—*"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."*

"Rabbi Akiba said, 'Love thy fellow-man as thyself' (Num. xix. 18); this is the basis of the Divine law" (Jer. Nedarim, 9, p. 41, ed. Cr.). Hillel taught, "'Whatever you should not like to be done unto you, do not to others;'" this is the essence of the Divine law, all the rest is comment only" (Sabbath, p. 31, a). If we consider this sentence attentively, we shall find that the injunction of Hillel is given in a negative sense, while Matthew teaches his doctrine in a positive manner; that the teacher in Israel makes justice the rule to guide us in all our actions, while the Evangelist sets up charity as an imperative duty. The first can be called perfect duties, *i. e.*, definite, and applying to all occasions and in all cases; the latter imperfect duties, or such as allow a certain latitude, a certain discretion, in the execution of the same. And when in any given case two such conflicting duties present themselves, where the one must necessarily supersede the other, the Talmud and moral philosophy teach that justice becomes imperative, and supersedes charity. If, for instance, the life of a man is in

danger, charity commands as a duty that we exert ourselves to save human life; but when this can only be accomplished by sacrificing another life, the duty of justice demands that this life should not be sacrificed; for, as the Talmud very justly remarks, "Who will tell me that the blood of the one is redder (more precious) than that of the other." Thus Hillel based his sentence on the duty of justice, and adopts it as a rule which in all cases must be absolute and inviolable.

Verses 13 and 14.—"*Enter ye in at the straight gate; for wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat. Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*"

The Talmud has a similar saying: "'I have laid before you life and death, blessing and curse' (Dent. xxx. 19). Now any one might say, Since the Lord has placed before me two ways, the way of life and the way of death, is it left to my own free choice in which to walk? Therefore, it is said, 'CHOOSE LIFE.' On a certain highway, two roads branched off in opposite directions; the one, level and straight in the beginning, soon turned out rugged, and overgrown with thorns and briars; the other proved itself, when first taken, to be narrow, and beset with many difficulties, but ultimately led smoothly and without interruption to the desired goal. Many were led astray by the promising prospect of the first, but on taking it, they would never have reached the desired end, had not a kind-hearted cicerone stepped in, and directed them on their right course. Thus spake Moses to Israel: 'You see that the path of the wicked is prosperous, and that the sun of prosperity shines on their way; but be not deceived by appearances; life on earth is only as a few short steps when compared to life eternal. If it presents itself as strewn with roses, they only conceal the abyss which they cover, and which leads to destruction; for it is said, 'the wicked have no future' (Prov. xxiv. 20). You again behold the path of the righteous dismal and dreary, and beset with many difficulties; but this is only at the first set-out, for in the end it will be lighted up by the light of eternal bliss, as it is said, 'The path of the just is as the shining light, that shineth more and more unto the perfect day' (Ibid. v. 18); choose, ye, therefore, the latter path; it is the way that leads to life" (Yalcut to Dent. xi. 6).

Verse 16.—"*Ye shall know them by their fruits.*"

Not only has the Bible many instances where man is likened unto a tree, and his actions unto the fruit thereof (Psalms i. 3; Isaiah iii. 10; lxxv. 21), but we repeatedly meet with this simile in the Talmud. The Medrash explains the passage in Ezekiel xvii. 24, "And all the trees of the field shall know that I, the Lord, have brought down the high

tree, have exalted the low tree"—"Alu Haberioth," as referring to man, as it is written, "For the man is as the tree of the field" (Rabba to Exodus, Parasha, 53). Why is the foliage of the fruit tree less exuberant and less noisy than that of the forest tree? We can well dispense with both (answer the first); we are distinguished by the delicious fruits we bear, and need not noise about our existence; while the others only make themselves conspicuous by their noise and rustling (Rabba to Ex., Parasha, 16).

Verse 17.—"*Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*"

The Talmud teaches as follows: "Virtue alone is productive of goodly fruits, which yield abundance, not only for the time being, but also for the future; nay, bring blessings to posterity even after death. Sin, on the contrary, is barren, gives only momentary gratification, and its offspring are repentance and sorrow" (Kidushin, 40; Jer. Peah i. p. 16, b; Aboth of R. Nathan, 40; Yalcut to Psalm lxii., Isa. iii.).

Verse 19.—"*Every tree that bringeth not forth good fruit is hewn down and cast into the fire.*"

Rabbi Johanan said, "What is the meaning of the Scriptural passage, 'For the man is as the tree of the field: for thou eatest thereof, and thou shalt not cut it down' (Deut. xx. 19)? So thy teacher is both pious and virtuous, enjoy the fruit of his learning, and try assiduously to preserve him; but if not, it is said of him, 'That tree, however, of which thou knowest that it beareth no fruit, thou mayest destroy and cut it down'" (Ibid. 20; Taan. 7).

Verse 21.—"*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father which is in heaven.*"

"The Lord is nigh unto all them that call upon him" (Psalms cxlv. 18). Do not think that he is so to all who do so indiscriminately: for it is added, "only to those who call upon him in truth." "Truly, the Lord is good unto Israel" (Psalm lxxiii. 1); but imagine not to all without distinction; for it is qualified by the conclusion of the same verse, "only to those who are of a pure heart" (Yalcut to Psalms, chap. 73; Rabba to Lev., Parasha, 17).

Verses 24 to 27.—"*Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods*

came, and the winds blew, and beat upon that house ; and it fell, and great was the fall of it."

The Talmud abounds with many such parables. We will here give some of them. Elisha, the son of Abuyah, said, "A man who studies the law, and acts in accordance with its commandments, is likened unto a man who builds a house, the foundation of which is made of free-stone, and the superstructure of bricks. Storm and flood cannot injure the house. But he who studies the law, but is destitute of good actions, is likened unto the man who builds the foundation of his house of brick and mortar, and raises the upper stories with solid stone. The flood will soon undermine and overturn the house" (Ethics of Rabbi Nathan, 24).

Rabbi Eliezer, the son of Azariah, said, "He whose knowledge surpasses his good deeds may be compared to a tree with many branches and a scanty root. Every wind shakes and uproots it. But he whose good deeds excel his knowledge may be compared to a tree with a few branches and strong roots ; if all the hurricanes in the world should come and storm against it, they could not move it from its place" (Eth., iii. 22 ; Eth. R. Nathan, 22).

Rabbi Johanan, the son of Sachai, said, "He who possesses knowledge in the law, and is likewise God-fearing and virtuous, is likened unto a clever artist, who understands how to handle his tools ; but he who possesses knowledge without virtue, is an artist without tools ; virtue without knowledge of the law is a tool in the hands of an inexperienced workman—he knows not how to use it" (Ethics of Rabbi Nathan, 22).

A fourth parable runs as follows:—"The man who has acquired knowledge in the Divine law, and adjusts his actions in conformity with it, is likened unto a cup filled with wine, whose base is broad and firm ; if it be placed out of hand, though it may incline, it will still stand firm, and its contents will not be spilt. But he who has knowledge in the law, but does not obey the law, is like a cup without a base ; hardly has thou relinquished its hold, than it will overturn, and spill its contents" (Eth. R. Nath., 24).

We will instance here, before we come to a conclusion, two more parables. Rabba, the son of Huna, said, "He who has theoretical knowledge in the law, but does not practise it, is like a treasurer who possesses the key of the innermost chamber, but not that of the outer door ; how will he be able to enter ?" Rabbi Yanai exclaimed, on beholding a man of this description, "Woe ! What is the use of planning to make an entrance into a house that does not exist ?" (Shabat, 31, b).

In conclusion, we must remark, that most of the passages we have quoted from the Talmud and the Medrashim have been pronounced by such of the doctors as either lived anterior to the founder of the Christian religion, and taught in their schools of Talmudical celebrity, or lived in distant countries, far away from the theatre of his life, where they had no knowledge either of the existence of the Christian religion or of the gospel. We may, therefore, in all probability, conclude, that the founder of the Christian religion had imbibed these moral truths—which, in their contents, as well as their wording, resemble those we have quoted from the Talmud—in the schools of the Pharisees, with which his injunction to his apostles and followers (Matt. xxiii. 3) fully coincides.

THE WISE CHILD.

“ONCE on my travels,” said Rabbi Joshua, “I came near a town where the road separated to right and left. Not knowing which to take, I inquired of a little boy, who happened to be there, which of the two led to the town. ‘Both,’ replied he; ‘but that to the right is *short* and *long*, that on the left is *long* and *short*.’ I took that on the right, but had not far advanced when my progress was stopped by a number of hedges and gardens. Unable to proceed, I returned and asked the little fellow how he could be so cruel as to misdirect a stranger? ‘I did not misdirect thee,’ replied the boy, ‘I told thee what is true. But art thou a wise man amongst Israel, and canst not comprehend the meaning of a child? It is even as I said. This road is the nearest, but still the longest on account of the many obstructions, unless thou wouldst trespass on other people’s ground, which I could hardly suppose from so good a man. The other road is, indeed, more distant, but it is, nevertheless, the shortest, being the public road, and may therefore be passed without encroaching on other people’s property.’ I admired his wit, and still more his good sense, and went on.”

RABBINICAL APHORISMS.

NONE is so poor as he who is discontented with his lot.

It behooves the wise man to study the spirit of the age, to guard his tongue, and to attend to his occupation.

Whatsoever thy origin endeavor to acquire moral education, for all is valueless without it.

When success crowns thy efforts, and renown declares thy wishes successful, beware of impending reverses.

BABETTE.

BY PHILIP BART.

CHAPTER XII.

THE repast was one by no means to be despised. Evidently the good wife had done her best. The bread was good and white, and a huge fish, dressed in a peculiar Jewish method, was appetizing to a degree. The fare was simple, but excellent of its kind.

"Thou wilt bring us some wine—that sent by our niece, wife," said David as the meal commenced.

Probably the cheering sight of a well-served table had somewhat mitigated Ezra's ire, for the stern features of his face relaxed, and at a sign of the host, the blessing being duly ended, the guest was made to understand that it was expected of him to fall to and do ample justice to the fare. Nor did the traveller require much pressing, but ate heartily, and for some time little was said. The woman stood waiting on them, it being against her custom to eat at the table, now honored by such a distinguished and pious man. Presently she disappeared and returned bringing in her hand a bottle of wine. On its being placed on the table, another blessing was invoked. It was uncorked, and healths were interchanged.

"Thou wilt pardon me, David, old friend of mine, for my words, if they had any sting in them, but mine is a holy mission. I know it is not well for me to be always picking up stones and throwing them, for sometimes they must needs strike friends and foes alike; but, David, it is my mission, and, whilst I live, I must strive with all the strength within me to uphold our sacred cause, and allow no one, though he was my own brother, to straggle one single hair's-breadth from the straight path which leads to that heaven in which only the true Israelite can hope to dwell in the future. Could I tell thee, David, all I have felt and suffered for our holy cause, how I have escaped through dangers, as if by the miracle of God, thou wouldst forgive me—if presumptuously, I should believe that the hand of the Lord had been outstretched to save me, so that I might return, and by telling our people of the holy men of the true faith I had seen, and conversed with, they might be made better and purer. Since I have left here, few places holding Jews within their limits have been unvisited by me. I have been in Africa, among our Algerine brethren; have seen the sacred remnants

of our race, even in Persia; have observed them, though suffering privations and miseries to which thy condition is that of a prince, still steadfast in their belief."

"Did they follow the prayers as we did? Couldst thou make thyself understood?"

"Listen, David. Once in the most miserable town of Asia Minor, a mere hovel,—thy village was a palace to it,—disease and pestilence raged sore. I was stricken by the fever, and for ten long weary days and nights had no one even to minister a cup of water to me. On the eleventh day, I had made my peace with God, and was awaiting patiently for the angel of death. Half in a swoon, I heard voices at the door of the hut. "Who lies ill within?" asked a woman's voice of a rough soldier, who by the order of the pasha was stationed in the narrow street, in order to forbid passers-by from entering where the sick were, and thus spreading the contagion. "Who is within? I know not nor care. A good Mussulman certainly not. Maybe a Frank, for aught I know—for he speaketh our language indifferently. If so let him rot and perish, and may his grave be defiled. Woman of an accursed race, attend to thy own Jewish spawn, and pass on thy way."

"Good soldier, drive me not hence. As I passed here last night, in his fever I heard that sick man call on his God, in a language unknown to thee, but which tells me he is of my race. Woe unto me! My husband was borne to his grave yesterday. I am alone in the world now, but shall this help me having pity for another in misfortune? See, here is a piece of gold, give me access to this sick man, and, should I have to return, thou shalt have just such another piece." The soldier let her pass. According to the custom of the country, with veiled head she approached me, and gazed on my face. "Sister," said I, a moment of consciousness having returned, "we worship the same God, the Lord of Israel is mine and thine; help thou a dying man, one of thy own race, and see that I be buried according to our sacred rites." Day and night that woman nursed me, and by her aid and through God's mercy I was brought to life again. Wandering sometimes amidst a country packed with robbers, who would have murdered me for even the sorry garments I wore, a single word from me, revealing my race, has brought forth unknown friends, who have saved me from destruction. Is their belief pure? As pure as the mountain source, which first assuages the thirst, at the very foot of the mountain, before it is contaminated by the impure streams which carry to it the mud accumulated in the valleys. I—I, who thought I knew the law, have learnt many of their traditions. They must be true, because they—these very people, must have had the original law transmitted to them

without the taint which modern times has given to it. Would that I had been able to visit all lands, and there studied the faith—derived it unalloyed from almost virgin lips. Should God spare me, there is one country yet I must see.”

“One would think, Ezra, that now thy wanderings must be soon brought to a close. Age comes on apace. From thy own story thou hast had one narrow escape. Come dwell with us. We may differ much, but still old friendships will hold their sway—and thou art welcome. But whither wouldst thou now wander? Another glass of wine. It is good; it comes from my niece, who sends such dainty liquors to her uncle.” A shade of sadness overspread his countenance—“Thou didst not know I had a niece, Ezra. She was born long after my departure.”

“I knew it not,” was the reply. }

“But, learned and pious man,” interrupted the seal-maker’s wife, to whom the allusion in regard to the niece she seemed disposed to consider out of the current of the conversation, “tell me about the country thou wouldst visit. I knew once, when I was a girl—it is years ago—a man, learned, like thyself, who visited my father. I remember his stories as if they were those of yesterday. He was a learned and pious man, a good Jew. He believed in sacrifice, in the word and not in the spirit. He had learned where he dwelt to lead to the altar animals to be slaughtered for the pleasure of the Lord. Believe me, I do not laugh at it, as my husband may.” There was a quiet smile pervading David’s face, which Ezra observed.

“David, David, it behooves thee not to have wisdom taught thee from the lips of a woman, though she be thy wife. Right, my good woman, I have seen it, nor on my lips was there the least show of merriment. I respected these old customs. How could that blessed story of Abraham, about sacrificing Isaac instead of the goat, have come to us, with all his struggles of fatherly love, but for the goat he was about to offer? In Africa I have seen our own people, who were too poor to have the flocks our forefathers owned, sacrifice cocks to the Deity.”

“Was that not heathenish? How know you not that in the myriads of ages through which our people have passed in that benighted country, they have not engrafted into their religion some of the strange rites of other creeds?” The wine had probably emboldened David’s tongue.

“Scoff not,” was the reply. “Nothing that a good Jew can do, be it done in the way of religion, can be other than pure and holy. Listen, David. Less enlightened as thou thinkest they are, they have rejected

what was symbolic, and possibly kept to the strict letter of the law. Thou askest of me, good woman, where I would go to see the most holy remnant of our race? I will tell thee—not that David—alas!—pays much interest to my old stories—where I would go—and go I will, if my life is spared. Listen. When on the Red Sea, I learnt that in the African country, far, far away, lies a land called Abyssinia. There are Jews there, not many—still they worship in the old faith. These poor people, it is said, left Jerusalem in a happy time, before the conquest of it by the accursed infidels, when it was all in its majestic beauty, with its miles of glorious palaces and magnificent shrines, when Jews were the proudest people of the earth. Before, I say, before this queen city of the world was turned into a desert, its temple desecrated, its inhabitants slaughtered; before it was bereft of its crowning glories, a few families of Jews left their magnificent city, and sought to form a colony in another land. Perhaps they were carried there by the love of gain, and hoped, when they had accumulated some wealth, to return again to their dear old native city, their grand Jerusalem, and there in leisure spend their old days. What kept them so long severed from their old land of Palestine no man knoweth. Had they lost their ships, or the knowledge of building them passed away? Thou knowest there are children's books which tell of shipwrecked mariners living long on a desert island, spending their lifetime, passing weary days waiting for help and succor. So might it have been with this remnant of our people. That they still live in the land of expatriation is certain—longing, still longing for their old happy home. There is one thing sad, very sad, about it: these people know not of the destruction of the temple, the terrible scourge of the hand of God inflicted on us for our sins. They still believe their Jerusalem, the Jerusalem of their forefathers, to be as the chronicles of their ancestors have handed it down to them—still lovely, the mistress of the world, still surrounded with smiling gardens. They are ignorant that they have now no home, and that their people as outcasts are scattered over the wide world.”

“Ezra, thou hast moved me. Go not there,” cried David. “Knowst thou what it is, to tell the woman thou meetest in the road, who left her lover well and hearty a half-hour ago—‘Woman, thy bridegroom is dead; the river he bathed in swallowed him up; thou wilt find his wasted corpse on the bank. Thou hast no lover now.’ For pity’s sake, Ezra, go not there; leave them at least the consolation of hope, even though it be deferred for centuries—forever.”

“David,” cried Ezra, with some emotion, “thou art a true man, and a good Jew to boot. Despite thy cavillings, thank God thy heart

beats warmly for thy race. Go there I will. There alone will I learn, perhaps, the true secrets of our holy creed, come closer to what was the true communion of the first of our race with their eternal Maker. I cannot tarry much longer. I have been so long a wanderer, that my foot will not stay long in one place. Mine is the work of the Lord, and it is His will that I journey forth, seeking out what there is to be found among our people. How long I shall tarry here I cannot tell. I go now to Vienna, to Warsaw, to Moscow, to Paris, to London, wherever our people can be found, to gather what little money I can for this last journey. They shall give me what I want—the rich and the poor will help me. It is not alms I ask, but the means wherewith to do pilgrimage to holy places, and pray there for the future of our race. Thou shalt give unto me, David, and thy wife likewise.” There was not the least semblance of begging in this, on the part of the enthusiast; it partook rather of the appearance that a boon was conferred by the acceptance of money for a holy cause.

“Thou shalt have something,” said David, “though I am not rich.”

“I have been saving some little money to buy me a new dress, at the coming fair; for such a holy calling it shall not be withheld. Shall I fetch it now?” said the woman.

“Thanks, not now. To-morrow I shall be away, may be gone six months; on my return, the Lord willing, I shall again revisit you; keep it until then, good woman. Now as to the route. I know the Red Country, but not much beyond. Over the border I have friends. Do they smuggle still somewhat in this neighborhood? Many a close adventure I have had in the days of my youth, and many a narrow escape for life, holding it worth not much more than the pack I was trying to carry across the lines. These things, as far as I am concerned, I have nothing to do with now. I expect I shall fall in, in passing along the mountain country, with some of my old friends. From thence I go into Hungary. Hast thou friends there?”

“Yes,” replied David; “but perhaps they would not avail thee much, seeing they are Christians.”

“Husband,” said the woman, addressing David, “as luck will have it, Moses has just returned; he knows the country well and can give thee all information. Shall I send for him?”

“By all means,” cried Ezra, not heeding a significant shake of the head on the part of the host.

“Moses,” added the wife, “I know not why, is not much loved by the husband.”

“Moses,” said David, “is a busy, prying fool, without an idea

save making money and breeding mischief; and which of these two he liketh best I cannot say."

"He knows, however, how to put up a pretty penny," retorted the woman, "and if any one offers me bargains, it is Moses. He has brought us news, and late news, of our niece, husband."

"Did I not order you to shun this Moses as thou wouldst the pest?" rather angrily inquired David.

"It was he that spoke to me this morning. One would think I was in my youth and bloom, and that I had a jealous husband," said the woman with a simper.

"Let there be peace," cried Ezra; "since this man's presence is distasteful to the master, here would I not dare to interfere. Give me his name again and where he dwells; the village is not large; I will seek him out, and get what names of our people I may want to call on for food and lodging on my journey. To-morrow I will rise and see him as the sun rises. After our morning meal I must leave thee. Thanks, David, for this generous meal; such food as this have I not tasted for many a day."

Then the conversation drifted into a current of indifferent matters. As the supper was concluded, a blessing was asked once more, and at an early hour Ezra, David, and the whole household retired to rest.

(To be continued.)

THE SEVEN AGES.

SEVEN times in one verse (said Rabbi Simon, the son of Eliezer) did the author of Ecclesiastes make use of the word Vanity, in allusion to the seven stages of human life.

The first commences in the first year of human existence, when the *infant* lies like a king on a soft couch, with numerous attendants about him,—all ready to serve him, and eager to testify their love and attachment by kisses and embraces.

The second commences about the age of two or three years, when the darling *child* is permitted to crawl on the ground, and like an unclean animal, delights in dirt and filth.

Then, at the age of ten, the thoughtless *boy*, without reflecting on the past, or caring for the future, jumps and skips about like a young kid on the enamelled green, contented to enjoy the present moment.

The fourth stage begins about the age of twenty, when the *young man*, full of vanity and pride, begins to set off his person by dress, and like a young unbroken horse, prances and gallops about in search of a wife.

Then comes the *matrimonial state*, when the poor *man*, like the patient ass, is obliged, however reluctantly, to toil and labor for a living.

Behold him now in the *parental state*, when surrounded by helpless children craving his support, and looking to him for bread, he is as bold, as vigilant and as fawning too as the faithful dog, guarding his little flock, and snatching at everything that comes in his way, in order to provide for his offspring.

At last comes the *final stage*, when the decrepit *old man*, like the unwieldy though sagacious elephant, becomes grave, sedate, and distrustful. He then also begins to hang down his head towards the ground, as if surveying the place where all his vast schemes must terminate, and where ambition and vanity are finally humbled to the dust.—*Medrash Koheloth*.

PRETENDED MAJORITIES.

"It is declared in your law," said a heathen to Rabbi Joshuah, "that in matters where unanimity cannot be obtained, you ought to follow the majority; and you allow that we heathens are more numerous than you are; then why do you not follow our mode of worship?"

"Before I answer thy interrogation," replied the Rabbi, "permit me to ask thee a question:—Hast thou any children?"

"Alas," exclaimed the heathen, "thou remindest me of the greatest of my troubles."

"Why, what is the matter?" asked Joshuah.

"I will tell thee," replied the heathen; "I have many sons. Generally speaking, they live pretty peaceably together; but when meal-time arrives, and prayers are to commence, each wishes to adore his God in his own way. One invokes Jupiter, another Mars, another Neptune. Each extols him whom he wishes to adore, and insists on his superiority. From words they often come to blows; so that instead of having a comfortable meal, we have nothing but confusion and quarrels."

"And why dost thou not endeavor to reconcile them?" asked Joshuah.

"I might as well," said the heathen, "attempt to reconcile fire and water, or to smoothen the turbulent waves of the ocean."

"I truly pity thee," said the Rabbi; "thy neighbors are, perhaps, more fortunate."

"Not at all," replied the heathen, "unless they be childless: otherwise, the same cause produces the same effect."

"And yet," exclaimed Joshuah, "thou callest this a majority—whose worship thou fain wouldst recommend to us! Be advised by me, good man, and before thou attemptest to reconcile others to such a mode of worship, first reconcile the worshippers among themselves." *Medrash Rabba*.

GEMS OF THOUGHT.

THE intellect is perfected, not by knowledge, but by activity.—*Aristotle.*

It is the business of philosophy to investigate, to admire, and to doubt.—*Plutarch.*

Truth is the property of God, the pursuit of truth is what belongs to man.—*Von Müller.*

He is not only idle who does nothing, but he is idle who might be better employed.—*Socrates.*

He who has not forgiven an enemy has never yet tasted one of the most sublime enjoyments of life.—*Lavater.*

In life, we always believe that we are seeking repose, while, in reality, all that we ever seek is agitation.—*Pascal.*

I should not know what to do with eternal bliss, if it did not offer me new problems and difficulties to be mastered.—*Goethe.*

All actions of man, if prompted by, and tending towards higher principles, are the work of Religion, are the result of Religion.—*Geiger.*

Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue.—*Confucius.*

When a man dies, people ask, "What property has he left behind him?" But the angels, as they bend over his grave, inquire, "What good deeds hast thou sent before thee?"—*Mahomet.*

When speech is given to a soul holy and true, Time, and its dome of ages, become as a mighty whispering-gallery, round which the imprisoned utterance runs and reverberates forever.—*Martineau.*

I will govern my life and my thoughts as if all the world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbor, when to God all our privacies are open?—*Seneca.*

The goal of mankind's destiny must be, to establish the unity of the (Religions) Idea and the Life, and in that very unity to prepare and produce the unity of the whole race of man.—*Philippsohn.*

Let us accept different forms of religion among men, as we accept different languages, wherein there is still but one human nature expressed. Every genius has most power in his own language, and every heart in its own religion.—*Jean Paul Richter.*

LITERARY NOTICES.

THE ART JOURNAL. London & New York: *Virtue & Yorston.*

WITH the December number, which now lies before us, this superb work closes its thirty-third volume. Few journals can show the record which this can. For years it has occupied the foremost position among illustrated papers, and has received the patronage of the highest and most cultivated classes of English society. In this country, where there are so few really good journals of illustration, the *Art Journal* ought to be well received. In the December number, the leading plates are "Going to the Hay Field" by Hugh Cameron, "The Hamoaze" by H. Dawson, and "The Guardian Angel," engraved by W. Roffe, from the sculpture by J. S. Westerman. The catalogue of the International Exhibition is continued as an independent work, and promises to form by itself a very handsome volume. We trust the coming issues of the *Journal* will be found in many more American homes.

SCHOOL-HOUSES. By JAMES JOHONNOT. Architectural Designs by S. E. HEWES. New York: *J. W. Schermerhorn & Co.*

WHATEVER is published by the house of Schermerhorn is sure to be of value. The present work is intended to show the necessity of applying the principles of architectural science to the construction of school-houses, and contains a variety of plans and elevations fully and accurately described. The subject is one which should receive the careful attention of all interested in the good work of Education, for upon the building used as a school-house depend the health and comfort of those whose minds are supposed to be trained therein. Mental rigor is only properly developed when the requirements of physical strength and health are fully provided for. The author has also given many hints and suggestions in regard to school arrangement, furniture and apparatus, which, from the practical teacher, are entitled to more than a passing notice.

THE ALDINE. New York: *James Sutton & Co.*

THE December and January numbers are still on our table, and, though we have repeatedly turned to their leaves and admired the beauty of art so richly displayed thereon, we can look on them again and again, with the same pleasure and gratification as when we first received them. Messrs Sutton & Co. have in these numbers exceeded

all their past efforts, and have evinced an amount of enterprise and liberality to satisfy the most fastidious. The Aldine is to-day one of the richest, best, and most valuable illustrated papers in the world. As such it is certainly entitled to be in the household of every person of refined taste.

FRENCH PROSE AND POETRY. By E. H. MAGILL. New York: *Woolworth, Ainsworth & Co.*

THE student of the French language will find this a valuable work. It has been prepared as a sequel to the author's Introductory French Reader, and is intended for the use of those who have already attained some proficiency in the language. The work is full of selections from the principal classical French Poets and Prose writers during the past two hundred years, thus forming a compendium of French literature from the time of Louis XIV. Mr. Magill has also given biographical notices of the authors and has written an able treatise on French Versification.

OTHER BOOKS RECEIVED.

THE BIBLE COMMENTARY. By BISHOPS AND OTHER CLERGY OF THE ANGLICAN CHURCH. Edited by F. C. COOK, M.A. Vol. 1. New York: *Charles Scribner & Co.*

THE LIFE OF JESUS THE CHRIST. By HENRY WARD BEECHER. New York: *J. B. Ford & Co.*

JAPAN IN OUR DAY. Compiled and Arranged by BAYARD TAYLOR. New York: *Charles Scribner & Co.*

VICK'S ILLUSTRATED CATALOGUE AND FLORAL GUIDE FOR 1872. Rochester, N. Y.: *James Vick.*

THE CHRISTMAS LOCKET. A Holiday Number of Old and New. Boston: *Roberts Bros.*

THE CAMBRIDGE COURSE IN PHYSICS, in 3 vols., and the HAND-BOOK SERIES TO THE CAMBRIDGE COURSE IN PHYSICS, in 3 vols. By WM. J. ROLFE and JOS. N. GILLET. New York: *Woolworth, Ainsworth & Co.*

RICHARD VANDERMARCK: A Novel. By MRS. SIDNEY S. HARRIS. New York: *Charles Scribner & Co.*

THE NEW ERA.

VOL. II.—FEBRUARY, 1872.—NO. 4.

THE JEWS AS MISSIONARIES OF CIVILIZATION.

BY REV. DR. M. JASTROW.

It can hardly be a matter of argument in our days, that every healthy national development in culture, science, religion, and government, is based on and kept up by the intercourse between different nations representing different views, different elements of civilization, different public institutions, different social organizations, and whatever may be either the cause or the consequence of these differences. Nor can it be any longer a subject of doubt in our age, that the first and most powerful medium of intellectual exchange between nations is *commerce*. It is this commerce that carries from place to place, from port to port, not only merchandise, but also ideas which now are interwoven, as it were, in the goods themselves, now innocently smuggled in with the imported cargo; and merchants have been up to the present time the unsalaried agents of culture, no matter whether they knew it or not, whether they desired to be so or not.

Whether protection or free trade exists, the article called ideas evades all tariff laws, or, as Sueskind von Trimberg, the German troubadour of Jewish persuasion, sang in the thirteenth century:—

“Thoughts nobody can forbid the foolish nor the wise;
Thoughts through iron slip, through stone, steel, and ice.”

In the same way as international commerce is an agency for the exchange of ideas between nations, so is local trade the means of mutual intellectual development between those differing in religious, political, and social views and education, in the same country, or even the same city. It is so, not only because commercial transactions sharpen the

VOL. II.—10

mind, the traders learning from each other many a permitted or unpermitted manœuvre—it would be sad, were we to call this culture and civilization—but commerce brings to market, simultaneously with the comforts and refinements of civilization, a refinement of manners; and refined manners and habits produce a desire for education, while from the desire for education to education itself there is scarcely one more step.

Much, of course, depends upon what preliminary conditions, what political and religious fabric commerce meets with, according to which it may produce genuine or debased culture, real refinement or mere outside polish. This much, however, is undeniable—that, certain conditions presumed, commerce is the first agent in the work of civilization.

Now, were we to speak on the *influence* of the Jews on human civilization, we had but to point at the trade, whether on a large or small scale, as having been carried on in a prominent way by Jews, as far back as history can trace, since their return from the Babylonian exile, and more especially since the expeditions for conquest of Alexander the Great. Cabanis, a French physician and author of the time of the French Revolution, says: "They (the Jews) were our agents and bankers at a time when we did not yet know how to read."

Depping, a German author, by no means favorably disposed to the Jews, writes as follows in his "Jews of the Middle Ages":—

"What more than all must astonish us is their superiority in mercantile enterprises, which the European nations were reluctantly obliged to acknowledge. The clergy persecuted the Jews as enemies of Christendom; the people abused them as children of Israel and as usurers; the kings extracted wealth from them as from a mine of silver, would leave them at times a prey to the rage of the populace, and without the least blush of shame take possession of what they were compelled to leave behind when fleeing; and yet, when clergy, princes, and people had satisfied their hatred and avarice on those strangers who understood how to enrich themselves at their cost, it was often found out that, when money was needed, there were no abler men for raising it, and consequently no more useful men to society than the Jews, especially at those times when governments, as well as individuals, frequently found themselves at a loss how to be extricated from calamities into which they had plunged themselves."

But trade of itself is but the unconscious, and sometimes even unwilling, means of civilization, and its representatives, as such, only blind tools in the factory of culture.

We, however, purpose to show that the Jews have been something more than blind tools, something beyond the dead iron tracks over

which the freight of ideas has passed to different nations, but rather that they have been agents fully appreciating and carefully watching the goods which they carried. We will show how the Jews acquired intellectual materials wherever they were offered them, and, after working them up in their own mental workshops, and combining them with their own original products, delivered the transformed materials either back to their former owners, or to other nations that wanted an apostolic awakening to be aroused from their slumber of ignorance and barbarism, or that suffered from an aged and sickly culture, and longed for a new supply of vital humors.

We intend in this article to select only that most interesting epoch, when, for the first time in history, the Jewish ideas, after being fully and distinctively stamped and coined, came in contact with another civilization no less marked, nay, even already leaning toward decay. We mean the Greek civilization.

It was in the days of Alexander the Great and his successors that Jews and Greeks, those two most opposite nationalities, made each others' acquaintance. Indeed, a stranger contrast has never been shown to the world.

Here a nation of stiff gravity, supported by an austere monotheism; to some extent gloomy; tolerant, but easily inflamed to fanaticism when opposed in the exercise of their religious rites and laws; full of deep and serious reflections even amidst their joyful festivals; all their habits bearing the stamp of morality; proud, yet imitative; with an idealistic disposition, yet realizing to the full extent a practical adaptability to all the affairs of life.

There the light-clothed grace of the self-sufficient, complacent Greek, comparable to a coquettish girl whose movements are all calculated to excite admiration of her beauty; nay, going even beyond that—greedy of pleasure, frivolous, and entirely given up to the present—mindless about the morrow; decorating his Religion with exquisite taste; humanizing his gods, deifying his men; now an unbeliever, now superstitious, now trembling before his deities, now joyfully playing with them like a child.

Such were the two opposite elements which, once brought into contact by Alexander's expeditions, were destined to amalgamate and produce a new culture.

Judea itself, the home of the Jews, was the least adapted for this amalgamation, for it is always with reluctance that the native appreciates the immigrant and acknowledges his superiority in any branch of human culture. On the other hand, if the immigrant, as it was the case in Judea, comes with the pride of the conqueror, he will

hardly feel inclined to sit down as a pupil at the feet of the subjected people.

Moreover, the Syro-Macedonian Greeks predominating in Judea possessed little more of the Greek character than its faults and shortcomings, its looseness of morals wedded with Macedonian brutality, its light social manners set off by only a thin coating of Grecian varnish.

In Egypt, however, the Jewish and Greek elements met on equal terms; both of them were immigrants and felt the same interest to keep in check both the Egyptian natives as well as the Macedonian immigration, in order to be secured against the power of the mob on one side, and the savage national hatred on the other. In Egypt, and especially in its capital, Alexandria, that train of ideas was developed which is called the Jewish Alexandrian culture.

It is highly interesting to observe the impression which the Jewish views on religion and life made upon the Greeks at their first meeting. We have here the reports of two men of celebrity, both of them contemporaries of Alexander the Great, one of whom mentions the Jews occasionally, the other devotes to their description a special book.

Clearchus, a disciple of Aristotle, in one of his works represents his great master giving an account how, with his companions on a journey through Cœle-Syria (a province of which was Palestine), he made the acquaintance and became the friend of a Jewish "philosopher," and was surprised to find him a perfect Greek "not only in speech but even in ideas." A Greek meant in those days what we call an educated and accomplished man, a gentleman, in contradistinction to a barbarian, as the Greek used to call any one belonging to other nations.

In their philosophical conversation, says Aristotle, the Jew was more suggestive than receptive, gave out more ideas than he took in.

On that occasion we learn from the Sage of Stagira that the Jews were called the *philosophers* among the Syriac, perhaps in the same way as we call the Germans the nation of thinkers.

Aristotle, when speaking of the Jewish capital, says, it has a queer, awkward name, it being called *Herusalams* (Ἱεροσόλημι). This shows how strange and remote at that time was everything Jewish to the Greek. The Jews were to the Greeks, and the Greeks to the Jews, a discovery of a new world of intelligence. But what the world-renowned Sage here says of his Jewish friend, that he gave more than he took, is applicable in general to the mental intercourse of the Jewish people with other nations; they gave more intellectual stimulation—more, so to say, mental ferment than they received; they paid their debts to their teachers or to the human race with interest, and *no na-*

tion in the world has ever had a just reason to regret the presence of the Hebrew element among them ; nay, we dare say that there is no nation that can well afford to do without that spiritual balm scattered by a wise providence all over the earth.

The next report of the early encounter of these two mentioned species of culture comes from a historian and philosopher, to whom, as to a scholar, the somewhat unusual testimonial is given that he was skilful in practical public affairs—his name is Hecataeus of Abdera. After the death of Alexander the Great he accompanied the general Ptolemæus Sagi, the founder of the Ptolemæan dynasty in Egypt, on his expeditions. It is to this Hecataeus, who took such an interest in the peculiarities of the sons of Abraham as to have written a special book, or perhaps two, concerning them, that we owe some important statistical notices on the land and people of Palestine, as likewise on the active participation of the Jews in the military enterprises of Alexander the Great, as well as those of his heirs, who were fighting for the dead lion's spoils.

Hecataeus admires the Jewish view of life, which he calls "a holy and sublime one;" he gives credit to the Jews serving in the army for their consistency in keeping their religion sacred, in spite of all persecution, and scorn, and even misconstruction to which they were frequently exposed.

One fact related by Hecataeus is too characteristic to be passed over in silence. He remarks:—

"As I was marching to the Red Sea, there was on our staff among other Jewish horsemen who conducted us, one man of great courage and bodily strength, and by all allowed to be the most skilful archer that was either among the Greeks or barbarians. Mosollam (Meshullam) was his name. Now this man, as people were in great numbers passing along the road, and a certain augur was observing an augury by a bird, and requiring them all to stand still, inquired why they stood still. Hereupon the augur showed him the bird from whence he took his augury, and told him that if the bird staid where he was, they ought all to encamp here; if he got up and flew onward, they must go forward; while, if he flew backward, they must retire again. Meshullam made no reply, but drew his bow, and shot at the bird and killed him; and as the augur and some others were very angry, and wished imprecations upon him, he answered them thus: Why are you so enraged as to take this most unhappy bird into your hands; for how can this bird give us any sensible information concerning our march, which could not foresee how to save himself For had he been able to know what was in the future, he would not have come to this place, but

would have been afraid lest the Jew Meshullam would shoot at him and kill him."

It was in this negative, subversive way that the Alexandrian Jews worked until Christianity arose, and even after that period in co-operation with the Christian apostles and teachers—we mean subversive with reference to heathen superstition, heathen prejudices, and heathen deification of men. *The shooting at the bird of heathenism was their mission in Egypt.*

But before the Jews could enter on that mission they had first to know the language of the educated of those times: they had first to learn how to speak the Greek tongue, how to think with the Greek mind, and how to empty their own treasure of ideas into Greek vessels. In these efforts they were assisted, besides their own vivacity, by the eagerness for knowledge which distinguished the Egyptain Greek, no less than by the love of the art and science for which the Ptolemæan dynasty is renowned. The educated classes among the Greeks were anxious to acquire the knowledge of that peculiar nation, to become familiar with its peculiar notions and customs, by studying its literature, which, being written in Hebrew, was to be rendered for them into Greek.—In this place we may venture on this remark: *If American Jews desire to be fully appreciated, they must have their literature translated into English; they must encourage authors on Jewish subjects written in the vernacular; they must have a Jewish-English Publication Society, not for the purpose of publishing missionary tracts, but for the purpose of showing to the world what the best of their people have produced in the fields of intelligence, and for the purpose of shooting, like Meshullam, at so many birds of prejudice and superstition.*

And if Christian Americans are desirous to know the character of the Jewish element in their midst, let them read what has been made accessible to them, and encourage literary enterprises in this direction.

That was the way how the Egyptian Jews, of whom we are speaking, were instrumental in elevating themselves and their fellow-men. To that tendency we owe the origin of the first Greek translation of biblical books out of which the so-called Septuaginta or translation of the Seventy went forth.

At first the Jews felt alarmed when they saw what was most sacred to them clothed in a garment so strange that they could hardly identify it, but, when the first weak efforts were more developed, they soon regarded the Greek translation as almost equal with the original, and made use of it at their divine services in the synagogues.

The gates of Greek literature were now open to the Jews, just as,

about one thousand years after, the Arabic translation of the Bible by Laadius was the means of introducing the Jews into Arabic thought and life, while, two thousand years after, Moses Mendelssohn's German Bible translation reopened to the Jews the portals of civilization, out of which they had been banished by oppression and contempt.

The admirers of Moses now read Homer and Pindar, Plato and Aristotle, Sophocles and Euripides, Thucydides and Xenophon. Philo, the Jewish author, of whom we shall speak hereafter, quotes in his works no less than forty-six of the most celebrated Greek writers.

Once impregnated with the seeds of Greek intellect, the Jewish mind soon produced creations of its own which combined Greek beauty of form with Jewish seriousness of thought.

While in Palestine itself the Maccabean battles were delivered against a corrupted and violent race that spoke Greek but acted barbarously, in Egypt from the two opposite elements a new culture grew up, styled the Alexandrian. Indeed, other elements, both Oriental and Egyptian, contributed likewise towards this peculiar treasury of ideas, but the Greek and the Jewish remained the predominant constituents, especially in the domain of metaphysics.

In its beginning the New Alexandrian literature was, of course, with the Greek as well as with the Jews, nothing but stale imitations or pedantic variations of older products, their metaphysics an unmethodical eclecticism from the most repugnant natural and religious systems, until at last the Jewish principles succeeded in divesting themselves of all these mixtures, and, combined with the more lofty system of Plato, in contradistinction to the prosaic one of Aristotle, it produced the system the chief representative of which was Philo, the father of the new Platonic philosophy.

Three centuries had in the mean time expired from the foundation of Alexandria, but to what does this span of time amount in human history? How small is it in comparison with the gigantic work of amalgamating two elements of culture so clashing in their nature.

Within these three centuries, however, the whole heathen world became corroded and fell into extreme decay. Although Alexander and his father had already dethroned Grecian liberty, there was at least some liberal spirit left in the municipal organizations of the ancient Greek towns and the new Greek colonies. But Rome's iron foot trod down this last remnant of freedom, and, after having accomplished this work of destruction, her own turn came, and the despotism of the Cæsars changed the ancient and venerated Roman Senate into a republican farce and mockery—an eternal warning to mankind, a

constant exhibition to what depths human dignity may be cast down and degraded.

The heathen religions, mutually subverting themselves through the mixture of eastern and western forms of worship, became hollow, their moral kernel decayed, marital life deteriorated through lasciviousness and vileness, republican pride degenerated into empty ostentatiousness, amid which the Roman emperors could dare decree divine worship to themselves. A wretch, Caligula, was permitted to enforce adoration to his statue as a god, in all temples.

This disgrace of humanity and divinity was not resisted by any of the nations of the Roman Empire, except the Jews. In Judea they refused to acknowledge the Emperor as God, and to give his statue a place in the temple of Jerusalem. They were also unwilling to yield to the vampire-like exactions of their governors and proconsuls; and the result was, one uprising followed another, until the poor country bled to death under the talons of the bloodthirsty Roman eagle.

During that time the Jews in Egypt were also fighting—not with the sword, but with the weapons of reason.

A series of anonymous or pseudonymous writings appeared, with a tendency to ridicule the follies of idolatry and the deification of men, and to hold up before all nations, as the standard of the future, Israel's belief in One God, and the spirit of independence as its result. Among those writings the Book of Wisdom, belonging to the so-called Apocrypha, ranks as the best prose production, while in poetry we have the third of the so-called Sibylline Books, and the introduction to the whole collection of them.

The Book of Wisdom represents King Solomon as the personified Jewish wisdom addressing the heathen nations and holding up before them the mirror of their own follies and the abject condition of their morality. Notwithstanding its polemic tendency, the tone of the book throughout its pages is lofty and grand, replete with noble moral indignation; its language is highly poetic, and rises sometimes to the solemnity of the prophetic style. Allow us to adduce here some proofs:—

“Hear, then (says Solomon, alluding to the Roman emperors), O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High, who shall try your works, and search out your counsels. Because, being ministers of His kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; horribly and speedily shall He come upon you; for a sharp judgment shall be to

them that be in high places. For mercy will soon pardon the meanest, but mighty men shall be mightily tormented. For He that is Lord over all shall fear no man's person, neither shall He stand in awe of any man's greatness: for He hath made the small and great, and careth for all alike. But a sore trial shall come upon the mighty."

In another chapter, deriding the deification of the emperors, Solomon says: "I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth. And in my mother's womb was I fashioned to be flesh in the time of nine months. And when I was born, I drew in the common air, and fell upon the earth which is of like nature, and the first voice which I uttered was crying, as all others do. I was nursed in swaddling clothes, and that with cares. For there is no king that had any other beginning of birth. For all men have one entrance into life, and the like going out."

After depicting idolatry in vivid colors, the origin of which he derives from the exaggerated veneration attributed to men of distinction, he continues:—

"Moreover, this is not enough for them, that they err in the knowledge of God, but, whereas they live in the great confusion of ignorance, they call those great evils—happiness. For, whilst they slay their children in sacrifices, or use secret ceremonies, or make revellings of strange rites, they keep neither lives nor marriages any longer undefiled, but either one slays another traitorously, or grieves him by adultery. So that there reigneth in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness. For the worshipping of idols not to be named is the beginning, the cause, and the end of all evil." What a faithful picture of the state of morality under the Roman emperors!

A production, however, of a most peculiar character is the third of the Sibylline Books. As we are all aware, the Roman legend claims the power of divination for the Sibyl, and priestly fraud has fabricated prophecies under her name, King Tarquin the Proud being supposed to have bought the Sibylline Books, and intrusted them to the charge of the superintendents of the Temple.

A Jewish poet, in masterly hexameters, made the same Sibyl predict the ruin of heathenism and the ultimate victory of Jewish doctrines.

The train of ideas is the same as in the Book of Wisdom, only what is given in the latter as the result of sober philosophical speculation is in the former made to appear as prophecy. What is the most interest-

ing in it arises from the fact that Judaism avails itself of that very weapon *against* heathenism, which the latter originally had manufactured for its own support. Christianity took afterwards a similar course, and thus the Sibylline Books grew to twelve in number.

The effect of these Jewish attacks on the decayed and tottering edifice of the heathen world can be judged from the comparative ease with which young Christendom succeeded in tearing it down. As for the Jews themselves, these attacks, so beneficial to humanity, brought them no other reward but persecution and contumely, because they exposed to view the irreconcilable opposition of monotheism to polytheism, of austere purity of morals to miserable corruption, of human dignity to base servility. But these Jewish attacks have been the means of levelling the path to the civilizing mission of Christianity, and thus did the Jewish pupils pay back their Greek teachers. What they gave to the minds was more than they had received; they paid their debtors with interest.

While the heretofore mentioned productions of the Greek-speaking Jews were more of a *negative* and *levelling* character, it was the destiny of the Jewish philosopher Philo to give a positive, edifying, though somewhat mystic and fantastic, direction of mind to a series of centuries, and indirectly to the later periods of the Middle Ages.

Philo is a Jewish Platonist in style and thought. As to his Greek style, it was said of it: "Either Philo platonizes, or Plato philonizes," which plainly indicates that, if it had not been for the lapse of time, it could not have been decided who was the model of the other.

As to his thought, Philo adopts the Platonic doctrine of the *ideas* being the emanations of the Godhead, and the models and causes of all that is created. Philo combines this doctrine with the religious views professed in Judaism, the philosophical and humanitarian basis of which he has recognized with a clearness which shows, *that though very scrupulous in the observance of the ceremonial laws, he did not look upon Religion as a mere collection of rules for man's conduct, but as a means of arousing his intellect and ennobling his soul.*

It would be out of place to expound here Philo's half-philosophical, half-religious system. This much may, however, be said: Philo has become the father of a special philosophical school called the *New Platonism*, the further development of which was accomplished by Plotinus, Jamblichus, and others; while in reference to Religion, he involuntarily lent to young Christendom and its dogma of the Son of God a metaphysical tint. In order to make this last doctrine plausible even to philosophically trained minds, Paul identified Philo's idea of the Logos, or the creative spirit emanating from Divinity, with the son of Mary.

Thus both parents of Christianity are Jews ; her father is Judaism born at Mount Sinai and raised in Palestine ; her mother the metaphysical system of Philo nurtured in the lap of Greece.

New Platonism and Christianity, though children of the same mother, were in strong opposition to each other until the sixth century, both of them tending to renew the decaying and improve the deranged world with fresh elements of vitality, giving to yearning minds a certain aim and object, to wavering morality a means of support, and an anchor of hope to the despondent, amidst the general breaking down of all social institutions, until the worldly power at last decreed legal existence to Christianity, and death to New Platonism.

Whatever objection might be raised against the enthusiastic speculation prevailing in both systems of the first Christian ages—the religious and the philosophical—this must at any rate be admitted, that they were guides through a world of appalling ruins, and to *Philo* the acknowledgment is due, that he has been the originator of an ennobling, idealistic train of thoughts which saved age-stricken humanity from complete dissolution, and kept in reserve for it a means of regeneration, of rejuvenescence.

Apart from this eminent and commanding participation of the Jews in all agitations and movements of the time, we find them in Egypt active in all practical public affairs, sometimes considerably influencing the path of history.

They served as distinguished captains of the Egyptian armies, they defended their country as private soldiers ; they even formed a military colony for the protection of the south-eastern frontier, remnants of which seem to be the present Abyssinian Jews, whose intended conversion was the cause of an expensive war to England a few years ago.

The Jews in Egypt were, furthermore, leading men and almost the only representatives of the transmarine trade to the shores of Italy and Gallia (the present France). They were artists, mechanics—in one word, the leaders in all the enterprises of human society.

In other countries, too, at the time Christianity was in its infancy, the Jews were the possessors of intellect, the practical philosophers, and, from Rome to the far East, the influence of the Jews and the “judaizing” and Sabbath-keeping Romans are spoken of with regret and scorn, or with satisfaction and joy, according to the different standpoints of the critics of the age. At the time of Josephus almost all Grecian and Roman women of Damascus had embraced Judaism. There was a period when it seemed as if Judaism had a chance of becoming a universal religion ; but the less consistent daughter gained the advantage over her mother, who refused to make any concessions to heathen

polytheism, or form of worship, or other errors and usages prejudicial to pure monotheism.

When it had scarcely obtained the possession of power, Christianity commenced forbidding social intercourse with Jews. It soon forgot that the earliest fathers of the Church, as Origenes, Hieronymus, and others, did not hesitate to confess in their writings their gratitude to Jews who had introduced them into the expounding of the Bible, and with whom they used to live on most friendly terms.

This interdiction of social dealings with Jews is a stationary topic at all conventions and councils of the Church in the Middle Ages. But its repeated renovation, even with special reference to the clergy themselves, being mindless of its observation, the fact of its being the object of innumerable papal bulls and correspondences, shows that mankind can never be prevented from seeking for mental food where they hope to find it. It further proves that, in consequence of the systematic oppression of free thought which the mediæval clergy considered the principal duty of their profession, in consequence of the prevailing system of hunting after heretics which embittered every harmless social gathering among Christians, the only fountain of intellectual refreshment and free exchange of ideas was to be found with those who were not immediately subjected to papal and episcopal superintendence, and whose love of freedom made them withstand for a longer period the system of darkness. "The children of Israel had light in their habitations."

The daughter felt ashamed of her mother, or at least pretended to be so. With far better right the mother could blush at her daughter, whom she had endowed with her own charms, and introduced into society to see her then going astray from the path of honor and purity, and despising her that had borne her.

But no, it was not shame, it was fear that caused the rulers of Christianity to excommunicate the Jews from Christian society; we should rather say to excommunicate the Christians from Jewish society. The augurs, bent upon regulating the march of civilization, were afraid of those Jew Meshullams who are taught to direct their arrows against the bird of augury by which they assumed to dictate to mankind "go forward," "stop," "move backward"—just as caprice and interest may deem convenient, never allowing man to enter on the age of majority and self-control. Even in our age that bird still exists; many a philosopher, and statesman even, follows its directions; therefore, humanity cannot yet well spare the Jewish archers.

THE SOCIAL MORALITY OF MOSAISM.

TRANSLATED FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

IN our examination of the morality of the social constitution of Mosaism, we must direct our attention especially to two points: 1st. It establishes that man, in all his relations, is a unity, and that each of his component parts, having one and the same point of departure, is to be collaterally and equally developed. Further, the ideal in Mosaism differs not from the real, nor the doctrine from the life, nor the cultivation of head and heart from the line of action. By firmly establishing these first principles, Mosaism clears the road by which their realization may be attempted and achieved. Therefore all extremes, that would force human effort beyond the limit of human power and capacity, are foreign to, and unknown in, Mosaism. In it religion is not a thing apart from life "here," on earth, an ideal world, into which man retires, and in which he abstracts himself for an hour's brief space, and whence he emerges, without substantial or direct guidance, to re-enter the actual world of men, wherein all appears to contradict that ideal world of religion.

On the contrary, in Mosaism the entire life is religion, and religion is the entire life: out of it, a religious "Here" is to issue; therefore it does not merely treat of, but actually develops out of itself, alike morality and the law of society, alike virtue and right.

2. As Mosaism was addressed originally to one particular race, under particular circumstances, and at a certain period of the world's history, it not only establishes general fixed principles, but invests them in certain specific ordinances (a garb suited to the age and people), forming a comprehensive code of national laws, from which we have to extract the essential general thoughts and purport. For the attainment of this end, we must now often depart from the Mosaic letter, in order to seize the Mosaic spirit. We should further lay down two rules for our guidance in the performance of our task, viz.: We must carefully deduce the general design from the specific provisions; and, secondly, time and circumstances being duly weighed, we must discard that, and that only, which appertains exclusively to them—we must

faithfully adhere to and retain that which appertains equally to all times and circumstances.

What, then, is the leading and highest principle of morals in Mosaism? It declares man to be created in the image of God; therefore is the deduction manifest, that the command, "Ye shall be holy, for I the Lord your God am holy," is the first and highest principle of Mosaic morality. From this first principle three conclusions may be drawn:—

1. Mosaism places the groundwork of all good, not in man, but in God. Hence, what is good in God is good in man also; and man shall do good, because it is good in the sight of God. By these axioms incalculably much is achieved. In the first place, all human doubts and uncertainty are dispelled. By these means alone, in fact, we clearly perceive and know what is good, since from God only all individuality is absent; in Him alone no egotism can exist. In the second place, the aim of the good is fully determined, that aim being declared to be, not contentment (after all, but a refined egotism), but approximation to God.

2. Formal, external sanctification cannot here be the matter in question, the holiness of man being referred to the holiness of God. This sanctification is not to be effected by the ceremonial of religion: it is not an act of divine worship, but the life practical and spiritual, since in the sight of God, in no forms, but in attributes and deeds, consists "holiness." In accordance with this principle, the sanctification of the life and the spirit constitutes man's "holiness."

3. This principle again comprehends that of the unity of man. Religious morality and social life are not presented to us in Mosaism as distinct entities, having an ideal, but not a real and intimate union; on the contrary, holiness includes them all, for this godlike holiness admits not of religion without morality, nor of morality without social virtue, but requires that the same character prevail throughout all these phases of life.

Let us now examine this Holiness in the minutest details in which it has reference to the individual relations of every human being, and we shall perceive that in Mosaism man is universally an independent, self-determining creature, a being endued with independent natural powers and rights. Mosaism in no way requires of man self-abnegation, the sacrifice of his individuality; on the contrary, it elevates that individuality to its highest possible position. Throughout Mosaism, consequently, this Holiness is but another term for love, with which it is identical; for love is not self-sacrifice, love is self-devotion. This self-devotion is the true manifestation of the individuality of, as the bestowal of gifts presupposes possession in, the giver. Of man subject to the

law of love, one undivided feeling pervades and permeates the whole being, and inasmuch as he thereby becomes entirely self-conscious of his own nature, inasmuch as that being exalted and refined. Mosaism therefore declares the first and highest principle of man's relation to his God to be,—“Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might.” The individuality of man under all its conditions, even in his relation to his God, is, in this comprehensive enumeration, most emphatically recognized (with all thy heart, with all thy soul, and with all thy might), while it at the same time demands that such individuality should merge into self-devotion to that God.

Just so is it with the relation of man to his fellow-men,—“Thou shalt love thy neighbor as thyself;” here again the individuality of the individual man as thyself is asserted and fully justified, but the love shall in like manner operate as self-devotion. Man shall self-devote himself to his neighbor, as he does naturally to himself. Thus, while all self-inflicted torments and all self-denying asceticism are opposed to the spirit and unknown in the letter of the Mosaic code, Mosaism elevates its follower to the loftiest position in which man is still man endowed with all the rights of man, but in which man, for the attainment of the end and aim of his being, must practise not self-annihilation, but self-devotion. At the option of the individual, therefore, are left the exercise of private devotion and attendance at public worship. This assertion may, *prima facie*, appear strange, if not startling, since the law of Moses contains the most minute and stringent enactments for the order and regulation of divine worship. But the Mosaic ordinances for the sacrifices and the worship, referred to, and were intended for, not the individual, but the whole people of Israel. There was to be one general sanctuary for the whole nation (in a country 500 square miles in extent, one only), in which sacrifices were to be offered in the name of all the people. No sacrifice, no prayer is prescribed to the individual man. He *can* bring *free-will* offerings, he can vow vows, but he is not compelled so to do. Thus the Mosaic worship is but the image or representation of the intimate general religious connection of the whole people of Israel; and the circumstances in which the individual is commanded to bring a sacrifice as a sin-offering, are in fact only those in which he has committed some offence against the above-named general national religious union (its object not being to generate, by means of observances, a religious frame of mind and spirit in the individual); or (as in the instances of the Paschal lamb and the firstlings of the flock) it is done as a public recognition, by the individual, of the religious connection that obtained throughout the community.

A new light is shed on the Mosaic worship when viewed from this point. On the individual it is imperative only to love God, reverence God, to serve Him and to cling to Him, in order to show forth holiness in the life and in the spirit; but by what manner and mode of worship and prayer, each man is free to choose.

The fulfilling of the command, to love your fellow-man, is to be accomplished in our twofold relation; first, in that to the individual, and secondly, in that to the aggregate of these individuals composing the community.

In the first relation, this love negatives its antagonisms. Hatred and revenge must be banished, even from the depths of the heart. True Mosaism effects this; it tends also to counteract the influence exercised by these passions on human actions, and gives as an example thereof, that, "If thou meetest thine enemy's ox or his ass going astray, thou shalt surely bring it back again to him; if thou seest the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him." Justice and compassion are the positive expressions of this love. Thus Mosaism not only strictly forbids any infringement of the former, but insists forcibly on an inflexible and strenuous antagonism to all manner of injustice, fraud, oppression, violence, bribery, false testimony, respect of persons, perjury, false weights and measures, and the like. Yet more, it does not merely counsel the exercise of mercy and compassion in a set of well-turned, poetically tender precepts, but by means the most practical and direct it elevates charity into a binding legal obligation. To this point we now call attention.

The ultimate and direct relation established by Mosaism between God and man, which leads the latter to preceive that the principle of all that is good dwells in God, must also make it manifest that God is the source of all justice; and that by the fulfilment of the command, "That which is wholly right and just shall ye do," man maintains this intimate and direct connection with God. In His law God has defined what is just. God is ever the abstract and instrument of all good, and of universal morality. Doing what is right is therefore reverence to God; transgression against the right, transgression against God, of which God takes cognizance, and which He punishes. Mosaism also establishes individual freedom and self-dependence, and gives expression to their validity in love. God has also, by means of His law, brought the knowledge of the right clearly before the consciousness of mankind, so that they know how to distinguish between good and evil. The laws of Moses rest upon, and result from, the conformity of these two propositions. Justice dwells in God; injustice is an infringement

of this divine general morality. Man is called upon, as God's agent, to inquire into and punish committed wrong—"Ye shall remove evil from the midst of you, that the whole land be not accursed." In Mosaism, therefore, human justice is administered in the name of God; and the judge, fully sensible of his self-dependence, is equally self-conscious that he knows, and is bound to administer, the justice of God. Proof must be obtained, by means of human witnesses, in order that the judge may decide between the innocent and the guilty. The chastisement, of which the object is, not to produce terror, but to re-establish infringed public morality, must correspond with the offence. Therefore, Mosaism nowhere permits appeals to so-called divine intervention, nor admits into its code supernatural punishments and ordeals. Divine judgments, such as are recorded in the annals of antiquity and the Middle Ages, and are allowed by the Koran, are unknown in Mosaism. The rack and torture, that disgraced Europe till the middle of the last century, and ransoms for the murderer, accepted among the Greeks and Germans, and permitted by the Koran, are equally forbidden. By it are expressly denied the right of the parent over the life of the child, of the master over that of the slave, the participation of the children and relatives in the punishment of the culprit. The tribunals were open and public, the judicial proceedings were conducted verbally, in presence and under the presidency of the elders of the community. Regard for the dignity of man was a chief element of Mosaic justice. "The body of him who had been hanged was not to hang until the morning."

In referring to the laws respecting charity, compassion, and benevolence, we find that Mosaism declares that the portion of the produce of the soil it adjudged to the poor belonged to them as a right. Man receives the ground from God; through the blessing of that God his labor is crowned with an abundant harvest. God transfers His claim to a portion of that harvest to the poor. To them Mosaism distributes, as their due, the spontaneous produce of every seventh year,—the fallow or Sabbatical year,—the second tithe of every third and sixth year, all that grew in the corners of the field, all that fell from the hand of the reaper, all forgotten sheaves and shocks, the gleaning of the olive-tree and vineyard. This selection of alms, being all of the "fruit of the ground," was entirely adapted to the then constitution of the people of Israel, as a nation of husbandmen. But according to the spirit of the law of Moses, the form of those gifts must everywhere accommodate itself to the altered circumstances of the Israelites in other lands, and the laws apply equally to the fruits of industry and commerce. It may be objected that a charity legally enacted is, in fact,

a forced compulsory benevolence. In reply the well-known truth may be urged, that the tone and habit of thought of a whole people are not unfrequently influenced, if not, indeed, wholly generated, by the tendencies of the laws by which they are governed. The legal regulation of the distribution of alms must have established the claim of the poor thereto, and rendered it in the eyes of the people, not an abstract, but a real and positive right, whose recognition must have been far more permanently beneficial in effect, than could have been any mere theoretical precepts of charity.

Besides, some only of these enactments fix the exact *measure* of contribution, others leave it free to be determined by the benevolent tendencies of individual character.

Finally, works of mercy and charity are not limited by Mosaism to the above-named. It is made an especial duty to lend to the poor, even without prospects of its restoration, all that he needs. For example, Mosaism ordains that the garment of the poor shall not be kept overnight as a pledge, that the sun shall not go down on the hire of the laborer, and the like.

If we now proceed to examine the social constitution of Mosaism, we shall at once perceive that it presents clear general outlines, which outlines are filled in with details immediately applicable to the people of Israel. We must again remember, that Mosaism proceeds from "one only God," in whose image man is created; that its first moral principle is, "Thou shalt be holy, for the Lord thy God is holy;" and in man's relation to his fellow-men, "Thou shalt love thy neighbor as thyself." A necessary consequence is, that it establishes complete equality among all members of the body politic. This equality is carried out, first, in equality of civil rights. In Mosaism there exists no distinction of class, order, rank, or property. Moses chose from among the people, it is true, princes, heads of houses, chiefs of the tribes, captains over thousands, captains over hundreds and over tens, elders and judges. But this was done solely for the necessary regulation and execution of public business. These appointments were strictly and in all cases individual, and in no instance hereditary. This is everywhere confirmed in the Mosaic annals. No trace of the sons or the posterity of Moses is to be found, their existence being lost amidst the records of the tribes. "When Moses established a sanctuary he received from each one of the people half a shekel—the rich shall not give more, the poor shall not give less." It may be objected, that Moses established in one tribe, and in one family of that tribe, an hereditary priesthood. Admitted; but of "political" power they were deprived. Their sole and distinct vocation was, to be the executive of the national worship, the exponents

of the doctrine of Moses ; and this was a late enactment, adopted only when an attempt to commit the fulfilment of these duties to the first-born in every family had proved abortive. Therefore Moses provided a counteraction to the acquisition by the priesthood, of undue social and political influence, by depriving the whole tribe of Levi, "of any portion in Israel," that is, of any landed property, and thus making them to depend for their very subsistence on the favorable disposition towards them of the mass of the people. Mosaism extends the equality thus established among the people themselves, to *all* who dwelt in the land. The civil rights enjoyed by Israelites were shared by all strangers who inhabited the country. The very exceptions provided for in the cases of the eunuchs and bastards (which grew out of the habits of the age) of the Moabite and Ammonite, prove the otherwise uniform application of the law.

This equality of civil rights, to be enjoyed alike by the Israelites and the strangers dwelling among them, is again and again solemnly and emphatically declared in the law of Moses. In no respect did a distinction exist, or was any privilege permitted either between Israelite and Israelite (even the priests were amenable to the same laws as the laity, and no altar had a right of sanctuary), or between the Israelite and the stranger or refugee—the latter being subjected to no restriction or civil disabilities whatever. This equality was realized in the personal freedom of every member of the State.

Mosaism again solemnly urges "Ye shall be free, ye shall not be bondsmen." At the head of the fundamental laws, the Ten Commandments, personal freedom is especially declared, "who brought thee out of the house of bondage." Doubtless, to the development of this freedom, the slavery which was an institution common to all antiquity presented a powerful obstacle. But Mosaism sought, by the introduction of laws whose tendency is clearly perceptible to us, partly to mitigate this system, and partly to remove it altogether. It therefore transforms the slaves into hirelings, whose servitude is to continue for a certain term of years ; as is expressly stated, the slave is to be manumitted at the beginning of the seventh year from his purchase, and likewise in the year of jubilee, without ransom. He is to go free and to be furnished liberally with presents of sheep, of corn, and of wine. The exercise of severity towards the slave is strictly forbidden, and his punishment prevented by law. Any corporeal injury received by the slave entitled him to his immediate freedom. Nor must we forget to state, that the restoration of a runaway slave to his owner was not allowed ; on the contrary, he was to dwell where it seemed unto him good. . Whatever loss of personal freedom was involved in a change of material circum-

stances, was rendered temporary by the restitution "in integrum," of the year of jubilee, when all were restored to freedom.

But Mosaism promotes this equality by its constant tendency to produce equality of possessions. While legislating only on the property of the community, Mosaism was far removed from the erroneous notion that individual possession was to be superseded. On the contrary, the basis on which the structure of the national life was erected was the equal division of the soil. It sought to counteract the inordinate accumulation by individuals of wealth and landed property, to check pauperism, in fine, to reach the ideal of securing the rights of private property, of leaving its acquisition free to all, and yet at the same time of protecting it from degenerating into the two extremes—of riches and poverty. The groundwork of this Moses placed in the national consciousness, that the people held possession of the soil as a tenure from God. And by what means did he endeavor to accomplish this? He divided the land by lot into inalienable hereditary portions, first for each tribe, then into subdivisions, according to their generations and to their families. These last could be alienated, but only for a term of years. In the year of jubilee all inheritances were gratuitously restored and the hereditary claimant was to re-enter into possession; and, secondly, the seller, or one of his kin, retained the right of redeeming the property at any period, taking due account of the years yet to elapse before the year of jubilee. Thus, as is remarked in the Bible itself, the sale was only a lease granted for a specific term of years, and the year of jubilee necessitated the restitution *in integrum* to the original owners, so that the people in that year were replaced in a condition of territorial equality of property. But Mosaism did yet more: it offered the most strenuous opposition to that greatest, that fundamental evil, in all civil relationships, the system of debtor and creditor. It started on the presumption that all debt was occasioned by need on the part of the borrower, by want of some necessary of life, so that it was, in fact, a duty enforced by the love of his fellow-men, that he who possessed should give freely to the necessitous, unless by so doing he should become equally impoverished. The Bible expresses this almost in so many words. But if the giver retains the right of demanding the restoration of what he has given, so that it becomes not a gift but a loan, it follows, from the presumption above referred to, that the lender is to derive no specific pecuniary advantage from the transaction. Thus Mosaism forbids all kind of interest, whether in money or in kind. (It is self-evident that this restriction could not be extended to foreigners, for such extension would have rendered impossible all commerce with other nations.)

At the end of every seventh year all debts were to be cancelled *eo ipso*, so that the creditor had no right to restitution. It is manifest that this again prevented any one incurring pecuniary obligations of vast magnitude, for which, moreover, Mosaism did not recognize the necessity. It was consequently impossible that one individual should inherit enormous landed possessions to be his forever, or that a family should finally lose its patrimonial estates. It was impossible that any one should enrich himself with borrowed money; or should, by an accumulation of debt, by interest and dowry, involve himself in wholesale and entire ruin. Thus pauperism and overgrown wealth were alike entirely obviated. Let it not be objected that the Israelites themselves failed to obey these laws. As in respect of the doctrine of the unity of God, they were not ripe either to understand or to fulfil them. Mosaism confided to the Israelites a doctrine and a law, the comprehension of which in all their purity was reserved for later times, as is their entire fulfilment in practice, for ages yet more remote. The Israelites were to be their preservers for this "Future," and have faithfully performed this mission at the price of unspeakable sacrifices. The perplexities and confusion that at present prevail throughout human society, were actually generated by a system directly opposed in principle to Mosaism. They, therefore, offer no standard whatever by which Mosaic law may be measured. That they, on the contrary, may be duly understood, we must keep the fact in view, that they proceed from the present necessities of mankind, and can be remedied only by a process of gradual slow development and improvement. To demonstrate this is not our present task. It is enough for us to show that Mosaism originates the principles of a truly religious municipal society, and that its realization in practice is the appointed task of a remote future.

(To be continued.)

RABBINICAL APHORISMS.

CONTENTMENT of mind surpasses riches.

Let no friendship be severed by reason of the calumniator.

Undeserved encomiums should produce sorrow rather than joy.

Every animosity may be healed, save that whose source is envy.

The friendship of the ignorant is dangerous; their aversion cheering.

Regard the fickle-minded rather as an enemy than a friend, and rely not on his friendship.

The love of worldly possessions is a source of grief; lessen the one, and thou wilt diminish the other.

THOUGHTS ON LECTURES.

BY M. KRAUSKOPF.

III.

THE RELIGIOUS LECTURE.

THE lectures of Matter and Intellect are so vast and varied, that a constant and universal study of a lifetime does not suffice to read and to analyze them, were even every individual part of mankind enabled to devote the whole of that time to it. The study of a small, limited portion would suffice to extract the above lectures, and to furnish nourishment to intellectual life. But, alas! the as yet undeveloped state of the intellectual life of mankind does not grant to all its individuals that precious boon. Were the duties to obtain means to sustain the material mechanism of the human body equally distributed, every individual would have time to devote to intellectual culture.

It is not within the limit of this essay to discuss the causes of that retarded state of development. Accepting the status of society as it is, we discover it to be classified by three divisions of an elementary character, namely, religious, scientific, and social. These divisions do not part civilized nations into distinctive classes; any such division, if it exists at all, is only incidental, and does not reach very deep. Neither is this division according to the Law of Nature; it is an abnormal state of mankind's own creation, to cease altogether when it reaches higher planes of development. The sphere of these three elements is within the life of every individual; they are the mainspring of all his mental and bodily activity.

To nourish the intellectual and intuitive faculties of his immortal portion is as much a necessity to a human being as to nourish his body. To do the last, he is compelled to labor and to toil for longer or shorter portions of time, according to the amount of his so-called property. Even if his means are sufficient to insure him a livelihood without manual labor, he engrosses himself with pursuits to increase his so-called wealth. This prevents mankind, with the exception of a comparatively small portion, from nourishing their intellectual and spiritual faculties by their own powers. The lecture supplies to some extent this want, and is therefore the result of a necessity, resulting in the custom to consider a certain portion of mankind, such as choose to belong to it,

exempt from manual duties, in consideration of their devoting their time and talents to study, and to extract lessons from all various sources of material and intellectual life, and to convey the result of their labor for remuneration to those who have neither time nor inclination to do so.

A lecture, therefore, as it is understood in its accepted meaning, is a collection of sentences by an individual intellect, conveying a lesson or lessons, gathered either from the material or moral realms, or from both, and conveying them to other intellects either by mouth or inscription. The character of their subjects is either religious, scientific, or social; their character for intrinsic value and for beauties of composition corresponds to the power of their respective authors, and the effect of each lecture on other intellects is commensurate to its intrinsic value, beauties of composition, and delivery of the lecturer, and to the powers of attention and comprehension of the listener.

The religious is the oldest of modern classifications of lectures. It is also known as the Sermon. The sermon of our day is the child of custom, and custom is a relic of antiquity, that shelters itself behind the bulwark of feeling. Custom is more powerful than law; for law is without power as soon as it is declared null and void. Not so is custom; it will insist on living in spite of antagonistic laws, and continue to exert a retarding influence. Born of a necessity, it will live after its parent is dead, and, inheriting it, it becomes a necessity—to be expelled by another custom.

Although the necessity of having religious instruction by lectures as well as by other more practical modes is undeniable, yet is its peculiarity a child of custom, a relic of barbarism. That peculiarity is, that, when delivered by the lecturer, it does not admit of any verbal comment or debate. The intellect receiving it does not exercise its powers to examine its contents, whether they are true or not, but accepts them as true as a matter of course. It is like swallowing food without chewing it; the substance is consumed, but the essence is not distilled. A sermon thus loses its efficacy. It does not furnish muscle or nerve-power, but only excites artificial animation. It does not nourish, but only galvanizes.

This custom of delivering lectures without debate dates from the time when the Roman Catholic Church was in full sway of its power, and all its dogmas and moral instructions were delivered "By Authority," and did not admit of the least debate or questioning. It has transplanted itself unto our day through all stages of the Reformation, and can be looked on as an heirloom of Romanism.

It will be said that certain classes of religious lectures, those of purely

moral instruction and praises to the Deity, do not necessitate any debate, as their truth and intentions are self-evident. We only point to the so-called Praise and Prayer meetings. They are Debates. The former is the debate of the soul with itself, rising on the wings of faith and hope towards the Deity; the latter is the debate of intellect, of soul with force of matter—its jailer. The relating of the so-called "Experience" creates in listening intellects truer religious feelings than a sermon of a star preacher. The words are humble, the expressions are simple, the rhetoric is rude, the elocution is elementary, yet is there a sincerity and devotion speaking from them which is a substitute for culture, and more than equalizing it.

It is impossible to over-estimate the resulting effects of a free debate on all points of a polemical, religious lecture. Only by friction of intellects, combats of ideas, clashing of thought, Truth assumes the ascendancy, and, once liberated, Truth will by the same means increase her domains, until mankind will be united in the bonds of fraternal love, and will lecture only from the text, "Thou shalt love thy neighbor as thyself."

The sermon of our day lectures mostly on "Thou shalt love God," and uses the next commandment to enforce and to strengthen its expositions of the first. On that exposition, and from it, all differences of mankind with all their attendant horrors have arisen, and as yet divide it into antagonistic camps.

As this character of the modern sermon is not of Jewish origin, we will review first the Christian sermon, leaving the Jewish religious lecture to be treated on in a separate chapter.

The essence of Christianity is Supernaturalism. Its form is Materialism. It is an unsuccessful merging of two extremes. If Christianity surrenders Supernaturalism, only its code of ethics and morals remains, and that falls back to the source whence it emanated, the Synagogue.

Therefore real Christianity (and there is no other, in fact), namely, the doctrine that man, through the so-called fall of the first parents, has been expelled from his proper sphere of action, and that, according to the fixed plan of Jehovah, he can be reinstated in that sphere only through the faith in the merits of the so-called vicarious atonement theory, no matter how excellent and perfect his morality may be, admits of no reasoning by the intellect; for, as soon as reason commences to investigate, it results in a Martin Luther, and thus on, until by gradations an O. B. Frothingham or an Edw. C. Towne is produced.

Roman Catholicism and Mormonism are the true Christianities. For both are true to all the logical sequences of the miraculous vicarious atonement theory, and carry them into practice with rigid, stern,

and unflinching will. Roman Catholicism is the Christianity of the past; Mormonism that of the present and future; the former is the Latin edition, the latter the Anglo-Saxon edition of Supernaturalism.

The Roman Catholic buries his head in Supernaturalism, and gyrates with his legs in the air; the Mormon wades in it waist-deep with the same matter-of-fact mien as a duck paddles in a frog-pond. The former looks only to the past, and is blind to the present, shouts anathemas against Science, and would stop earth in its rotation if it could; the latter looks to the future, has taken time by the forelock, takes results of science, and puts them in the same caldron with Spiritualism, Materialism, and revelations of Supernaturalism, and all other minor isms.

The Catholic and the Mormon base their foundation on the same ground, but each rears a different structure. The first is a cathedral, adorned with all the arts of antiquity and modern times, where Supernaturalism is enthroned, and approached with all the reverence, pomp, and glorious circumstances of the stole and the crucifix. Only the self-claimed aristocracy of priesthood can approach its altars. It places on it all the fruits and the fat of the land, but disdains to soil the aristocratic hands with the dirty stains of labor. It is the Christianity of high birth and descent, so called; having only one wish, that to reinstate the past, when monks will fatten on the toil of labor, and nuns will languish in solitary cells; when the Pope will be God on earth, cardinals will be archangels, bishops and priests seraphs and cherubs, knights in armor stand as honorary guard at its door, and the people, the toiling, sweating people, will carry on its shoulders that pompous pageant.

The Mormon also builds on the ground of Supernaturalism. His building is a tabernacle in the shape of a beehive. Therein all the people are priests, who have to place one-tenth of their produce on the altar of the Lord. Instead of the dazzling pomp of the cathedral, we see only the rigid simplicity of the Presbyterian communion table; instead of robes, we see only the hickory shirt and the gingham sunbonnet; instead of an unintelligible mass, we hear a homespun discourse by a tiller of the soil or laborer in the workshop; instead of a Pope, there is a President; instead of cardinals, there are Twelve Apostles; instead of Jesuits, there are missionaries; instead of absolution or masses for the dead to save them from purgatory, there is a baptism for the dead, when a man's ancestors can be got out of an uncomfortable place as far back as Adam; instead of celibacy of Romish priests, there is the much-to-be-married state of the Mormon bishop; instead of popish interpretation of the Bible, there are additions and interpo-

lations, received by latest mail of revelation, postage unpaid ; instead of preaching "By Authority" of the cathedral, the Mormon gives every one of his fellow-Mormons privilege to preach, insists even on his preaching. Of course, when this privilege is abused by the promulgation of dangerous doctrines, revelation puts a veto on it.

The character of the sermons of the two stout defenders of Supernaturalism is corresponding to their similarity and differences. Both ascribe divine, infallible authority to their chiefs. Both proclaim Supernaturalism with that firm conviction that admits of no questioning. Both speak about the next world with the same certainty as if they had just returned from making an inspection of it. Both recognize only one power on earth, and that is the Church. Both damn every one and everything outside. Both call themselves kingdom of God. Both start in all essential points from the same premises, but extend in contrary directions ; the first to the past, the other to the future. The Catholic sermon only announces dogmas of the kingdom or Church of God, shining already in fulness of glory and perfection ; the Mormon is building up, as he says, the kingdom of God ; he has sense to perceive that it is not yet perfect, but insists that he has the plan and the design to achieve that desirable end. Both hold up the volume of morality of their respective creeds as evidence of their truth, but the Catholic speaks of his creed with solemnity, with that reverence which is granted only to the incomprehensible Divinity ; and the Mormon speaks of his spiritual world, where he expects to meet all the great personages of history, even the Creator, with the same cool assurance and matter-of-fact manner as if speaking of the crop of wool, of his herds, or of his harvest.

As far as practical results are concerned, the Catholic is to the Mormon as a child is to a man. Look at Mexico, the stronghold of Catholicism, and look at Utah. Look at all countries where Catholicism reigned supreme, and avarice, despotism, sloth, and despondency followed its wake. If the Mormon consents to abandon his Asiatic importations, he will prove to be the stronghold of Supernaturalistic Christianity of the future, be that future of longer or shorter duration.

The next in the class of religious lectures to be reviewed is the Protestant orthodox sermon. Its characteristic is arrogance, firstly in claiming all that is good, noble, exalted, intellectual, and intuitive in mankind, and its aggregate result of moral excellence attained as "Christian," caused by and springing from it, and it only, and from no other source ; secondly, because it pleases to place one foot on the territory of reason, and keeps the other on Supernaturalism, it considers itself as the arbiter of reason and its results in another intellect, if its

deductions differ from it. It condemns every one without mercy who believes not as it teaches and expounds. Be you as patient as Job, as full of faith as Abraham, as wise as Solomon, as virtuous as Melchizedek, as pious as Hillel, as pure as Hannah, you are damned if you do not accept the shelter pointed out to you by the orthodox Christian sermon.

Nevertheless, the very cause, resulting in difference of opinion in others, acts on the orthodox Christian without his will and control. Having reasoned a little, and seeing all the evidences of science speak against his assumptions, not wishing to imitate the Pope in cursing science, he feels doubts springing up in his intellect, and then begins the uncomfortable battle-field between feeling, harboring traditionated superstition, and reason, endeavoring to expel it. Then commences wrestling of the soul with the evil spirit, so called. Prayer is resorted to, in order to strengthen the faith; mutual exhortations and encouragement are indulged in; apologetic works furnish lime to cement the breaches in the bulwark of faith, and tottering Supernaturalism is propped up by all possible artificial means.

Yet for all that, there are moments when its vigilant guardians are tired out, and indulge in a refreshing sleep; then reason gently puts in a few protests, awakens the guard, and the battle is fought over, and ends mostly with the same results, but often by a gradual advance of reason. Then the uncomfortable combatants in the battle-field of reason and Supernaturalism think it best to ignore the battle altogether, and, in proof of it, boldly sends out its knights into the enemy's playground, into the classic regions of Rome and Greece, to bring home trophies of war, of captives to do the bidding of supernaturalistic faith, to be its wood-choppers and water-carriers, and thus to bring calm and balm to numerous disturbed, listening intellects.

The lecture then parades its captives, as did one, delivered a few months ago not a hundred miles from the Hub of the universe. Speaking of the ocean, it declared it to be "the Architect of the continents of the earth" (Architect, a designing, planning power), and informed its listeners, as a triumphant and overwhelming evidence of faith, that a stone has been found, on which was inscribed the following sentence: "Whatever is, is God, and whatever is not God, is nothing." And the listeners were radiant in gladness, and rejoiced in the flush of victory. Are these not captives to Christianity from the philosophy of Greece? Who can say that we are afraid to reason?—that we cannot conquer by reason? Happy people! They did not know that St. George had captured a mermaid, and her maid-of-all-work, instead of slaying the fiery dragon—a mermaid whose siren song is very seducing.

Imagine Pantheism and Materialism arm-in-arm with Supernaturalism; think of Olympus hobnobbing with Calvary; the Epicurean philosophy shaking hands with the vicarious atonement theory; ambrosia and nectar of the gods of Greece mingling with the bread and wine of the Lord's Supper.

Was it that such thoughts intruded themselves on the mind of the lecturer during the calm reflection of sober, reasoning hours, and was the battle of reason and supernaturalistic task renewed? It must have been so, for the next lecture of the same intellect was prefaced with a commentary on a psalm of David, when, after dissecting the secret chambers of the soul of the royal bard, he exclaimed: "What are arguments, when my feelings tell me that I am right? If a mother hears the cry of her babe, will she stop to argue with her neighbor, or will she hasten to her babe and calm its wants?" What can be said in reply to such an eloquent appeal? What a happy illustration, that of the mother and babe!

Yet do those lectures occasionally furnish sound, healthy instruction of virtue, goodness, purity, and holiness, and how to apply them practically to all the various duties of material life. Such lectures are replete with the plain, honest Anglo-Saxon energy, and its practical homespun illustrations. Then there is a glow of real pleasure prevalent amongst the audience; and would all lectures be of that kind, and would their lessons be practically applied, increasing the volume of morality, teaching man to rely on his own powers, to be honest in his "dealings with the Lord," not to ask for more payment than was earned, we would most readily overlook the self-assumed importance and arrogance of orthodox Christian sects, whenever their especial pet theories are concerned.

It is at best presumptuous for intellects of only average powers to endeavor to play chess with either the philosophy of history or of science, intending thereby to strengthen the position of Supernaturalism. Only its Gaonim, a Woolsey, a Noah Porter, a McCosh can venture to direct that game of chess, where supernaturalism plays Black and science and its philosophy play White. Black can only defend itself, and it has to play its best game, for its very existence is at stake. By skilful strategy, bold manœuvring, far-fetched combinations, and big jumps over logical ditches, Black captures once in a while a few unimportant positions. White plays leisurely; it is sure of its game. It plays with Black like a cat plays with a mouse. Black knows it, and plays with evident anxiety; it cannot foretell what combinations White may unfold, for White is constantly increasing its resources. Black will probably struggle and struggle on, until, tired out, it will

retreat with its figure-head behind its bulwarks, and cease to reason and to combine strategical movements. It will seek repose in the congenial art of St. Peter's Cathedral at Rome, or in the Tabernacle and Endowment House of Salt Lake City, where a large basin is said to rest on twelve oxen.

The lesson which we can extract from the religious orthodox Christian lecture is a confirmation of an old popular adage, that "Habit is second nature in man." If we habituate ourselves to an idea, or if an idea is impressed on us since childhood, we love to defend it by all possible means; if conquered in the contest with truth, which it must be if the idea was erroneous, we feel as miserable and full of mourning as if we had lost a dearly cherished relation. We are in a very uncomfortable state while the débris of the dead idea is in our mind. Slowly we make up our mind to bury it, and we do bury it. And having buried it, we discover that we still live without it, and, O happiness! a truth has taken its place—a truth that needs not to be apologetic, needs not to tremble at every new discovery of science; for science only strengthens it, increases its lustre, makes it more beneficial. Gradually we get used to see ideas die and to bury them. Nor are we deprived of Faith and Hope; Faith and Hope repose securely on the rock of truth, on facts demonstrated and demonstrable; and Imagination, child of the spirituality of man, mounting towards eternity, loses itself, not in the chaotic, dark, fantastic walks of Supernaturalism, but wanders in the shady walks, and glowing arbors, and flowery gardens, and unbounded, bright horizon of Idealism, to return to us at our bidding, and, laying at our feet its precious freight of flowers, and fruits, and exotics of bountiful Nature, causes us to give thanks and praises to the merciful Creator of the universe.

Thanks to a beneficent and all-just Providence, truth is conquering. Thousands of reasoning intellects have freed themselves from the bondage of superstition and are moving towards the domains of religion, in the true sense of the word. The Unitarians are camping very close to the line that separates superstition from religion. Their lectures are an evidence of the fact, that when the human intellect is once in search of truth, it will reach its goal. When a reasoning intellect is allied to independence of feeling, to a fixed determination to place self and feelings of self beneath truth, and to an intense feeling of faith, hope—to spirituality, it will advance towards the domains of truth. The Unitarian lecture is the true ideal of the result of American intellect. It is inquiring, searching; nothing is too exalted to be questioned, nothing too low to be overlooked by it. It does not look on the text-book of religion as above the scope of investigations

of the intellect, but uses all the resources of culture, of the investigations of profound minds, into all the domains of history of mankind to extract its lessons. Although there is a hesitation, an uncertainty where to steer to, noticeable in some of these lectures, yet it is evident that they have for aye and for good left the harbors of Egypt. Keep on, ye bold sailors, keep on! Reason, the Angel of God, is standing at your helm. The words of Jehovah fill your sails. They will waft you to yonder shores, where the burning peak of Sinai reaches towards the horizon. There you will find a firm teacher with a fixed law—the law of God. It is a stern law for those who disobey it, and a blessing—the plenty of peace—for those who walk in its paths. Can you raise a cupola without columns to support it? Can a spire ascend into the clouds without a foundation to rest upon? Can there be an effect without a cause? Can goodness, purity, holiness, salvation, spring from the human being without the reign of the law of God? If the life of the Teacher of Nazareth, on whom you look as an ideal of human perfection, is your type, has he not said, “I have not come to destroy the law, but to fulfil it?”

The class of religious lectures also includes lectures of Spiritualism. Although denying any connection with any of the existing religious sects, they resemble in one most essential point the Catholic orthodoxy; namely, in the adaptation of that doctrine which results in the separation of certain personages as mediums, means of communication with the spiritual world. As formerly, the priest is now the trance-medium to transact that very important business. It is an old dodge of superstition, hidden in modern garb. Taking one truth and putting ninety-nine errors to it, the spiritualistic lecture patches up a new religion for a circle of so-called trance-mediums and test-mediums, to obtain the medium to make a livelihood on the means of other people who earn their bread in the sweat of their brow. Spiritualism is an evidence that the disposition of human nature to look to the miraculous, wonderful, as evidence of a theory, is as strong in our age as it was thousands of years ago. What a deep insight in human nature Moses revealed, when he advised his people not to look to miracles as evidence in support of the assertions of an individual, but to exercise their reasoning powers to test the truth of the assertions by their intrinsic merits. Only education developing the reasoning faculties, and habituating them to rely only on material evidence in support of a theory, is an antidote to superstition of all kinds, and to its manifold dodges.

When we consider that there are about fifty thousand religious lecturers in the United States, and that they are not a producing but a consuming class; when we consider that the subject of their lessons is

mostly what God is and is not; that the truly religious lesson, "Love thy neighbor as thyself," can be preached by every reasoning human being, and preached better in practice than in words; when we consider that the lessons of history which they pretend to give are mostly distortions of truth, profitless to mankind; when we consider that whatever volume of goodness and morality those fifty thousand men effect, they could effect outside of their office as well, and earn their livelihood; when we consider that most of those lectures are merely listened to as a demand of custom, that they are not debates, that they do not produce intellectual, reasoning activity, that they do not result in increasing the rule of truth; when we furthermore consider that the means necessary to support such a vast body of men, and to build magnificent houses for them to lecture in, would go very far towards ameliorating the condition of the poor and the ignorant portion of our brothers and sisters in our own country, if applied for that purpose; when we consider all that, we shall probably come to the conclusion that we do not need any religious lectures or lecturers as a distinctive class, but that it is best to amalgamate the religious lecture with the scientific and social lecture.

A LESSON OF RABBI SAPHRA.

It happened that Rabbi Saphra took a walk with his disciples. As they went along, they met, at some distance from the town, a learned man, who, supposing that the Rabbi came purposely to meet him, thanked him for his condescension. "Do not thank me," said SAPHRA, "I only came to take a walk." The man was disconcerted, and betrayed some confusion. The disciples who witnessed what passed, asked their master, why he acted thus. "Would you then have me guilty of a falsehood?" said the pious Rabbi. "Nay," rejoined his disciples, "but thou mightest have been silent." "My children," said the virtuous instructor, "it becomes not a son of Israel to assume a merit not due to him; nor to cause, either by words or their absence, a false impression upon the mind of a neighbor."

MEDRASH RABAH.

BABETTE.

BY PHILIP BART.

CHAPTER XIII.

THE sun had but just risen, when Ezra was threading the narrow streets of the village. There was little, if anything, of busy life visible. A housewife here and there was sweeping her threshold, and occasionally a peasant driving an ass loaded with a bundle of firewood, or a hamper of vegetables, was wending his way to the market-place. Ezra's steps led him by the chapel. Evidently the Christian portion of the village community had some zealous worshippers. Some half-dozen women, in the graceful costume of the country, were hurrying thither to the early mass. As Ezra passed near the church, he instinctively left the narrow footpath, the merest semblance of a straggling side-walk, and betook him to the middle of the street. Soon the lofty wall of the ancient amphitheatre was reached. Ezra considered this as the devil's own work. Of its age, history, tradition, he knew little or nothing, save that there had come down tales of Jewish martyrs there, or in Rome, or somewhere, who had been thrown into just such places, as an amusement for a pagan multitude. A brisk walk of ten minutes brought him to a low, dingy stone building. Inside burned a single lamp. Drawing reverently from under his inner garment a blue bag, ornamented with some fragments of gold lace, Ezra took out his *talet*, touched the side of the building with the scarf, and then devoutly placed it on his forehead, and next touched it to his lips. Then he smote his breast, and, with tears of anguish streaming from his eyes, said: "Oh, not a single worshipper, not one poor man, or woman, or child is here, pouring out words of prayer to the One Sole God! Why, why have thy children deserted thee? When will the time come, when this dreary building shall be gladdened again with troops of devout men and women, who shall come in triumph and cry aloud Hosanna! It is now Israel's day of lamentation, the time of bitterness and trial. I do not complain—but has it not lasted long enough? But who can divine thy righteous decisions?—and so let thy will be done." And here he paused, his words broken by emotion. After a while he repeated the words said by the pious believer on seeing a synagogue in a state of ruin, a sad and touching sentence; then he went inside and prayed. His orison lasted a half-hour. When

he came out, the man was changed. Every trace of despondency had passed away. With proud and erect mien he strode down the broken step, and took one last look at the decayed building. It was no longer forlorn; the traces of neglect and ruin were no longer manifest to him. It had become all bright and fresh once more, and in his imagination he heard the sounds of holy chants resounding within its walls, and saw throngs of worshippers in its midst. Briskly he moved on, and presently knocked at the door of a decent-looking house. Its occupant evidently did not partake of the indolent character of the rest of the inhabitants of the village, for something like a shop-window was open, and displayed quite a heterogeneous medley of goods.

You saw there gloves and gaudy-colored stockings, and brilliant scarfs, and various articles of cutlery. There was quite a well-to-do appearance about the whole concern. Evidently the shopkeeper held articles of every kind and description, suited not only for the village customers, but for the occasional visitors who might come to the place. Some little bits of jewelry, mounted with the stones peculiar to the country, glittered in the *étalage*, and some trays filled with antique coins, and small cornelian and sardonyx seals, coming probably from the Roman explorations, enhanced the character of the stock-in-trade.

Ezra's knock was instantly replied to. A man of short stature, with rather sharp eyes and a red, foxy-colored beard, with a pipe in his mouth, appeared, "Anything in my way of business this morning? Promise of a fine day, neighbor. Is it a pair of shoes thou wantest for a journey? The best new ones have I, but if thy purse says no, why, I dare say we can find a pair not brand-new which will fit thee." And here he scanned Ezra's face inquiringly. "No, it ain't shoes, then. Is it trade thou comest to see me about? Have ye anything to swop, to barter? Whist! thou art not—ahem—" and he pointed over his shoulder as across the border, towards Hungary. "I know thou art a good Jew and one of us, and I ain't afraid. Perhaps thou bringest me a message about that box of knives and scissors which ought to have been across the lines three days ago. A precious pile of money are they asking now, for a merry scamper across the hills of a night without the least risk, just a shot or so—that's all—occasionally. Those fellows are getting paid far beyond their value. Smuggling ain't what it used to be." And here he paused.

"Art thou Moses, lame Moses?" asked Ezra.

"That am I, and at thy service. If it ain't trade, what is it? Art thou he who passed the night with David? Forgive me for not knowing it sooner. The gossips told me of thy coming, for nothing escapes Moses. Enter, enter, and tell me what I can do for thee. I wasn't born perhaps when thou didst leave here, yet I know about thee. We

are kind of relations, and my pious mother used to talk about thee. Been all over the world. Dost thou know any of the brethren in Constantinople? I have a venture there. To travel, travel, with an end and purpose, is what I aim after. Thou mayest ask, how can a lame man travel? Well, it is hard, but somehow I manage it, and that too with a pack on my shoulders, and when I am gone my brother ends the shop."

"May thy trade prosper," said Ezra. "I come to see thee about a journey I would make. It is thirty years since I left here, brother, and my memory, though pretty strong, I dare not trust to, much beyond yonder range of hills. David, or rather David's good wife tells me, from thy constant journeys, thou hast the roads at thy fingers' end. I would that thou wouldst give me the names of honest people beyond, where I may stop and get food, and who may help me on my journey's end."

"All that I can do shall be done cheerfully. As far as crossing the hills go, I can be of avail to thee. It happens that this morning, say an hour hence, I shall send a cargo across. Some of my friends take charge of it. A word to them, and they will act as guides. The country is a little rough, but a spare horse shall be at thy service; it costs me nothing, this horse, because he has to go empty, to come back with another load. All I ask is thy prayers that success may come from this venture. Bless you—it's perfectly safe; the guards on both sides are paid in the business. So far so good. It will take thee two days to cross. Now from thence to the first family who will give thee shelter is the question. There might be Jacob. But no. Jacob is too far, more than three days' journey. Let me see. Why, it is strange, now I think of it, that David did not tell thee about his niece, who lives at the Baroness'," and he added, with a malicious laugh, "she is a Jewess still, I believe, but—"

"Moses," said Ezra, "David did say something about a niece of his, but told me she lived with Christians. I would not intrude carelessly into what were family matters, but it strikes me here that there was some matter of difference between David and his wife in regard to this girl. Frankly, Moses, though thou mayest be in David's wife's good graces, David himself has no great liking to thee?"

"And why, and why," cried Moses excitedly. "I look on thee, reverend man, in the light of an arbitrator about these matters. I am young, it is true, but not heedless of the main chance. I am worth money, and some consideration, I trust, among our people. It is true I carry a pack, and travel so through the country. People think that what I wander about is for the selling of what I carry on my back. Little do they know about it. I have hopes of bigger business than

that, and some day they will see what Moses is capable of. Well, I find out a thing or two. I always had a fancy for this girl; Babette is her name. They sent her away from here when she was a little girl. It was thought better for her that she should be brought up as a grand lady, be made a servant to a real Baroness. In my wanderings I have been often and often again at the palace, for it's a palace where she lives. But I must go on—must unburden my heart to you. See you; I could, with my position—the means I have—marry most any of the girls in the village I wanted. A stiff leg don't amount to anything when one has a nimble tongue and a quick head. But I had made up my mind to have Babette. I knew that if she remained where she was, all my chances of making her my wife would be lost. Worse than all this, I am doubtful about her religion. I am afraid she wavers. Something terrible, too, is, that there is a captain in the army, a dreadful fellow, by the way—mustaches ever so long—that is in my road. I don't know how it is," and here Moses assumed a very innocent expression—"I don't know how it is, but rumor and gossip have reached here, and her character is seriously damaged. It is true that her aunt is very curious, and that she has asked me a great many questions about her, which of course very reluctantly I have been obliged to answer; and I suppose the old woman has talked about it to David, and David, who has peculiar ideas of his own—a kind of free-thinker, you see—owes me a grudge, I am afraid. Free-thinking, you see, I acknowledge only in regard to trade, but in religious questions never."

"But what about this girl," said Ezra, "what about this captain?"

"Ah," cried Moses, "that is the point. I have a way of putting this and that together, and placing my own opinion on the subject. I don't know if it is wrong, but, in selling things to the servants about the place, I suppose I pumped them. Is it not dreadful, that I should be likely to lose a girl I have been setting my heart on so long, and who has been promised to me by her aunt? I don't mean to say there is any truth in the matter about this officer and Babette, only I thought it my duty, in the cause of our religion, to warn the aunt; and now that I have told thee all I know about it, may I not count on thy aid and counsel? Apart from my love for the girl, a sincere one, think, only think what an elegant shop-woman she would make. Is it not our duty to do our utmost to save her in the cause of our religion?"

"Men of my age and calling," replied Ezra, "have little to do in such matters. When women go astray, what help we can offer amounts to nothing. Thou knowest, too, that, steadfast as I may be in our holy faith, save exhortations, we can do but little, when one would stray away from our belief. Nevertheless, thy case interests me, not only on thy account, but for David. This girl's father was a friend of mine.

David has been much to blame in trusting his charge in the care of others. How call you the name of the noble lady where she lives?"

"The Baroness Anselm" was the reply.

"Anselm! I know the name," and here there was an apparent effort on the part of the old man to conceal a passing emotion, "and am acquainted some little in the country where she lives. And is it there indeed that Babette, the girl you would marry, lives? Never, never would the lady who dwells there have allowed the tongue of scandal to have touched a dweller under her roof. Moses, art thou certain of what thou tellest me, that her religion has been tampered with, and that her reputation has been fouled?"

Moses' face assumed somewhat of a confused appearance. There was a dignity and power in the few words Ezra had said that startled him. "At least," he stuttered, "appearances look that way. I ask if it is natural that a poor girl, who should be brought up to sew and knit and spin, can assume the airs of a grand lady without some suspicion falling on her? Proof have I none. If I had, why—"

Here Ezra interrupted him. "Moses, thou art cunning in trade, as thy father was before thee. It is not impossible that, even in business, thou mightst outstrip just the bounds of justice to accomplish thy end; but as to thy consorting with any one, or proffering thy love to any woman of thy faith, whose good repute had a single blemish, thou wouldst be recreant to thy creed. Therefore, if thou hast in thy bosom any liking for this girl, I should despise thee if thou harbored the idea of marriage and suspected her. I must think, then, that thou hast allowed thy tongue more license than the case called for, and hast disparaged thy coveted goods, and so harmed not only thyself but her."

Moses hung down his head, and fingered his long red beard in a nervous way. "I know not what to do in this matter," continued Ezra. "Such family matters I rarely mix with. I might proffer thee my advice. Still, perhaps, my duty might incline me to see her, since, too, my steps may tend that way. Thou sayst it is not far from where thy friends who are to guide me across the hills will leave me. I may go there. Perhaps I may plead thy suit, and, should she be inclined to stray from the religion, may advise with her. Believe me, Moses, if thou carest for the girl, put a bridle on thy tongue, and talk not of her. Thou art a fool to have fouled thy own nest. Now good-by; in an hour I will be ready to start. Where shall I meet thee?"

"At the first bridge beyond the town. I shall be waiting for thee. Thanks for thy advice; I shall do my best to follow it. Try and make my peace with David;" and Moses stooped low, and kissed Ezra's hand.

JOHN ROGERS, THE SCULPTOR.

THE art of cutting or carving wood, stone, or other material into statues or images has descended to us from the earliest times—so early, indeed, that it is almost impossible to trace its origin. From the pages of the Bible we learn that sculptured works were in existence long before the epoch of Moses. Thus we read of Rachel having carried away and hid the domestic gods of her father Laban. Tradition goes still further back, and informs us that the pious Abraham often entered the studio of his idolatrous father Terah, and broke the images which were not only manufactured but worshipped by him. At a later date the Israelites are repeatedly exhorted to turn away from the worship of idols, and a direct commandment is given against making “any graven image or any likeness of anything that is in heaven above, or on the earth beneath, or in the waters under the earth.” Secular history as well as modern researches bear ample testimony to the fact that the art of sculpture was well known to the ancients, and was by them employed chiefly to give tangible expression to the religious idea and sentiment of the age. Pliny and Pausanias tell us that clay, wax, and plaster were much used by the ancients to form works in sculpture. The former of these historians narrates how the daughter of Dibutades formed the outline of her lover’s profile from its shadow thrown upon a wall, and how her father subsequently filled in this outline with clay.

The art of sculpture was not confined to any particular country or race of people. In the most ancient Hindoo caverns and grotto-temples many interesting specimens have been found, and in the ruins of Persepolis there are numerous examples to prove that the Persians also must have possessed several well-executed works of sculpture. In Assyria the art flourished, and the great museums of London and Paris, through the researches of Messrs. Layard and Botta, now contain a number of massive slabs, the dates of which range from the time of Sardanapalus to the destruction of Nineveh. On these slabs are representations of winged bulls, lions, battles, and sieges. The Egyptians were, perhaps, the first nation that elevated sculpture to a pure art, notwithstanding their inability to shake off that heavy uniformity which characterized their works. It is universally admitted, however, that in sculpture, as well as in all the fine arts, the Greeks surpassed all other nations. Doubtless this superiority is to be accounted for not only by the fact that the Greeks had an intuitive sympathy with beauty, but that their sculptors made nature their model.

When Greece fell into the power of the victorious Romans, all the great works in painting and sculpture were taken to Rome, and with

them went the most celebrated of the artists. Thus the "Eternal City" became the home of sculpture. Augustus embellished all the public places of his capital with statuary, and Agrippa employed an Athenian sculptor to decorate the Pantheon.

Under Trajan, Adrian, and the Antonines, the art continued to flourish, but after this date it commenced gradually to decline, so that when the imperial government was established at Constantinople, Constantine could find no artists worthy to adorn his palace. It was revived, however, in Italy in the 11th century, and among the great sculptors who lived during that century and the three following may be mentioned Buono, Bonanno, Niccola, Pisano, Andrea Orcagna, Lucca della Robbia, Lorenzo Ghiberti, and Donato di Betto Bardi. During the 15th century, conspicuous among the great masters were, Andrea Verocchio, Andrea Feracci, the two Pollajoli, and Mixa di Fiesole. But the greatest of all was Michael Angelo. His statues of "Moses," "Christ," "David," "the half-drunken Bacchus," and his allegorical figures of "Day and Night," "Dawn," "Morning" and "Evening," are among the chief of the works of his genius, and have given him an immortal fame.

In France the first celebrated sculptor was Jean Goujon, of Paris; and in Germany the name of Albert Durer will always remain among the great masters of the art. To Flaxman England owes the founding of the British school of sculpture, and among his many eminent followers may be mentioned Sir R. Westmacott, Sir F. Chantrey, Baily, Carew, Lough, and Foley. Denmark also honors the memory of Thorwaldsen for having placed his country in the list of those which have given rise to artistic genius.

Until within the present half-century few American sculptures were produced worthy of note, but during the past twenty years several celebrities have arisen. The works of Rogers, Hiram Powers, Crawford, Brown, Palmer, Miss Hosmer, and Vinnie Ream go far to prove that American talent in this department will ere long acquire a reputation quite equal to that attained by the artists of any other country.

With this brief retrospect of the history of the art, we present to our readers the subject of our sketch, Mr. John Rogers.

Although, as we have already shown, statuary has been in existence for centuries, and has found its votaries in almost all nations, whether ancient or modern, it lacked a most important feature which American genius in the person of Mr. Rogers has fully supplied. We allude to the social style of statuary, if we may be permitted to use that term. Apart from allegorical or monumental art, groupings were seldom thought of, and, strange as it may seem, living and social themes were never adopted as the subjects to be presented by the skill of the sculp-

tor. A new school has, however, been developed by Mr. Rogers, and among all American sculptors we know of none who has more justly earned the praise of his country than this gentleman. To say that he has talent in no ordinary degree, would but faintly express his wonderful power; for Providence has endowed him with something more than talent—with genius. The former of these faculties, though it enables its fortunate possessor to acquire easily some precious knowledge, and then skilfully to reproduce, is yet dependent entirely on that which already exists; in other words, it can only copy, it cannot create. Genius, on the contrary, is a creative faculty; it is independent of everything else. Perseverance, indefatigable industry, can accomplish the same results as the former, but the products of the latter are peculiar and exclusive to itself. Mr. Rogers is pre-eminently endowed with the genius of the sculptor, and by it has been elevated from the base of obscurity to the pinnacle of renown.

Although the germ of genius may exist in a person, it often requires an occasion to develop it. An accident often serves the purpose. Mr. Rogers, as many other geniuses, was, for a long time, wholly ignorant of the wonderful lamp he possessed. Born in the obscure and quiet town of Salem, Mass., he had very little opportunity to come in contact with the turning-point of life. It is true, at the early age of nineteen he had seen something of life, being of a restless disposition, as all men of his stamp are until they discover their boon, but so unmethodical was his existence, that he then gave no evidence of his latent ability. He had occupied a place behind the counter, served in an engineering corps, and finally settled upon the avocation of a mechanic in Manchester, New Hampshire, which he studiously and successfully pursued for about seven years. One day during his apprenticeship he visited Boston, where he observed a man constructing images of clay, and instantly he became impressed with the idea of the wonderful representations of Nature which could be made by this process; in other words, he had unwittingly discovered the path which Providence had originally intended for him. Not only was he struck by what he had seen, but he became determined to experiment upon it himself. He at once procured some clay, made the attempt, and was amazed at his success. At this particular juncture, owing to the press of business in the shop, he was compelled to work fourteen hours daily, but yet so infatuated was he with what he had seen and done that no amount of labor or fatigue could so exhaust him as to deter him, in leisure hours, from pursuing what he had begun. He would create images in his mind while engaged in daily labor and transform them into clay at night. Burning with a new life and a new ambition, he was filled with the desire to see the works of the great Italian masters, but was de-

tained in his now prison by want of means. In 1857 he accepted the superintendence of a machine-shop in Hannibal, Mo., but, after a lapse of only six months, he was thrown out of employment by the panic which occurred in that year. He now retraced his steps eastward, and, having obtained some funds, determined not to delay the realization of his dream—visiting Rome and Paris. He remained at these cities altogether only eight months, a short time, certainly; but yet how much cannot a man, an enthusiast and a student, see, hear, learn, and profit within that space! His mind laden with rich and precious treasures which he had reaped from close and studious observation, he returned to his native country to practically apply what he had learned; but the prospects of art being discouraging at that period, he again sought employment, and succeeded in obtaining a position in the office of the City Surveyor of Chicago. While disengaged from the duties of his office, it can be easily imagined that his time was devoted to the cherished object of his life.

His first work for the public eye was a contribution by him to some ladies, who were arranging a fair at Chicago, during his employment at that city. The subject was "The Checker-Players," and, although a maiden effort, received the commendation of critics for its admirable delineation of nature. He now resigned the position he held in Chicago, and devoted himself entirely and exclusively to his profession.

The first production which really elicited general praise and admiration was "The Slave Auction," which was introduced to the public in this city in 1860, a time when the slavery question was in the highest state of fermentation. The subject was well and timely chosen, and speaks forcibly for the acute discernment of Mr. Rogers. He not only addressed himself to the artistic love of the public, but catered to its political palate. In this way he very prominently brought himself before the people. He has been as fortunate in selecting his other subjects, nearly all of which refer to scenes immediately connected with the country, and often with the locality in which they are produced.

Among the happiest of his conceptions are "Taking the Oath," "One More Shot," "Uncle Ned's School," and "Coming to the Parson," all of which exhibit keen appreciation of nature and conspicuous talent for execution. His latest works consist of three statuettes entitled "The Rip Van Winkle Series." The idea of these groups is taken from Mr. Jefferson's admirable personation of Irving's Rip Van Winkle, and the figure of Rip has actually been modelled with the features of Mr. Jefferson, who sat for his likeness for that purpose.

Mr. Rogers commenced his career in New York city in the most unpretending manner, and has, by dint of application and ability, risen to world-wide reputation, as well as to a position of affluence. He is to-day at the zenith of his fame, and yet remains the same modest, unassuming, and courteous gentleman he ever was. Altogether he has executed and published twenty-six designs, and, as he is still in the vigor of his life, let us hope that there are yet many years before him within which he will add to his already well-earned laurels, increase his extended sphere of usefulness, and shed lustre on the American nation.

THE NEW ERA.

VOL. II.—MARCH, 1872.—NO. 5.

THE PURIM FESTIVAL.

ALTHOUGH the events which Purim commemorates did not relate directly to the whole Jewish race, but only to those living in Persia during the reign of the weak and foolish king Ahasuerus, yet has this festival been celebrated for over two thousand years with such marked demonstrations of pleasure as to show that it has taken deep hold on the affections of the people. This is due in a great degree to the strong natural affinity which exists between Jews of all countries and nationalities. We do not mean to say that they are clannish, that they form a circle within the pale of which none others are admitted, or that their sense of humanity reaches no farther than their own denomination, yet it is certainly true that the reciprocal feeling of sympathy is stronger in them than in any other people. They feel for each other more, condole with each other in distress in a greater degree, and rejoice with each other in happiness in a greater measure than do any other race. It is this reciprocity of feeling which has rendered Purim a holiday, a day of joy and festivity to the whole Jewish family. Maintained more for the purposes of social and domestic enjoyment than for any intention of especial devotion or religious service, its annual return is gladly welcomed by Jews of all shades of religious opinion.

The beautiful and interesting narrative contained in the Book of Esther records the events which gave rise to Purim, and imparts in glowing colors many valuable and instructive lessons. The short-sightedness of sinful ambition, the sudden and unexpected failure of wicked plans, however well-contrived and deeply-laid, the recoilment of iniquitous designs upon their promoters, the courage, devotion, and influence

of a good woman, and the divine protection of Israel, are all forcibly presented.

King Ahasuerus, in a fit of anger, deposes his queen Vashti, because she very properly refused to comply with an order which would have compromised her womanly dignity, and places Esther, a Jewish orphan, in her stead. His minister, Haman, a proud and cruel man, in order to revenge a slight to his excessive vanity by Mordecai,—a Jew,—determined, as many do, even in the nineteenth century, to hold the whole race accountable for the offence of one man, and accordingly conceived the inhuman design of massacring all the Jews in the Persian dominions. In the execution of this plan he had so far succeeded as to obtain the signature of the King to an edict which commanded all other of his subjects to fall upon the Jews on the 13th day of Adar, and put them to death. This wicked scheme came to the knowledge of Mordecai, who, being a near relative of the Queen—of which fact, however, Haman was ignorant—immediately communicated it to Esther, and exhorted her to use her influence to save the lives of her people. In the face of the custom that any person appearing in the presence of the King, uncalled, should suffer immediate death, she sought his audience. He at once held towards her his golden sceptre, which was the suspension of the awful penalty, and gave her leave to speak her mind, promising to grant any request she made, though it involved half his kingdom. Esther, with the intuitive shrewdness of a woman, replied that she simply craved the honor of the presence of the King and Haman at a banquet in her apartments. The fact of the Queen inviting his minister caused the King, for the first time, to reflect that he had been too lavish with his favors upon Haman. The seed of distrust, once sown, grows with wonderful rapidity. This was a part of the Queen's policy.

At the banquet the King again bade Esther to speak her request, but she answered by an invitation to the King and Haman to a second banquet on the following day, when, upon the King again importuning her to make her demand, she asked for her life and the life of her people, thus impressing on the King that though her position might protect her, she cared not to live if her people were doomed to die. The King was surprised when he learned what an inhuman use Haman had made of his influence and position. The result was that Haman, who had already had a gallows erected upon which to hang Mordecai, was himself executed thereon, and the Jews were rescued from the terrible fate which overhung them. In consequence of this joyful termination of Haman's plot, Mordecai and Esther enjoined all Israelites and their descendants to celebrate the 14th and 15th days of

Adar as "days of feasting and joy, of sending presents one to another and gifts to the poor."

To the Israelites of the present age, this holiday gives much food for reflection. When they consider how different is their condition from that of their ancestors, they should be filled with gratitude. No Haman can conspire against their lives and prosperity now. An important and wholesome revolution has taken place in the religious world, and the spirit of intolerance has been almost eradicated. Nevertheless, we do hear occasionally of the old bitter prejudice being revived in certain quarters, a lamentable instance of which has recently occurred in Roumania. The atrocities to which the Jews have been subjected by the bigotry of the populace of that country should be borne in mind, to the utter disgrace and condemnation of not only those who have perpetrated them, but of the governmental authorities who, with characteristic hypocrisy, stand by crying out their inability to prevent what they so sorely regret. But this is only one more blow at despotism, for the inability which is now pleaded would not, and could not, exist under a liberal government. We trust that our co-religionists in this and other civilized countries will raise their voices in solemn protest against these outrages, and will use all their influence to ameliorate the condition of the Roumanian Jews.

As far as home matters are concerned we know we need not call the attention of our brethren to those duties of charity and benevolence which the return of this Festival imposes upon them. The Jewish heart is ever ready to alleviate distress, in whatever form it may appear and from whatever source it may emanate. At all times of the year the poor are well cared for, but especially at Purim their comfort and happiness receive generous attention. We rest assured that the coming anniversary will form no exception to the general rule.

To one and all, then, we extend our sincere and heartfelt congratulations on the advent of this merry Purim season. May sorrow be banished from every household, and "light and gladness, joy and honor" be the lot of all. May the return of each Festival kindle anew in our breasts a love and veneration for our heavenly faith and our sacred mission; may it unite us more closely with each other and with the world, and may God in his infinite mercy hasten the time when all religious differences will cease among men, and when all nations and all creeds will rejoice in a common brotherhood and in the worship of one Eternal Father.

THE SOCIAL MORALITY OF MOSAISM.

TRANSLATED FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

(Continued from page 141.)

LET us now ascertain what form of government was established by Mosaism. It here again remained true to its leading principle of freedom, and dictated no specific form. It correctly distinguishes between civil society as the essence, and the constitution as the form, which latter must vary, not only according to the requirements of different nations, but according to the varying exigencies of different ages, in the existence of one and the same nation. In the Mosaic writings we seek in vain for a specific "form of government"—a constitution for the State. Certainly, its governmental and social principles tend rather to the production of a republican government than of any other, of which Mosaism recognizes a necessary head in the person, indifferently, of a judge or a general or a high priest, without pronouncing definitely on the matter, since it places the priest and the judge in juxtaposition, and scarcely adverts to their mutual relation.

It even predicts the demand arising for a monarchical form of government, thus—"When thou art come unto the land which the Lord thy God giveth thee, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother," etc. As Mosaism so repeatedly proscribes the laws and customs of the nations "that are around thee" in all other matters, this one exception is worthy of all note. Moses proceeds here on the idea that the people either live in strict accordance with the doctrine and the law that have been revealed to them, or else forsake them. In the first case, no constitution would be productive to them of injury; in the second, none could benefit them. A fixed form of government would, therefore, have been a useless restriction, which might have become, subsequently, highly prejudicial in its operation. We must here clearly distinguish the circumstances obtaining in the time of Moses, and those prevailing in that of Samuel, and not attribute to the former the opinions of the latter. In short, Mosaism places society, by means of its system of morals, on a firm basis, and leaves the form of government free, while

presupposing that form to be republican. It divides the people into tribes, generations, families; further, into sections of 10, 100, and 1,000. It assumes that the elders and priests are to be the judges and rulers; but it bestows the right to these offices, the supremacy over the people, on no one family, or generation, or race. The best qualified for the performance of these public duties was to be chosen "out of the midst of the people," as the one called to the superior rule or presidency over the people, whether as judge or king. Nothing more specific is to be found. It need scarcely be observed, that the true direction of the national destinies of the people of Israel is uniformly regarded by Moses as vested in God alone,—as all circumstances relating to the people are referable solely to Him. A theocracy which should form a part of the State, or executive government, was the ideal creation of Samuel, and was not instituted by Moses. Nothing, be it here remarked, more clearly demonstrates the authenticity of the Pentateuch than this apparent omission, since it thereby provided for the mutations which all subsequent changes of material and political circumstances were sure to induce.

If we further call to mind that Mosaism especially regards "the family" as the basis of its society, out of which it springs, and on which it is to flourish, a new and peculiar light is cast over our entire previous statement. Mosaism urges repeatedly on the attention of the people, that all its members spring from one ancestor. *בני ישראל* is the national appellation. It carefully preserves the division into tribes, and thus provides against the passing of the real property of one, into the possession of any other tribe. It maintains the subdivisions within these tribes into generations and families. The above fundamental laws become the more intelligible when the soil on which they are planted is remembered, the consciousness of the people naturally producing equality and brotherly affection. Nor shall we be surprised to find that Mosaism zealously promotes family love. It regards the filial and conjugal relations as its groundwork. Both are sanctified in the Decalogue. An infringement of the obedience and reverence due to parents is a capital crime; to scoff at and blaspheme them is to scoff at and blaspheme God. Moses teaches that marriage is an institution appointed directly by God: Adam received his wife as a creation direct from God. The merging of all individual into one common interest in marriage, is exquisitely expressed. The inviolability of marriage begins from the moment of betrothal, and its violation is a capital crime. Marriages, it is true, can be annulled, if they do not fulfil their higher design; but divorce requires a legal procedure while the marriage promise requires none, to render it binding.

Mosaism, therefore, protected the marriage relation with laws requiring the strictest and purest chastity. It opposed the moral depravity of the Asiatic and African nations with ardent zeal. It strictly forbade all intercourse without the pale of marriage, and uncompromisingly excluded prostitution from among the people. It reasserted the deep and significant natural character of the conjugal tie, by prohibiting marriage between persons who spring, whether contemporaneously or successively, from the same stock. It promoted fraternal and family ties of affection, and enforced the duty of redeeming from sale both the persons and the property of kindred.

In a system that considered the entire nation as a unity, and human morality as a whole, it was impossible that the relation of man to the animal creation could be left undefined. While granting to man "the rule over all the creatures of the earth," Mosaism at the same time considers the relation of man to the animal, nay, even to the vegetable kingdom, to have a deep significance, and limits his dominion over them by certain legal restrictions. That growth of recent times, the laws against cruelty to animals, was thus early (if not so materially and circumstantially expressed) a peculiarity of the code of Moses.

The law of nature, as the work of God, is sacred in Mosaism, and everything opposed to nature is a desecration of God's work. Thus to sow the same field with different kinds of grain, to mutilate animals, and to permit the crossing of different species, are forbidden. Mosaism prohibits, therefore, seething the kid in the milk of the mother, as in the material destined to support its life by the Creator, killing the mother and her young on the same day, taking the parent bird and the eggs at the same time from the nest. Therefore Mosaism ordains that the beast of the field shall share man's sabbath of rest, and that the ox shall not be muzzled when he treads out the corn, etc. From all these, and many other similar special enactments, we have to deduce the general principle, that it is an infringement of the law of God to do that which is opposed to nature, and that the exercise of mercy towards the brute is the duty of man. The manner in which these ordinances are expressed, and sometimes reiterated, proves that they were considered by Moses as an important portion of the law, and that their object was to insure and to develop, in this respect, the morality of the human race.

Having thus considered man in his relation to God, to his fellow-men, and to the animal and vegetable kingdoms we resume the subject of the individuality or personality of man. It is manifest, that to it the first principle, "Be thou holy, as the Lord thy God is holy," is especially applicable.

How does Mosaism understand this sanctification? It is self-evident that Mosaism does not consider duty and right to be something external, but to consist in the spiritual resemblance of man to God; that it refers all man's relations to God, to the world, and his fellow-being, to his inward individual nature; and as significant as it is sublime, is the concluding and crowning command of the Decalogue, of which the object is the purification of the very recesses of the human heart. "Thou shalt not covet the wife of thy neighbor, the house of thy neighbor," etc.

If, therefore, to acknowledge God, to be filled with that knowledge, to love God, to confide in Him, to love your neighbor, and to put all these high motives and feelings into action by strictly fulfilling the revealed law, constitute this sanctification in general (and that these do constitute it, the Mosaic writings repeatedly and emphatically declare), if, as the fifth book of the Pentateuch earnestly urges on the hearts of men, these general conditions form the true life which blesses and renders man happy here below, certain it is that the special fundamental idea of Mosaism is this—"To sublimate the moral consciousness of man above all things sensual and temporal, and to secure by these means the dominion of mankind over things sensual and temporal." Thence it follows, that Mosaism, regarding man as a unity, cannot stop short at holiness of spirit, but must secure a like holiness in the life material and of the senses. Let us examine, first, what refers to these senses. Though Mosaism recognizes the distinction between mind and body, it considers man to be the union of the two. The body is the bearer of the spirit—the body, according to Mosaism, is elevated to such a position as alone fits it to be the vehicle of the godlike, self-sanctifying spirit. Therefore anything that tends to corporeal degradation or depravity, or to give the body predominance over the mind, is opposed to Mosaism, because it disturbs the moral consciousness of man and subtracts from his holiness. Spiritual holiness is expressed in Mosaism, also, by corporeal cleanliness and purity. Where any physical causes render the contrary unavoidable, it is to be succeeded by a purification partly real and partly symbolical. Sexual life giving a certain ascendancy to the sensual portion of our nature, is subjected to fixed regulations and necessitates subsequent purification, as we before observed, when treating of the laws that refer to marriage.

Further, Mosaism restricts, or wholly forbids, the employment as articles of food, of things calculated to vitiate that body, whose office is to be the vessel of the godlike soul. The physical constitution is liable to be animalized by the inordinate enjoyment, not of vegetable but of animal diet. 1st. It is forbidden, that such parts of the bodies

of animals as are especially imbued with the vital principle, such as the blood (by Scripture said to contain the *life*), should pass into the bodies of men, because they would render them too animal. 2dly. It is enjoined that no animals be eaten which subsist on carrion or flesh, such as all beasts of prey. 3dly. All such creatures as are imperfectly organized of their kind—(such as those that chew the cud, but do not part the hoof, or *vice versa*, and those fishes that have not both fins and scales); and 4thly, all animals in general that form the inferior orders of organized beings, such as insects, worms, and amphibia, are declared unfit for human food, in order to prevent the vitiation of the body by the introduction into it of imperfectly organized matter. Assuredly all this is based on a profound knowledge of the laws of nature.

The same tendency prevails in the regulation of temporal as of sensual life. Mosaism estimates the professional and industrial life of man at its just value, and recognizes it to be the vocation appointed to him by God. But it also duly perceives and appreciates the danger likely to result to men in their intellectual and spiritual life, from the exclusive devotion of the faculties of the spirit, created in the image of God, to that professional or industrial calling.

It therefore provides specially for the periodical suspension of industrial exertions, fixed times, at which man shall wholly cease from his labor, and, living the life of the spirit, devote himself to the advancement of his intellectual and religious being. To this end was the Sabbath ordained, a Mosaic institution that has won the adherence of the whole civilized world.

"Six days shalt thou labor and do all thy work, but thou shalt rest on the seventh day." The very spirit of Mosaism rendered the limitation of this institution to its outward form impossible, but imparted to it a definite relation to religion itself. Mosaism therefore combines it with the knowledge of God as the Creator and ruler of the Universe, thus making it the medium by which the idea and the acknowledgment of God are manifested, the basis of the whole of the Mosaic system. An intentional violation of the Sabbath is a violation and abandonment of the whole of Mosaism. It was quite consistent with its design, that Mosaism should include, besides the Sabbath, the appointment of certain times at which the religious dependence of man on God should be especially recalled to his consciousness;—festivals of which the idea sprang partly from the nationality or history of the people of Israel, such as Passover and Tabernacles; partly from the operations and gifts of nature, such as the harvest festivals, Schevuos and Tabernacles; and partly from the general spiritual requirements of

mankind, as the Day of Atonement, for which the day of the blowing of the trumpet, or of memorial, was a preparation.

The Day of Atonement, being of general importance for mankind, must detain us for a brief space. We have perceived that Mosaism pronounces sin to be the antagonism of holiness; that it considers it to be a disturbance of the due relation existing between the god-like soul and the Divinity, but that it declares it annulled by a return to holiness, as sinfulness is effaced by means of repentance, and through the mercy of God. Further, it is consistent with the design of Mosaism that this return and this consequent blotting out of sin were not to be purely abstract, but that Mosaism sought to lead man to this course and to help him on his amended path. This was the indwelling thought of the Day of Atonement, a thought which has partially disseminated itself through human society. A recurrent period, at which this idea of the abandonment of sin, the return to God's ways by means of repentance and self-examination, should be permitted and brought specifically to the consciousness of man, was a want, a benefit, and a powerful aid to self-sanctification.

Mosaism formed a complete contrast to antiquity and the middle ages in this great, consistent, and uniform system, social and moral. We perceive clearly that Mosaism propounded a system of ethics and of society wholly new, wholly different to any other produced by antiquity. The conditions of these differences are the following:—Mosaism declares the attributes of the Supreme Being to be love, justice, and purity, while antiquity bases its most refined code of morals on egotism.

While the "Beautiful and good" of Plato, the "Middle Course" of Aristotle, the "Abstinence" of the Cynic, the "Pleasure" of the Epicurean, and the "Indifference" to pain of the Stoic, are but variations of one and the same principle of egotism, Mosaism adopts personal freedom, equality of right and justice, and possible equality of possession, as the basis of its society. Antiquity, on the contrary, has, for the natural elements of its society, *castes*, the predominance of certain races, the freedom of certain races, and slavery. Like circumstances obtain in the feudal system of the middle ages. We must, indeed, have perceived that much which has been attained to in the most recent times is declared in Mosaism; much more which Mosaism enforces, can be achieved only in ages yet to come.

All this Mosaism pronounced to be, thousands of years ago, not the consequence, but the basis, of the development of the human race.

BABETTE.

BY PHILIP BART.

CHAPTER XIV.

"A SAFE journey to thee, Ezra," cried David, as the wanderer started on his travels. "So Moses is to furnish thee with a guide beyond the hills. He may be useful to thee, as his acquaintanceship extends all over the country. Thou leavest me, I trust, with no harsh feelings. We both believe in the same One God; the only thing we differ in is as to the way in which he shall be worshipped. Men make creeds, Ezra, and men may unmake them. I love and respect thy fervor, the devotion thou carriest with thee. Here thou art about to leave us, perhaps forever, guided only by thy faith; thou art willing to bear all suffering and privation, indifferent of everything, so that thou canst still exalt the majesty of our early faith. Tell me, Ezra, hast thou any idea where thy steps may lead thee to?"

"I know not, David. It is not chance, as thou mayest think, but the Lord who will direct my footsteps. I may go among the pious at Prague, may stay a month in Bohemia, thence perhaps through Poland, who knows? From there to Russia. In Moscow I shall find many pious friends. 'Twill not be the first time I have journeyed through that country. Think ill of thee, David, friend of my youth? Never. I shall pray to the Lord God of Israel to pour on thee all his love and pity—to bless thee and thine. Thou hast not angered me, though thou hast amazed me. How comes it that I, who have travelled the world through, come back in my old age more firmly impressed with the majesty—nay, the absolute necessity of adhering to all our ancient rites and customs, and that thou, who hast never budged from beyond the shadow of thy roof—who hast never got the whirring of thy lapidary's wheel out of thy ears, shouldst entertain such thoughts, perverse to the interest of our religion, and opposed to the creed of thy fathers?"

"Not so, Ezra. I cannot argue with thee; for thou wouldst, if I did, twit me with materialistic ideas. Thou hast walked over many fields, seeking in what way thou couldst render more steadfast thy peculiar method of belief. The places thou hast chosen have been those which have been arid. Thou hast travelled amidst sands and stones, in which free thought could no more grow than orchard

trees on the African deserts. Thou talkest about my wheel: on just such a one worked, perhaps, my father and my grandfather before him. Thinkest thou, if God had blessed me with a son, he could get a living by it now? He would perish with hunger. As it has whirred and turned, it has sent forth new sounds to me. As I sat by it, I have been thinking for many a year. At first there was a period of fearful doubt; gradually from much pondering (I say it, though, with humility), some stray gleams of light came to me. All things must have some improvement, and I dared to think that not the main point of my belief, the glorious belief in the One Sole and Eternal God, could ever be changed, but that the methods of his adoration, how he should be praised, could never be governed by any positive rule. I could not brook that any one should say to me, 'Just so—with so many bendings of thy knee, with thy face turned so and so, with exactly so many syllables of prayer, shalt thou worship thy God, and say just one line less, or make one kneeling less, and thou shalt be accursed, and driven out from the kingdom of the blessed.'"

"Stop, stop!" cried Ezra, "I will hear no more. I do love thee, David, despite all thy errors, but utter not one more word. Thou improve our religion? Thou impious one, to dare such a thing? Improve! Hast thou no fear, lest the Lord in his anger should curse thee and all of thine? Is not punishment almost now threatening those thou holdest most dear to thee?"

"What meanest thou, Ezra? I understand thee not," exclaimed David, perhaps some little astonished, perhaps regretting his own vehemence of speech, and ignorant of how small a spark was necessary to light up the volcanic fires which smouldered in the old devotee's bosom.

"Thou knowest not, blind man that thou art? Has thy miserable wheel, with its dumb sound, not informed thee of the evil tongues which tell, as village tattle, about thy niece? Thou hast carried thy theories into practice, if the tales I hear be true."

"Moses has been lying to thee," cried David; "believe him not. Thou hast heard a false tale, and, wise man as thou art, thou hast been the bearer of it. But this touches me more deeply than thou thinkest. I forgive thee, Ezra, the pain thou hast caused me. Believe him not. Promise me thou wilt see her—tell her I sent thee. Find out the truth. I do not bid thee bring her here—she has been too long away from us—perhaps absent too long from her people, ever again to put up with our humble ways. Give me thy word that thou wilt visit her. Send her her uncle's love—tell her—tell her—that should she be unhappy, if snares be laid for her, to come to us." Here David broke

down and covered his face with his hands. Ezra paused : at last with a broken voice he said, " Ask me not to forgive thee—it is I who crave thy pardon. I have hurt thee, David, more sorely than I intended. No matter who tattled to me—believe me, I defended the girl. Still, old friend, this whole matter has its moral. Our people—our youths, our maidens, are better by themselves—thou canst not improve in that. Our race is a distinct one. Take the fairest flower from among us, and plant it in foreign soil, and it may bloom for a while ; maybe even the luxuriance of another soil may give it brighter perfumes, more lively colors ; but it will but wither, droop and perish the sooner. I had almost made up my mind to see this niece of thine for another's sake, but now that thou biddest me go, cheerfully will I do it. But what can an old man like me accomplish ? Unaccustomed am I to deal with women—nor care I for their talk and chatter. Our fathers have drawn certain fixed lines between men and women. I may still have Eastern ideas about it. To the women are apportioned one place in the Synagogue, and to the men another. I almost would the lines were drawn farther apart. David, this has been one of the many irregularities of the period ; we differ sadly in the license we give our women, from the way our blessed forefathers treated them a thousand years ago." If David had not stopped him, probably Ezra's digression on this subject might have been interminable.

" I cannot dispute with thee, nor would I if I could. Promise me to go and see her, exhort her—argue with her if you will—counsel with her. Be careful, though, the girl has a spirit of her own. Write me if you will. But silence now—here comes the wife, who would have thy blessing before thou goest."

" Here, blessed man," said the good woman, " I bring thee what may help thee on thy journey. Here are loaves of bread and a cheese of my own making, enough I trust to satisfy thy hunger for the next two days, so that thy mouth shall not be defiled with impure food on thy journey. Take them freely, and I will pray that no accident arrive to thee." And placing two huge loaves of black bread and a small cheese in a sack, she offered them to Ezra.

" Thanks good woman, for thy kindness," as he took the sack and tied it to the shawl which surrounded his waist. Then, lifting his hands on high, he uttered a devout blessing, and bowing in a stately manner to the woman, but not offering his hand to her, he embraced David and disappeared down the street. In a few moments he was at the bridge. Seated on the parapet was Moses, one hand holding a long pipe to his mouth, the other grasping the bridle of a horse which was nibbling the grass.

"Punctual as thou, pious man. Here is thy mount; he is very gentle and quiet. Let me help thee up. Now that thou art in the saddle, a word with thee. Here is a small package; conceal it in thy breast. They are diamonds, worth a pretty penny. I might trust them to the guide, who will join thee presently, only he would make a useless charge for carrying them, and, as I am doing thee a service, thou canst without any trouble render me another. Keep them well hidden there in thy bosom. A half mile or so, not more, out of the village, thou wilt see a barley field; the horse will take thee there straight, and a man will come out of the field to thee. He is in my service, and will take thee carefully across. Thy trip will be for all day. To-night thou canst sleep in a hut thy guide knoweth of. To-morrow at mid-day thou wilt be across. As thou carriest nothing at all with thee, thou standest no possible chance of being stopped, and no thieves will disturb thee. On the other side thou wilt be directed to a small inn. The landlord is of our race, and do thou hand him the package. That is all."

"But what if I be waylaid and slain, and thy diamonds never come safely to hand?"

"I would rend my garments, have prayers said for thee, and curse my bad luck. Now one thing more. Business disposed of, do as thou hast promised me; see Babette, and plead my cause. Thou seest I am not badly off for worldly goods. Why, good man, that little package thou carriest—and they are mine—if sold, would let me buy, if I willed it, a big house with fair lands. I am not afraid, as thou seest, to tell thee my secrets. She might be a great lady in the land."

"I give thee my word that I will see her."

"Thanks—good-by, then, and God have thee in his keeping, likewise my package," and saying this he left Ezra to proceed on his journey.

"Good-by," cried the old man, "but whether I shall plead thy suit I know not. A nice person hast thou chosen, Moses, to be thy go-between, and to carry love-messages. His diamonds, too! This is a charge I hardly like. I may happen to go through a wild country, and what should I be robbed? The perfect trust with which he gave them to me would make me fight to the death to secure their safe delivery. So-so, good old horse; he seems to know the way; he pricks his ears, and ambles quietly. Ah! this is my barley field." Here the horse paused of his own accord. Suddenly a man strode rapidly across the fields. Without any other gesture than a quick nod, he went a few paces in advance of the horse, quickened his steps, and the animal followed. The new-comer was a hale and hearty man of about thirty-five, handsomely dressed in the costume of the country. Though

the weather was warm, he wore a goat-skin jacket, which was buttoned only round the neck, his arms being free. In his waist was stuck a long silver-hilted knife in a leathern scabbard, and over his shoulder he carried a long gun. A certain elasticity of step, combined with the neatness of his appearance, the long pendent mustache and well-shaven chin, gave the man a soldier-like look, which did not escape Ezra's perception, and added to his sense of security.

"Thou marchest along as if thou hadst followed the drum?"

"That have I, sir," was the reply.

"Hast seen service?"

"Plenty of it."

"We have a long journey before us, and Moses says thou art a trusty guide."

"I have hidden among these hills many a day and know every foot of it."

"What is thy calling?"

"Sometimes guide, when business is slack, but mostly I help to carry goods over the hills. It will be gunpowder the next load; the last time it was ribbons and silk handkerchiefs; the time before that it was tobacco."

"Is it not a dangerous life?"

"Sometimes it is. I suppose thou knowest how Moses makes his money. It generally is arranged quite pleasantly. Occasionally it happens that new people, bunglers, get put on duty, and to show their zeal they fire a shot at us, which we are bound to return, but money mostly arranges the matter. It's all safe now; the guards on duty, Moses says, have not been changed, so you need not be alarmed. Should anything happen, all thou hast to do is to stick well in the saddle and ride hard; the horse knows the way, and, at the snap of a gun, has been trained to show his heels."

"Hast been a soldier, then, that thou treatest such things so lightly? As thou art of the race, is it not unusual for any of our people to be soldiers?"

"Yes, not many of them are in the soldier business. I didn't take it from liking it. I was but a little lad when I took it up. It was in the Hungarian revolution. Those were bitter times. I remember well enough my father and mother. They say my parents were well to do; lived a good way from here, in Hungary; kept a distillery. The Hungarians were quartered there. I recollect it as if it was yesterday. I was playing in my mother's arms. I was not too little to remember how pale and nervous she was. I could hear my father down stairs, opening his barrels for the thirsty soldiers. Suddenly I heard guns go

off, just beyond the orchard that surrounded the house. Then sounded the alarm; it was a corps of Austrians and Russians who had surprised our Hungarians. I clapped my hands when I heard the trumpets peal, and the popping off of the guns was joy to me. The house was cleared in a moment. Breaking from my mother's arms, I could see our side, though but a handful, stand their ground manfully, but the enemy were too strong. Most of all our men were killed. Presently it was the Russians who were down stairs. What a noise they made! I could hear my poor father expostulating with them. They were getting maddened with drink. Then my poor father's voice I heard crying for mercy; there was a discharge of musketry down stairs, then all was still. My mother rushed down stairs; I can hear her scream now. But I never saw my father or mother alive again. After that there was the maddest orgie one can think of. By and by I saw smoke coming through the floor. In a moment I was suffocating. An officer—I suppose he was one, from the gold lace he wore—seized me, poor little devil that I was, and hurried me down stairs, and carried me into the fields. I saw our house burn down, and thought how pretty a sight that was. After a while I heard more guns going off, and cannon too, a good ways off. Our men were coming back. I was afraid then, for some of the drunken soldiers were looking crossly at me. I ran trembling away and hid in a ditch. The fighting got closer and closer, and at last our side got the better of it, and the Russians and Austrians were driven away. What good did it do me? A little blackened earth, a few charred beams, was all that remained of my father's house. A Hungarian trooper found me, and put me across his saddle-bow. I told him my story, and he said 'such were the chances of war.' I became the child of the regiment. The rough soldiers had pity for a poor forlorn little devil like me. I was brought up in the camp, and, until the war was over, never knew any other home but that. I kind of liked it; how could it be otherwise? There were a good many Jews among the soldiers. Some were driven to it; all were good soldiers, and just as brave as the rest. I never learnt how to trade, or to buy and sell cattle, or clothes, or corn, only to fight a little. This business of running over the hills suited me. I took to it naturally. Moses is my colonel now, and that's my story. Now thou seest those hills over there and that high peak,—there is our road. Thou thinkest they are near, 'dost thou not? But they are fifteen miles distant yet, and it will be long past mid-day before we reach them, so make up thy mind for a long jaunt. I know who thou art, and all about thee. Thou wert brought up to religion and I to fight. There is some difference between us, you will allow, but we both

believe in the same God, so that makes the difference between us somewhat less. Remember me in thy prayers, and some day, when thou findest the time for it, say a prayer also for the departed souls of my father and mother, who are in heaven."

"That will I, and fervently, too."

(To be continued.)

RABBI ELIEZER AND THE DEFORMED STRANGER.

RABBI ELIEZER, returning from his master's residence to his native place, was highly elated with the great knowledge he had acquired. On his way he overtook a singularly unshapely and misfeatured person, who was travelling to the same town. The stranger saluted him by saying,—“Peace be upon thee, Rabbi.”—Eliezer, proud of his learning, instead of returning the civility, noticed only the traveller's deformity; and, by way of joke, said to him,—“Racca, are the inhabitants of thy town all as misshapen as thou art?”—The stranger, astonished at Eliezer's want of manners, and provoked by the insult, replied—“I do not know:—but thou hadst better make these inquiries of the great Artist that made me.” The Rabbi perceived his error, and, alighting from the animal on which he rode, threw himself at the stranger's feet, and entreated him to pardon a fault committed in the wantonness of his heart, and which he most sincerely regretted. “No,” said the stranger, “*go first to the Artist that made me, and tell him, Great Artist, Oh! what an ugly vessel hast thou produced!*” Eliezer continued his entreaties. The stranger persisted in his refusal. In the mean time they arrived at the Rabbi's native city. The inhabitants, being apprised of his arrival, came in crowds to meet him; exclaiming—“Peace be upon thee, Rabbi! Welcome our Instructor!”—“Whom do ye call Rabbi?” asked the stranger. The people pointed to Eliezer. “And him ye honor with the name of Rabbi!” continued the poor man: “Oh! may Israel not produce many like him!” He then related what had happened. “He has done wrong; he is aware of it,” said the people, “do forgive him; for he is a great man, well versed in the law.” The stranger then forgave him, and intimated that his long refusal had no other object than that of impressing the impropriety on the Rabbi's mind. The learned Eliezer thanked him; and whilst he held out his own conduct as a warning to the people, he justified that of the stranger, by saying—that though a person ought ever to be as flexible as a reed, and not as stubborn as a cedar, yet to insult poverty or natural defect is no venial crime, and one that we cannot expect to be readily pardoned.

T. TAANITH.

THOUGHTS ON LECTURES.

BY M. KRAUSKOPF.

IV.

THE SCIENTIFIC LECTURE.

THE Scientific Lecture is positively declaratory. It is, of all lectures, eminently the one that renders the lessons of matter to intellect. Taking cognizance only of facts, and guided only by the logic of facts, the scientific lecture cannot announce anything else but positive truths; it cannot reveal anything which it cannot materially demonstrate to be laws of nature—causes of effects of more or less scope and importance to mankind.

The scientific lecture has only one highway—that of facts. On it all mankind can travel in harmony of association. The highway of facts of nature is spacious enough to give ample room to all the uncounted millions who have preceded us, and to all the uncountable millions who will follow us. It is the highway of God, and science raises the valleys and lowers the mountains; bridges mighty waters, and pierces snow-peaked rocks; causes wild deserts to flourish, and spans earth with a girdle of lightning sparks. Science levels the foundation—matter, whereon intellect will rear the majestic temple of all mankind, adorned with all the beauties and treasures of its own creations, to dedicate it to the Architect of the Universe. Science prepares the way for the glory of the kingdom of the Most High to manifest itself amongst mankind.

The truths of science cannot possibly create any division or schism amongst mankind, for they are material and incontrovertible evidence for themselves. A truth of science forces acceptance everywhere. May feeling, born of and fostered by tradition, struggle against Truth ever so much; may an intellect, swayed by feeling, close its gates ever so persistently against it, truth remains fixed and immovable. As the sun shines for all; and yet remains fixed and immovable in space, so a truth of science shines for all who desire its light and benefits, and is regardless of protesting theories.

The Scientific Lecture is imperatively positive. It does the drudgery work of intellectual life. Its outlines are firmly and distinctly defined. Its covering is language in its nakedness. Its scroll is memory. Its

VOL. II.—14

pen and ink is repetition. Its eloquence is the crude vigor of law. Its rhetoric is that of the logical sledge-hammer. It addresses itself only through the perceptive senses to the intellectual faculties. Whenever it resorts to the assistance of feeling by means of imagery or other captivating methods, it is only then when the reasoning faculties of an intellect happen to be of insufficient strength to grasp its lessons when in its usual plain garb.

The positive scientific lecture begins in the school-room for children, and ascends from its elementary lessons through all gradations and branches to the highest attained spheres of positive sciences of our day. Whenever an intellect has reached that exalted point, matter resumes its character of mute, passive lecturer to it. It then searches, inquires, combines, and labors to extract lessons from matter, and to enrich its catalogue for the benefit of mankind. There is no limit within the domain of matter that compels man to cease his efforts to be instructed by it. Man cannot say, "I have learned all which human intellect can learn; I have conquered from nature all which can be conquered."

Not only is matter the sole domain of the scientific lecture, but also history of mankind is a rich field where it must and does extract lessons, in order to make those of matter of any value. Its positive lessons from that field are those of fixed dates, of events that mark epochs of more or less scope in history, of names of individual intellects, of nations, of cities; also of books—facts of thought, amassed ever since mankind began to inscribe them on matter; of art—facts of intuitive genius, ever since it chiselled and painted on matter its idealistic conceptions; of music—facts of melodious sounds, ever since the timbrel and the stringed lyre were first touched; of construction of language—facts of power of human intellect to communicate its action to others by vibrations of air; of architecture—facts of its designing and executing power, moulding the habitations of man in strength and beauty, according to the architecture of the universe; of inventions—facts of the power of man to make matter and its forces subservient to his purposes.

The positive scientific lecture does not admit of debate. Stating nothing but facts, and demonstrating them by object illustrations, their truth cannot be doubted; therefore, not debated. But, while the lesson itself cannot be debated, the analyzing of its influence on others of like positive nature, and on problems and subjects of the social lecture, is a debate. The moment an intellect makes calculations from the basis of the inculcated lessons of facts, the lecture ceases to be positively scientific, and assumes a speculative character.

The positive scientific lecture lays the substantial, unadorned foun-

dation, on which the various speculative and social lectures must be built, in order to be beneficent to mankind. As the latter are more and more built on that firm basis, the more and more they partake of the characteristic strength of the former. But, whether built on or not, the facts of science are fixed and immovable. When the structures of the speculative and social lecture are cemented by the crumbling lime of error, a blast of air can overthrow them. The rubbish is removed, but the facts of science remain. Laws of nature and their effects cannot be blown away.

The positive scientific lecture is eminently the result of the intellectual activity of mankind, and is beginning to be recognized as the basis of all others, instead of the heretofore accepted opinion, that the speculative religious and the experimental political are the only source and only basis of the scientific fruits of intellect.

As long as life of mankind unfolded itself more or less under the law of crude craft, such an assumption was very natural. It is quite as natural that the social lecture, therefore, presents to mankind, as a whole, the same problems, with a few exceptions, for solution, which it did thousands of years ago. Development of intellect of mankind is an absolutely necessary condition to solve them successfully. As mankind more and more develops its intellect, it emancipates itself more and more from the law of crude craft, and is more and more acting with free volition of the law of intellect. What has been heretofore, and is to a large extent in our day, resulting from action of craft of crude elements of civilization, is in a more developed intellectual life resulting from its free volition in compliance with its own law. The slow progress of science was the slow process of growth of intellect. The marvellously quick progress of science in modern times is "maturing intellect nourishing itself."

Like the action of force of matter, resulting in animated existence, was called forth by the Almighty "Let there be light," thus the action of crude elements of the intellectual life of mankind received its stimulating, sustaining, and governing impetus by the Almighty "Let there be light" illuminating a human intellect, enabling it to conceive and to successfully announce the law of the sphere of evolution of human intellect, governing the life of mankind, individually and wholly, to result in organization and order of perfection in order to produce its full quota of effects, according to the law of the universe.

This impetus has so far resulted in a series of phases, distinctly marked in the life of mankind, since the law was announced; each successive phase building on its immediate predecessor, unfolding in each phase more developed methods of assimilation of elements of civiliza-

tion, and approaching gradually, but surely, the true basis—the law of intellect, as proclaimed on Sinai.

Science cannot be and is not in conflict with the fundamental principles of the law of intellect.

Therefore we substitute the scientific lecture as the basis of the social lecture. Those portions of civilized nations, whose intellects emancipate themselves from the power intrenched dogmatic theories, are compelled by the stern logic of facts to make that substitution.

The scientific lecture can be compared to the wide-spreading roots of a tree, deeply digging itself in the bowels of the earth. Fierce storms cannot move it, for it rests on rocks of ages. Continually does it absorb from earth fresh nourishment. All the elements of material creation contribute to its life. From the healthy root rises a powerful trunk, from which spread in all directions limbs, to branch off again in others, until the branches stretch broad and high, covered with verdant foliage, bright hued blossoms, and luscious fruits. But, alas! often dark birds of prey pounce on them from their hiding-places, and wantonly destroy the crowning glory of the tree; and, hideous to behold, ugly worms creep over it and cover the foliage and blossoms with repulsive excrescences; and worms attack the fruit and intrench themselves in it, to absorb and to fatten on its juices. And the fruit decays, the blossoms fade, the foliage falls off. But the trunk and the branches remain, for they rest on a healthy foundation. Winter covers it with a snowy garment of death; but it also kills the worms, and drives away the dark birds. And when spring inhales the breath of God, it breathes it back on the deadened tree. It lives again, and shoots forth its glory of foliage, blossoms, and fruits, but, alas! also birds of prey and worms again attack it.

Were the tree endowed with functions to recognize the laws governing its existence; were it able to discover, whence the dark birds of prey and worms come, their mode of attack, and means to protect itself against them, would it not do so? If the tree, were it thus endowed, failed to do so, it would voluntarily descend from the majestic position of intellectual activity to the impassive grade of unconscious existence, that, devoid of volition, is subject to, and affected by—the lowest grade of brutish animated existence.

Thanks to the Architect of the Universe, mankind is beginning to recognize whence come the dark birds of prey and the hideous reptiles, crawling over its rich treasures, killing its fruits, and leaving only misery, despondency, and immorality in their track. And recognizing it, its intellectual action will devise means to protect itself. It discovers truths of nature to guide itself by them.

One of these fundamental truths is, that the gigantic strides of modern positive science is the natural result of the gradual growth of intellect; that building ever since its infancy, slowly but surely, on previous results, it reached the high place which it now occupies.

This truth is a positive denial of the assumption of the as yet dominant sectarian creeds, that modern science, art, and civilization sprang from them only, and are, therefore, evidence of the truth of their theories.

The testimony of history, embracing lectures of matter and of intellect, are so abundant and pointed against that assumption, that only a few need to be cited.

That fact of history—Israel will not be called upon to give evidence at present, as it will be treated in a subsequent chapter of this essay. Greece and Rome are pointed to. Have they not unfolded scientific activity? It is true, and it could not be otherwise, that their positive sciences were in infancy. But science, even in infancy, is still science. That branch of positive science, construction of language, had reached that exalted state, that it serves modern civilization as a model of strength and beauty. Their speculative science, philosophy, and the social sciences, government and jurisprudence, will compare favorably with those of modern ages. Who will say that they resulted from their established creed? Who will say that the self-claimed Divine character of the as yet dominant creed manifested itself by throwing a light, unseen and silent, for centuries previous to its advent?

Has the dominant creed of the middle ages not placed its foot on science, endeavoring to crush it? Is not the last syllabus of the Pope a reiteration of its policy, ever since it had a policy? Has science not advanced in spite of it?

Are not the orthodox sectarian creeds compelled to view the rapid advance of positive material sciences with fearful apprehensions, as they undermine their supernaturalistic foundations? Will science set up a frontier for itself, because dogmatic faith wishes it to? No! It will not. Science cares not for theories. It only takes cognizance of facts. Whenever Fact and Theory come in conflict, Fact irrevocably conquers, and Theory is sooner or later discarded as a relic of barbarism and ignorance.

History proves that whenever the established dogmatic creeds, of whatsoever nature, compelling acceptance of its theories about the nature of the Deity and the Hereafter, used the word "Religion," as a cloak for its superstition and despotism, it obstructed science by all the means within its power, as they know that the declarations of

science come in conflict with its declared dogmas, while, when science was unobstructed, it advanced the cause of true religion.

The innate religious sentiment in mankind, as a prominent element of civilization, cannot be overlooked, nor arbitrarily remain unrecognized. It is sufficient evidence for that assertion, when we behold the diverse religious faiths of past ages and of modern times upheld solely by this innate feeling of veneration for a Superior Power. Religion is one of **THE MOST VITAL** elements to advance mankind to more and more perfected social organizations. It is of that much power as an element of civilization, that it has been generally, and is even now, viewed not only as means, but also as the subjective point of individual and social life.

But whether viewed as the subject of, or as the object—means to unfold social life, religion cannot any more be considered as the parent of science. Whatever views mankind has heretofore held, and mostly holds even now, about the relation of science to religion, this fact unavoidably forces itself on our conviction, that science is a feeder of social life; therefore, religion, whether subject or object of social life, is either the effect of, or coequal with science. If it is its subject, then science is an antecedent cause of religion. If it is its object, then science and religion are coequal means. In either case the truths of science and those of religion must be in complete accord. Whenever facts of science come in conflict with theories of religion, Theory has to yield to Fact.

If the object of individual and of social life is to reach higher planes of moral excellence—and it cannot be any other—then religion is one of the means, as is science, to attain that result. There is then a reciprocal action between those means. Science is influenced by religion, and religion is influenced by science. Science guides religion; it preserves and protects it from superstition; and religion guides science; it gives it that consecration that alone makes its results of any real value to mankind. From the reciprocal action of science and religion the normal state of social organizations arises.

Heretofore, and mostly even at present time, the distinctive religious lecture has endeavored to impart a knowledge of the nature of the Deity—what God is, and is not; what He can be, and what He cannot be; what He can do, and what He cannot do; what His plans are, and what His plans are not. So-called theology is the field whence the distinctive religious lecture draws its nourishment. The exnatural, the nature of the preceding First Cause, and the sphere of the ultimate subjective point of material existence, are its realms of investigation. Is it any wonder that the religious lecture, as a distinctive class, has

given birth to those gross errors and superstitions that mark the pages of history with foul blots? Leaving the sphere of the natural existence of mankind, and endeavoring to explore realms whose laws, conditions, and scopes it could not even faintly anticipate, it was bound to exact implicit belief in its declarations without offering material evidence. It cannot offer any. Those of science it rejects, as its declarations are in conflict with it.

Therefore, the religious lecture, as a distinctive class, is the result of undeveloped, crude social life. As mankind advances, it will merge that part of the religious lecture, "Thou shalt love God," in the positively scientific, and that portion, "Thou shalt love thy neighbor as thyself," in the social lecture, the result of both being the unfolding of social and individual life according to laws of nature.

Mankind begins to recognize this fact; and the struggle of the modern religious lecture to retain its distinctive badge as mediator between earth and so-called heaven, and to repel the encroachments of the scientific and social lectures on its self-claimed domains, is an evidence of the awaking of mankind to a knowledge of these all-important truths.

The companion of the religious lecture, as a distinctive class, is the modern political lecture. Both are the twin relics of barbarism. One represents Church, and the other Capital—or State. Until within, comparatively speaking, a recent period, Church and State were united. This combination was the result of an effort to blend elements of human life into one whole—social organization. But this combination was not a blending of all elements of nature according to its laws, but a compromise on an unnatural basis between only two—that of the religious sentiment, and of the necessity of sustaining material existence. The third, coequal with the first, and superior to the second, namely, Reason, was omitted from this treaty of offensive and defensive alliance. Reason was considered by this alliance as an enemy to be conquered, and to pay tribute to both. This alliance between Superstition and Despotism could not and did not endure. It produced an internal conflict. Superstition claimed not only heaven for its own exclusive domain, but also earth as its footstool. It took from State by subtle craft its hard-earned products, and promised payment for it in heaven. Despotism finally rebelled against the disproportionate claims of superstition, and in this struggle captive Reason liberated itself. Despotism had to resort to its assistance in its combat with Superstition. In the release of Reason, Despotism has buried itself, but it prepared also the burial of Superstition.

The Declaration of Independence marks that epoch in history that brought mankind back to, and placed it on the outlines of its true basis

of social life; namely, the one fostering all intellectual forces and innate faculties of man, to have coequal, unobstructed sway, to result in that which history demonstrates has not yet been produced in mankind as a whole, namely, advance in morality.

But, while the Declaration of Independence has done that, it could not with one sweep of the pen remove the débris of barbarism. It could not take the twin relic, cut them in pieces, and send them to all the portions of mankind, to be stuck as a warning at their gates. To have done so, it would have had to cut up mankind itself. But it unchained Reason; asserted dignity and equality of rights of man by virtue of birth; it furthered the advance of science; it placed Religion on her true basis. Time will reinstate Religion fully in her sphere, in accord with her twin sister, Science; and mankind, listening to the sweet doctrines of faith and hope of religion, will behold science covered with that halo that will fill its temples with the Shechina, and make them fountains to refresh and rejuvenate the noble impulses of man, instead of the dreary, laborious workshop which science is, when its results freeze all the warm sentiments of the human heart, causing man to see in matter, and himself, the consummation of all existing, to end in—nothingness.

Recognizing the truth, that religion is a guide to man while in his material existence, preparatory for a higher sphere; recognizing that the fostering of the innate religious feeling in man is an almost absolute necessity; recognizing that religion, in order to form a bond of union of all mankind, as well as a ladder on which every individual human being can ascend to spiritual spheres, bringing him nearer and nearer to his Creator, must be free from the gross errors of superstition of any and every kind, it is evident that its accord with the acknowledged truths of science is an unavoidable requirement.

Therefore the energies of the social organizations of mankind ought to be directed to foster, promote, and compel by all means the advance of positive sciences of all kinds. Any and all means to effect that purpose are lawful, as is the manner in which they are carried into execution. Only the incontrovertible truths of science, implanted in every individual, are the most efficacious antidotes against superstition with its lamentable results.

(To be continued.)

THE UNINSPIRED LITERATURE OF THE HEBREWS.

BY HYMAN HURWITZ.

THAT the accents of truth lose their effect from the lips of Indigence; that the poor man, "charm he ever so wisely," is destined to find his wisdom unnoticed, and his counsels disregarded, or else accredited to some minion of fortune, in all but rank and wealth immeasurably his inferior—is a complaint repeated like an echo from generation to generation by Poets, Moralists, and Biographers of every age and country. Nevertheless, could the complaint be said to have proceeded exclusively from the improsperous votaries of science and literature; if the needy and unfortunate were our only authorities for its justice; it might perhaps not unplausibly be attributed to the natural querulousness of distress, aggravated by the impatience that is believed to characterize the "*genus irritabile vatum*." But what, when a monarch scarcely less renowned for his prosperity than for his pre-eminent learning and wisdom vouches for the truth of the charge? Under what pretext can we reject it as groundless, when we have it recorded as a fact, and generalized as a maxim, by *One* whose intellect an especial ray from heaven had enlightened and enlarged?—by the Man who having sought for wisdom received it in full measure, with all the glories of this world as its unsolicited accompaniments? So, however, it is. The wisest of men, who to the more precious treasures of knowledge added wealth, empire, and tranquillity, the highly favored king and sage, to whom alone among the children of men were vouchsafed glory without danger, honor without conflict, and fame for which no tear was shed—he it is who, still speaking to us in the Sacred Scriptures, says:—"This advantage of wisdom have I also observed under the sun, and found it of great importance. Against a small city, the inhabitants of which were but few, there came a great king who besieged it, and surrounded it with bulwarks. Now there happened to be in it a poor wise man, who alone, by his wisdom, delivered the city, yet no one ever remembered that poor man;—I hence concluded that wisdom is better than strength, notwithstanding that the poor man's wisdom is despised, and his words are not heard; whereas the words of the wise, so mild, ought rather to be attended to, than the loud noise of him who rules over fools."*

* Eccles. ix.

The same truth, and a similar lesson, grounded on facts of the same import, are not obscurely intimated even in Pagan Mythology. Minerva, the emblem of influence and commanding *Wisdom*, is still represented with a golden belt, to show that they who would instruct mankind must commence by attracting them; or that wisdom in its own form and essence is but a feeble magnet for the sensualized many, and needs the lure of outward embellishment to bring them within the sphere of its influence. In the like spirit, the mythologists bestowed on her a shield and a spear, as not less necessary for her own defence than useful for the protection of her votaries; and thus to indicate that even celestial truth can make but few and scanty conquests, if it have not worldly power and dominion for its pioneer and ally.

For it is not in the instance of individuals only, that merit is obscured by adversity. The same prejudice equally affects the collective wisdom of nations, which is admitted and admired no longer than the respective States flourish. Sages may still arise to tend the sacred lamps of knowledge and science, but their light shines as in a cavern, no longer beheld from afar. The literary celebrity of a people perishes, or at least closes, with the power and independence of the State: and in no nation has this truth been more strongly exemplified than in the unhappy descendants of Israel.

This nation, by universal admission, one of the most ancient on the face of the globe, that amidst the most dreadful calamities, and under the most grinding oppressions, has still preserved its nationality—a nation which was already in possession of some of the most useful arts and sciences, when those to whom their invention is generally ascribed were either immersed in barbarity, or just emerging from it—a nation that can boast of so many valiant kings, so many heroes, so many learned men, and of so noble an origin—and, above all, a nation whose sacred writings have conferred such solid and lasting benefits on all those that have perused them with due attention, and which writings still continue to give consolation to millions of the human race—this nation was no sooner vanquished and driven from the land of its forefathers, than its wisdom and learning became equally despised.

True it is, that by one of those mysterious ways of Providence which the human mind cannot fathom, it was so ordained, that notwithstanding the injustice—nay, I might say, the ingratitude—of Israel's oppressors, those transcendent truths which the most important of their records contain should not be lost, nor remain unknown to the most civilized part of the world. The sacred volumes were translated, read, and admired. As for the rest of Jewish learning, much of it was involved in the general ruin; and that portion which is still locked up

in their ancient books, known by the names of the *Jerusalem* and *Babylonian Talmuds*, *Tosephtos*, *Siphri*, *Medrashim*, and in many other works of equal antiquity, was for ages solely confined to the Jews; who not only held, as it was fit and natural they should, these writings—"the stars of the evening twilight of their race"—in reverential esteem, but regarded them with a veneration bordering upon superstition. To them, this uninspired portion of their ancient literature became the source of much and extensive good, intermingled with many and serious evils—evils not owing to the works themselves, as has erroneously been supposed, but to misdirected industry and misguided zeal. They employed, nay, almost exhausted their intellects to explain them; and they perused them with a diligence unprecedented, and which might have been deemed exemplary, had it not too often and too generally excluded studies more important and more sacred. As for other nations, the very existence of those works was scarcely known to them; and they despised the sons of Abraham too cordially to concern themselves about their learning.

It was not till after the Reformation, that the literati of Europe began to apply themselves with any degree of industry to Jewish literature. But as that important event, though it swept away much superstition from the human mind, and unloosed and relaxed the cords of mental bondage for a large and important portion of the civilized world, did not sensibly improve the unfortunate condition of the poor Jews;—as they were still oppressed, persecuted, and despised, it is not at all surprising that most of the learned of those times should have perused the ancient productions of the Rabbis with the prejudices which they had imbibed from their infancy, and for which the defects and weaknesses they detected in these works, and which the peculiarity of type and character rendered more glaring, furnished the pretext, and prejudices opposite to their own supplied the provocation. Contempt was thus barbed by resentment: and alas! to few or none did the reflection occur, that they were the inevitable, and therefore venial prejudices of men embittered by persecution, and whose very miseries, consecrated by ancient prophecies, gave them importance in their own eyes, and added the pangs of recollection and the ranklings of insulted pride to the sense of wrongs and cruelties which no man of common humanity can even *read*, and not justify, by his own sympathy, the detestation which the sufferers must have felt towards the authors and instruments. "*Res sacra est miseria.*" Never was this sentiment of the Roman Philosopher more applicable, never was it less applied, than to the unfortunate descendants of Israel. Oppression and iniquitous laws entailed poverty on them. Poverty and insecurity, the necessity

of a shifting, ambulatory, and almost homeless life. The natural effects of injustice and contumely were cited as their justification; and they who should have reversed the decree, gave it sanction and solemnity. The gall of the vulgar filled the vials of scorn, and the learned emptied them on the head of the victim! And to the utmost bounds which their own creed permitted, the contempt felt for the existing race was extended (alas! not transferred) to the productions of their ancestors indiscriminately.

To such an extent did this ill-grounded contempt proceed, that the learned Mr. Wotton complained that in his time—"Talmudic learning had fallen into such disrepute, that those who busied themselves in such studies had thought it necessary to *apologize* for so doing!"*

Above a century has elapsed since that observation was made, and Talmudic learning, so far from having gained in reputation, has sunk into still greater neglect. Knowledge in general has, indeed, since that period, made great and rapid strides. Her industrious votaries have, with a zeal that cannot be sufficiently applauded, extended her empire far and wide. They have explored the mines of ancient literature, and opened sources of information totally unknown to their predecessors. But the Talmud, that vast and miscellaneous work, so venerable from its antiquity, so interesting from the important subjects of which it treats, and so curious from the variety of knowledge it contains—this, as well as many other interesting Hebrew works, finds no friendly hand to rescue it from oblivion. Few of the learned think it worth their while to examine it with any critical skill; and the few that at all deign to notice it, seldom do it without an epithet of derision or scorn.

Nor is this neglect confined to the circle where difference of descent and creed render it at least intelligible. The descendants themselves of the sages to whom we owe these treasures of Hebrew Literature,—they whose forefathers regarded these volumes with a reverence that erred only in its excess, and through a passionate gratitude, which in a more favored race would have incurred no harsher censure than that of patriot partiality, had allowed no appeal from their authority, no questioning of their contents—alas! even of these the far greater part know the Talmud only by name. The faithful satellite of the inspired code which, with reflected light, guided their ancestors through the gloom and the rugged path, remains in eclipse even for these, by the shadow of their own neglect and degenerate indifference.

Like the luminary, indeed, from which I have drawn my metaphor,

* Wotton's *Miscellaneous Discourses*, etc.

the Talmud is "a spotted orb;" and that which I have described as an eclipse, some of my readers may consider as its *wane*, nay, may interpret the dimness and decay of its fame as a happy omen, the effect and symptom of a stronger light arising. But the more I reflect, and the more heedfully I look around me, the less am I disposed to partake in their inferences or their anticipation. If a light it at all deserves to be called, it is the sudden glare of an expiring torch—generally succeeded by total darkness. Or, to use a yet more appropriate simile, it is the light of a burning heap of combustibles, consuming and destroying the materials on which it feeds. What, if by neglecting the uninspired, such men were also to neglect the inspired writings? What, if by forsaking the religion of their forefathers, they were equally to despise all other religions?—and, ceasing to be Jews, they should become Atheists? Would this be desirable? And yet, that this is the case with by far the greater part of those that turn their backs on the wisdom of their ancestors, sad experience teaches us. Such men generally begin (after having first picked up the garbage of modern learning) with laughing, in conjunction with injudicious or infidel writers, at what they call Rabbinical absurdities, and end with despising the word of God.

Let me not, however, be misunderstood. It would grieve me even to be suspected of the folly and injustice of promiscuous accusation. No, no one is more convinced than the writer of these pages, that Israel still contains, in this, as well as in other countries, many members, who—equally free from that daring spirit of innovation which fain would tear up everything sacred and venerable, without substituting aught that is useful, as from the deadening influence of bigotry, which has converted the enlivening precepts of the divine law into a baneful heap of rubbish, consisting of silly customs and unmeaning ceremonies—are still animated with a laudable zeal for their religion; and whose genuine piety, virtue, and knowledge reflect the greatest honor on their respective communities. But admitting this to its full extent, it cannot be denied—and why should it be concealed—that the demon of infidelity is making strong and bold approaches on the precincts of Judaism; nay, that he has already surprised and carried off many a lamb from the once chosen flock of Israel.

The fact is certain. There are few whose own experience cannot supply some instance in proof. But what shall we assign as the cause? To what is it attributable? To the neglect of the Talmud?—I am too well aware of the incredulous and contemptuous smile, which it would provoke, to hazard the assertion. But to the causes that produced the neglect of this and other relics of Hebrew learning, and to the neglect itself as a secondary and conspiring cause, I do venture to attribute

this frightful * phenomenon—a tendency to the rejection—for disbelief is rejection—of their sole remaining honor in the eyes of nations, of the one splendid privilege which the world could not rend from them, and which even their oppressors admitted and revered. Far be it from me, however, to deny, that this unjust depreciation of those writings may, in part, be explained as a revulsion from the opposite extreme of an undue and excessive veneration. It is too true, that generally, and for too long a period, the Jewish people placed them, practically though not avowedly, too nearly on a level with Revealed Truth; and the well-merited fame of a host of wise and learned men, who never made the least pretence to inspiration, and who, if it had been attributed to them, would have repaid the flattery with an anathema, expiates, behind the veil of oblivion or discredit, the superstition and servility of their bigoted admirers.

The facts and circumstances which I have here brought together, as the causes and the occasions of the present low estimate of ancient Hebrew Literature, are sufficiently powerful, though their operation has been for the greater part indirect and gradual. They have not, however, been left unaided by hostile agents of more open character. The Talmud has not been wholly overlooked or forgotten. There is a set of writers who profess to have studied its contents; but who (if we may judge by their writings) must have read it for no other purpose than that of preventing or destroying the wish to do the same in all other men. They took it up to find out reasons and justifications for the hatred and contempt which they had felt towards it by anticipation, and as the overflow of the emotions which they had previously fostered against the writers as Jews and Rabbis. Under the influence of such feelings, and with this as their predominant motive, they commenced their researches; and, without considering the distant ages in which the Talmud was composed,—the state of the Jews at those remote periods—the character of the nations amongst whom it was their unhappy lot to dwell—the opinions of the learned of those times, and their peculiar style of writing,—they perused that vast work, or ocean of learning, as it is not improperly called, as if it had been the production of one day, and that their own. Every silly say-

* This is no exaggerated phrase: and in addressing the posterity of the patriarchs on such a theme, well may I avail myself of words held sacred by their fellow-citizens, not of their race, while I repeat the assertion, that a Hebrew infidel, an infidel among the "Israelites to whom pertaineth the adoption, and the glory, and the covenants," and to whom "were committed the Oracles of God"—the only open eye of the world, when all the rest of mankind had darkness for their portion, or the light of dreams—is indeed a frightful, a portentous phenomenon!

ing, every absurd opinion, was laid hold of with rapture, and exhibited as a specimen of the wisdom of the Talmudists. The numerous allegorical expressions and stories, with which those ancient writings abound, were taken in their strict literal sense. The many fictions, invented for the purpose of conveying some moral or philosophical truth, were made the standard of what the Rabbis actually thought or believed. Every witty saying, every *jeu d'esprit* was considered as a serious expression; and its authors were blamed for assertions made in the moment of mirth, or uttered only by way of jest.

Unable with all their industry to produce a sufficient stock of absurdities, these writers kindly pressed some of the productions of the later Rabbis—whose foolish dreams the ancient Instructors of Israel would themselves have treated with contempt—into their service; and confounded their wild notions with the opinions of their truly pious ancestors. By such and similar means they accumulated a mass of writings quite sufficient, if taken in the sense in which they represent them, to throw the greatest discredit upon that important work.

That such a procedure was, to say the least of it, very unfair, every impartial and honest mind will readily admit. For what opinion can we have of the man who should discover nothing in the sun but its dark spots; or who, in viewing a flourishing rose-bush, should perceive nothing but its thorns?

Indeed, the proceedings of these Talmudical detractors can only be compared to the conduct of a person who, being admitted into an extensive garden, should, instead of regaling himself with its variegated productions, deliberately walk about, and busy himself with picking up every worthless pebble, withered fruit, and noxious weed; and, having loaded himself with as much rubbish as he could carry, turn round to the proprietor, and scornfully exclaim, "Look, Sir! look at the precious productions of your garden!"—Might not the proprietor with justice reply, "Sir, that weeds grow in my garden may be true; for in what garden planted by human hands do they not grow? But, surely, this is no enviable taste, which, amidst the many and various fruits and flowers produced here, leads you to notice these alone; even though they were indeed what you supposed them to be. This, however, is by no means the fact. In that plant, which your hasty and undiscerning prejudice regards as a weed, there is a hidden virtue which strikes not every beholder. Of this apparently withered fruit, you need but remove the external covering, and you will find it delicious. These pebbles, too, require only a little polishing, and their genuine lustre will soon appear."

To enumerate all the various misrepresentations of the writers who

have aimed their venomous shafts at the poor Rabbis and their literary productions, would require volumes. However, to enable the general reader to form his own conclusions on the subject, I think it necessary to illustrate the preceding remarks by a few examples.

It is well known that the state and condition of the progenitor of mankind, his mental capacity and intellectual acquirements, were favorite topics of discussion amongst the learned of almost every age; and that, whilst some have bent the father of the human race down to the earth, and reduced him to a level with the brutes, others have raised him to the skies, and given him an angelic nature. That the learned Hebrews should have exercised their thoughts on the same subject, is no more strange than that they should have expressed those thoughts in the language of metaphor and allegory, the favorite medium of oriental philosophers. Now it was the opinion of some of the Rabbis that since according to Scripture every created being was produced in its perfect state, Adam must likewise have come from the hand of the Divine Maker in the most perfect state; not only as far as regarded physical capabilities, but also mental powers,* and that consequently his intellectual endowments must have been proportionally great. This opinion they conveyed in terms which appear hyperbolic,† because it is overlooked that they are figurative, by saying that *Adam reached from earth to heaven*:—i. e. his being, joining the earthly with the celestial, had the animal as its base, and the angelic as its capital; or, that the man in his past perfection was framed to ascend from nature to nature's God.

To intimate that man is *omnivorous*, that the strength, pliability of his frame, and his peculiar organization enable him to dwell in every situation and in every clime, they said—"that the dust from which Adam was formed was collected from every part of the earth." ‡

To express man's twofold nature, the *duplex homo*, namely, the spiritual and the material, they said—"that Adam was an *Androgynes*" § (a man-woman): the former indicative of the soul, on account of its superiority and vigor; the latter representing the passions, desires, and propensities, on account of their fascinating allurements.

*All the works of the Creation, says Rabbi Joshua ben Levi, were produced בְּקוֹמָן in their stature, בְּדִמְיוֹן with their respective share of knowledge, and in their fairest form. Treatise Cholin.

† Rabbi Jochanan expressed his opinion on this subject in plainer language; for he said that Adam and Eve were brought into existence, כְּבָנִים עֲשָׂרִים like persons of the age of twenty.

‡ T. Sanhedrin.

§ Medrash Rabba.

To express the result of this twofold combination, they said that "*Adam had two faces ; one turning to the East, the other to the West.*" That is to say, the one (the spiritual nature) is turned towards the source of light and knowledge ; the other (the material) is inclined towards the regions of darkness ; the abode of sensuality and debasement.

Further, they said that when "*Adam lay down, his head rested in the East, and his feet in the West.*"* By which they meant, that though by our first parents' transgressions, or their fall, as it is called, man's nature was deteriorated, yet it was not changed *in kind* :—his head (his superior nature) still resting in the East—the source of light ; whilst his feet (his inferior nature) turn towards the West.

Such were the real opinions of the ancient Hebrews. But their traducers, either through ignorance or malevolence, taking their words in their most literal sense, unblushingly tell us that the Sages of Israel *believed* that Adam was a most gigantic two-headed monster—nay, wonderful ! that he was a—Hermaphrodite !

The Talmudists have been reproached for asserting, that "Seven things existed prior to the creation of the world ; namely, *Israel*, the *Law*, *Hell*, *Paradise*, *Repentance*, the *Throne of Glory*, and the *name of the Messiah*." ‡ Strange as this assertion appears, it is yet not more so than what Aristotle has affirmed concerning a commonwealth. For, if my memory does not deceive me, he says, in his *Politics*—"That a commonwealth is prior by nature to each individual." Now, might we not naturally ask—How is it possible for a commonwealth, which is nothing but an aggregate of individuals, to exist prior to the members that compose it ?—Aristotle must, therefore, have been a fool ! O ! no—may, perhaps, the deriders of Rabbinical learning say ; Aristotle was a philosopher ; all that he meant to assert was this : "That nature (here contemplated as a mind or intelligence) has always some end in view, to attain which she employs the best means. Now *ideally*, or in relation to the divine Artist, the end or purpose is the first ; the whole series of operations by which it is realized being the consequent of the end, hence entitled *the final cause*. And since, according to Aristotle's opinion, man is by nature a social being, destined to live in society, where, by proper discipline, he may advance from a mere animal or savage into a moral and intellectual being ; it follows that society, in which man was to receive his moral perfection, must, in the intention of nature,

* *Medrash Rabba*.

† The *Medrash* reckons only *six* ; *Israel* forming one of the number. The *Talmud* reckons *seven*, and instead of *Israel* substitutes the *Temple*.

‡ *Talmud T. Pesachim* : *Nedarim* : *Pirke R. Eliezer*.

have been prior to the individuals that were to compose it." Now, granting that this was the meaning of Aristotle—since it is an undoubted truth, that intellect acts in an inverse ratio to mechanical operation—or, as a Hebrew poet has so well expressed it, "סוף תננה במחשבה רחלה" *The last in operation is the first in thought*—we may still reasonably urge, that since it is admitted that *society* itself was only formed for the purpose of man's advancement to moral and intellectual perfectibility, it follows that a standard, or the idea of that perfection, must, in the intention of nature, have been even prior to society. Further, since society cannot exist without laws, nor can laws be efficient without rewards and punishments—and *rewards* and *punishments* imply a *Rewarder* and *Punisher*, or a *Tribunal*, where those rewards and punishments are to be awarded—then all these must also have entered in the intentions of nature. Now this is exactly what the Rabbis have said. They knew, as well as Aristotle, that man is by nature social; destined by his *Maker* to live in society, where alone he could, by his own efforts, arrive at moral and intellectual perfectibility; and that, consequently, an *idea* of that society must have existed in the Divine mind prior to the formation of man. This they indicated by saying that *Israel*, or the *Temple*,* existed before the creation of the world: and, surely, no one can blame them for having considered their own Commonwealth as the best model of society. But since, as we have before observed, society cannot exist without laws, nor can laws be efficient without rewards and punishments, and these cannot be conceived without an executive power, they concluded that these must also have existed in the Divine mind: and this they indicated by the words, the *Law*, *Hell*, *Paradise*, and the *Throne of Glory*; i. e. the holy seat of judgment. Farther, considering the Divine Being not only as the Judge of the whole earth, but as the FATHER OF MERCIES, "*who delighteth not in the death of the wicked, but in his returning from his ways, so that he may live,*"† they included *repentance* in the list of pre-existing things. Finally, as all these were only so many great means for a still greater purpose, namely, the perfectibility of human nature, they justly concluded that an *idea* of that perfectibility must have existed in the Divine mind: and this they indicated by the words *the name*, i. e. the essential characteristic, *of the Messiah*—a Being who, according to their belief, was to possess everything that could adorn and dignify human nature.

* It has been observed in a preceding note, that the Talmud substitutes the *Temple* for *Israel*. But this amounts to the same; as it is well known that the Temple was considered as the point of union of the Jewish State.

† Ezek.

These sentiments, worthy of *Plato*, have yet been decried as rabbinical reveries, and their authors even arraigned of impiety!—on no better grounds than what the detractors themselves supplied; by wantonly imposing their own literal sense on expressions evidently, and (but by motive or dulness) *unmistakably*, figurative.

With the same candor have these literary traducers treated the philosophical opinions of the Talmudist.

Rabba, the grandson of *Chana*, in order to communicate to his readers the surprising fact concerning the luminous appearance of the sea (observed with admiration by most navigators, and so beautifully described by my friend, Mr. S. T. Coleridge),* and to express the wonders of God, who, by the divine ray with which he animated man, has enabled him to subdue the raging billows of the sea by means of a few *planks* and *sticks*—related the following allegorical tale:—

“Those that travel on the sea have told me, that on the head of the wave which threatens destruction to the ship, there appear sparks of white fire; that they beat it (the sea) with sticks, on which is written the name of the Almighty, and it rests, or is subdued.”† Further, to explain the cause of day and night, he invented the following narrative:—“An Arabian merchant said to me: ‘Come, and I will show thee where heaven and earth join.’ I took my bread-basket, and put it into the window of the firmament. I then said my prayers, which I finished in due time. Then I looked for my basket, but found it not. ‘What!’ said I to the merchant, ‘are there thieves in this place?’ ‘No,’ answered he, ‘it is the heavenly sphere that turns about which took it along with it. Wait till to-morrow, at the precise time, and thou wilt find thy basket again.’”‡ It is generally supposed that the grandson of *Chana* accounted for the phenomenon by supposing, according to the Ptolemaic system, that the heavens turned round the earth. But it is not improbable that, by the expression, “*Come, and I will show thee where heaven and earth meet*,” he intimated that the phenomenon may be explained in two ways; either in the manner just stated, or on the Pythagorean system of the earth’s turning on its own axis:§ for the

* A beautiful white cloud of foam, at momentary intervals, coursed by the side of the vessel with a roar, and little stars of flame danced and sparkled and went out in it: and every now and then light detachments of this white cloud-like foam darted off from the vessel’s side, each with its own small constellation, over the sea, and scoured out of sight like a Tartar troop over a wilderness.—*Biographia Literaria*, vol. ii.

† Talmud, Baba Bathra.

‡ T. Baba Bathra.

§ That the Talmudists were not unacquainted with that system, appears from their saying, that גלגל קבוע ויכל חורר—“The sphere is immovable, but the planet turns.”—*Treatise Pesachim*.

disappearance and reappearance of the fictitious basket would take place on either supposition.

Be this as it may, there is surely nothing so very extravagant in either of the preceding stories, to justify the derision with which they have been cited by modern writers, who would fain persuade their readers that the ancient sages of Israel *believed* that the violent rage of the sea can be subdued by striking its tremendous billows with sticks—that the sky and earth touch each other—and that there are windows in heaven, in which bread-baskets may be placed!

Further: the Talmudists, with a view, perhaps, of communicating an historical fact, relate the following story:—

“Once upon a time, an egg of בר יוכני *Bar-Ioceane* (*i. e.* the son of Ioceane) fell down, and it inundated sixty cities, and broke down three hundred cedars.” It was asked, “How came the egg to fall; since it is written, the wing of the songster is beautified?” To which Rabbi Asci replied, “Because it was a foul egg.”* That this fable alludes to a terrible persecution which, in the time of its inventor, raged against some Hindoo sects who believed in the *mundane egg*,† is not only highly probable, but is rendered almost certain, by the egg being described as the son (offspring) of Ioceane (Ocean). And when it was asked how that egg came to fall (*i. e.* how the persecution arose), since that egg was so beautified by the wing (the imagination) of the songster (poet)—the witty Rabbi replied—“because it was a foul egg.” And that it was not very sound, the reader may perhaps allow, considering the many fables to which it gave birth. But our pretended critics not knowing what to think of the *son of Ioceane*, converted him into a *bird*, which they called *Bar-jochna*; imagining, perhaps, where there is an egg, there must be a bird: and judging, from the size of the egg, of the dimension of its feathered chick, they hatched a creature so monstrously large as was big enough to devour the poor Rabbis, together with their bulky works: and then, turning to the Jews, bid them look at the gigantic bird!—and exultingly asked them what they thought of their ancestor’s wonderful discoveries in Ornithology!—little thinking that this *Bar-jochna* was a creature of their own disordered imagination.

* Treatise Bechoroth.

† He (the self-existing) desiring to raise up various creatures, by an emanation from his own glory, first created the waters, and impressed them with a power of motion: by that power was produced a *Golden Egg*, blazing like a thousand suns, in which was born Brahma, self-existing, the great Parent of all rational beings, etc. That God, having dwelled in the egg through revolving years, himself meditating on himself, divided it into two equal parts; and from those halves formed the heavens and the earth, placing in the midst the subtle ether—the eight points of the world—and the permanent receptacle of the water.—*Manava Sastra*.

WHATEVER GOD DOES IS FOR THE BEST.

COMPELLED by violent persecution to quit his native land, *Rabbi Akiba* wandered over barren wastes and dreary deserts. His whole equipage consisted of a lamp, which he used to light at night, in order to study the law; a cock, which served him instead of a watch, to announce to him the rising dawn; and an ass, on which he rode.

The sun was gradually sinking beneath the horizon, night was fast approaching, and the poor wanderer knew not where to shelter his head, or where to rest his weary limbs. Fatigued, and almost exhausted, he came at last near a village. He was glad to find it inhabited; thinking where human beings dwelt, there dwelt also humanity and compassion; but he was mistaken. He asked for a night's lodging—it was refused. Not one of the inhospitable inhabitants would accommodate him. He was therefore obliged to seek shelter in a neighboring wood.—“It is hard, very hard,” said he, “not to find a hospitable roof to protect me against the inclemency of the weather;—*but God is just, and whatever he does is for the best.*” He seated himself beneath a tree, lighted his lamp, and began to read the law. He had scarcely read a chapter, when a violent storm extinguished the light. “What,” exclaimed he, “must I not be permitted even to pursue my favorite study!—*But God is just, and whatever he does is for the best.*”

He stretched himself on the bare earth, willing, if possible, to have a few hours' sleep. He had hardly closed his eyes, when a fierce wolf came and killed the cock. “What new misfortune is this?” ejaculated the astonished Akiba. “My vigilant companion is gone! Who then will henceforth awaken me to the study of the law? But God is just: he knows best what is good for us poor mortals.” Scarcely had he finished the sentence, when a terrible lion came and devoured the ass. “What is to be done now?” exclaimed the lonely wanderer. “My lamp and my cock are gone—my poor ass, too, is gone—all is gone! But, *praised be the Lord, whatever he does is for the best.*” He passed a sleepless night, and early in the morning went to the village, to see whether he could procure a horse, or any other beast of burden, to enable him to pursue his journey. But what was his surprise, not to find a single individual alive!

It appears that a band of robbers had entered the village during the night, killed its inhabitants, and plundered their houses. As soon as Akiba had sufficiently recovered from the amazement into which this wonderful occurrence had thrown him, he lifted up his voice, and exclaimed, "Thou great God, the God of Abraham, Isaac, and Jacob, now I know by experience that poor mortal men are short-sighted and blind; often considering as evils what is intended for their preservation! But thou alone art just, and kind, and merciful! Had not the hard-hearted people driven me, by their inhospitality, from the village, I should assuredly have shared their fate. Had not the wind extinguished my lamp, the robbers would have been drawn to the spot, and have murdered me. I perceive also that it was Thy mercy which deprived me of my two companions, that they might not by their noise give notice to the banditti where I was. Praised, then, be thy name, forever and ever!"

T. BERACHOTH.

RABBINICAL APHORISMS.

THE reign of falsehood is but brief.

The pious of all creeds will have their portion in the future world.

Intermeddle not with the affairs of others, nor pry into their concerns.

The presence of the ignorant will never be regarded, nor his absence regretted.

Frequent visits engender dislike; if rare, they tend to increase friendship.

Be circumspect in the fear of the Lord, soft in speech, slow in wrath, kind and friendly to all, even to the heathens.

A slip of the tongue is more dangerous than the slip of the foot, for the slip of the tongue may cost thy head, whilst the slip of the foot may easily be cured.

A man addressed his friend in these terms: "I do indeed esteem thee."—"And why not," replies the other, "since thou art not my rival, nor my relation or neighbor, and seeing that my livelihood depends on others?"

He whose knowledge surpasses his good deeds may be compared to a tree with many branches and a scanty root. Every wind shakes and uproots it. But he whose good deeds excel his knowledge may be compared to a tree with a few branches and strong roots; if all the hurricanes in the world should come and storm against it, they could not move it from its place.

GEMS OF THOUGHT.

THE master of superstition is the people, and in all superstition wise men follow fools.—*Bacon*.

Anger, like rain, breaks itself upon what it falls.—*Seneca*.

When certain persons abuse us, let us ask ourselves what description of characters it is that they admire; we shall often find this a very consolatory question.—*Colton*.

The mind of man being very narrow, and so slow in making acquaintance with things, and taking in new truths, that no man is capable, in a much longer life than ours, to know all truths, it becomes our prudence, in our search after knowledge, to employ our thoughts about fundamental and material questions, carefully avoiding those that are trifling, and not suffering ourselves to be diverted from our main even purpose by those that are merely incidental.—*Locke*.

The Sabbath was made for man, not for God. We are to benefit from it. And the only part the Almighty hath in the matter is to interpose His authority against doing ourselves any harm.—*Edward Irving*.

Religion can be no more learnt out of books than seamanship, or soldiership, or engineering or painting, or any practical trade whatsoever.—*Froude*.

The true spirit is to search after God and for another life with lowliness of heart; to fling down no man's altar, to punish no man's prayer; to heap no penalties and no pains on those solemn supplications which, in diverse tongues and in varied forms, and in temples of a thousand shapes, but with one deep sense of human dependence, men pour forth to God.—*Sydney Smith*.

It is no disgrace not to be able to do everything; but to undertake, or pretend to do what you are not made for is not only shameful, but extremely troublesome and vexatious.—*Plutarch*.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—*Walpole*.

The more married men, the fewer crimes there will be. Marriage renders a man more virtuous and more wise. An unmarried man is but half of a perfect being, and it requires the other half to make things right; and it cannot be expected that in this imperfect state he can keep the straight path of rectitude any more than a boat with one oar can keep a straight course.—*Voltaire*.

PERSECUTION OF JEWS IN ROUMANIA.

[From the New York Times.]

STRANGE as it seems to many of us in America, the world has not yet altogether emerged in matters of religious toleration from the Middle, or even from the Dark Ages. By late advices it is made known to us that the treatment of the unfortunate Jews in the Province of Roumania has recently been as bad as ever it was in Poland, or in England in the days of Isaac of York. There were cruelties perpetrated at Ismail, but the later accounts from a town called Cahul, transcend by far the horrors of the former place. Cahul is a small town of seven thousand inhabitants, of whom one-seventh are Jews. These were suddenly fallen upon by preconcerted signal, nearly the whole of the male population who are not Hebrews joining in the assault. The victims were for three days beaten, horribly maimed, plundered, and driven from their homes. The houses of the Jewish quarter were reduced to ruins. The occupants fled to the barracks—there being a garrison there—but the soldiers refused to protect them. A horrible scene of blood and devastation followed, in which, according to the trusted correspondent of a London paper, “heads were split open, arms broken, beards plucked out by the roots, and rapes committed.”

One brave Hebrew named Gold, resolved to defend his fireside to the last. He had four stout sons, and he made them swear that if he fell they would fight while they drew breath. For several days these determined men kept the mob at bay. But at last fire did what all other devices had failed to do. The house was set in flames, and its inmates butchered by the light of the conflagration. Meanwhile, the two synagogues of the town were sacked and defiled, and the sacred objects therein were stolen or scattered in all directions. Another writer from the neighborhood says that what has happened at Cahul is only of a piece with what has been done all through Bessarabian Roumania. Language, he says, would fail to depict what the miserable Jews have had to endure. There is scarcely a village in the whole of the country where the scenes have not been frightful. It was feared that, as the season of Passover approached, matters would grow worse; and if they did, it would really appear that the blood-thirsty assailants would stop short of nothing but Jewish extermination.

In Western Europe and in the United States these events are read of with horror and with pity. But such savagery should evoke something more. This is not an epoch for advanced nations to fold their hands and look on with mere wonder and commiseration at such sickening barbarities. The misguided and cruel zealots who have been guilty of them should be dealt with by the strong hand; and if their own Government will not or cannot deal justly in the matter, other European Powers should step in and do their work for them.

THE NEW ERA.

VOL. II.—APRIL, 1872.—NO. 6.

HUMANITY THE AIM OF JUDAISM.

BY REV. DR. M. JASTROW.

"Love thy neighbor as thyself;" "love the stranger as thyself." Let us raise high this standard of Judaism, let us unfold this banner of our faith before all mankind! Let us stand up before the nations and say: the laws of equal rights, which are the foundation of modern society, are included in this germ, "love thy neighbor as thyself;" out of it they developed into a large tree under whose refreshing shade the members of the human family strive to gather in peace and happiness. The principles of humanity, the institutions of love and charity, which are the ornaments of our social frame, have their source in the words: "and thou shalt love thy neighbor as thyself." Of this, *our* well, the waters sprung up that revived and regenerated age-broken societies and gave them new life and fresh vigor. Let us stand up and call aloud to all nations, and especially to our American people; Ye who boast of the acquirements and accomplishments of our century on the domain of morals and humanity, of love and kindness, of charity and justice, do ye not call Christian everything that is good and noble; do ye no longer quote from a book of later origin, the words: "love thy neighbor as thyself;" do not dispossess us of our patrimony in order to pretend a richness which does not belong to you; do not decorate yourselves with ornaments not yours; give us credit for what is ours, we never shall deny you what is yours.

Yea, *ours* is the great word: "And thou shalt love thy neighbor as thyself"; and lest we may mistake the holy word and apply it to those only who share with us the same nationality and faith, the Thorah in an especial command asks us to concede to the stranger not only the

same rights we may enjoy, but even the same love: "If a stranger sojourn in thy land, ye shall not oppress him; he shall be unto you as a native, and thou shalt love him as thyself, for ye were strangers in the land of Egypt."

When Hillel, the great teacher in Israel, was in a somewhat scornful manner called upon by a Gentile to teach him the laws of Judaism while standing on one leg, he told him: "Do not unto others what is hateful to thee; this is the substance of the whole Torah." But he significantly added: "The balance of our religious laws is the commentary on, the explanation of this principle, showing how to qualify thyself for the full execution of this law of love; go and study."

When the great Rabbi Akiba was reading the text, Love thy neighbor as thyself, he remarked: "This is the great principle, the fundamental law in the Torah." But Ben Asai added: "There is yet a greater principle than that. It reads: This is the book of the generation of men; on the day that God created man, in the likeness of God created He him by endowing him with the heavenly spirit, the godlike soul; by instilling into him the feeling of relation to God." It is in consequence with these ideas that the Torah, when teaching the duty of love to the fellow-man, adds: "I am the Lord," and when urging the same duty with regard to the stranger, again adds: "for strangers were ye in the land of Egypt: I am the Lord your God, who sent you forth to sanctify my name before the strangers."

Put all these sentences together, and the truth will appear, that the laws of humanity are inseparable from those of religion, or, to refer to a biblical text: Remember that the sublime laws of humanity are prefaced with the words: "Ye shall be holy, for holy am I, the Eternal your God."

We generally meet with the idea that our Bible contains religious and moral laws. The moral laws, it is said, are the foundation of all human society, without which the frames of states and communities could not be built up, or at least could not withstand the storms of time, while the religious laws are mere forms calculated for keeping together those professing the same religious truths and doctrines. This idea, true in itself, is often made use of for asserting that we may be in every respect useful members of our families, good citizens of our country, and even highly serviceable links in the chain of human races, without professing any religion, without being attached to any religious community, without taking an active part in any religious movement, unless it threaten to injure our individual freedom, without regulating our relation to God, without humiliating ourselves before our Maker in prayer and devotion, without observing the divine laws that are to

remind us of the account we have to give to Him who has sent us forth to seek our brethren; with one word, that we can fully perform the duties of humanity without being assisted and inspired with religious feelings.

No, no! We maintain that there is no humanity without religion, as well as there is no religion without humanity; there is no true love of man without love of God, as well as there is no love of God without love of man, no fear of sin without fear of God; no purity of soul without piety before God, no perfection of deeds without holiness of thought. "Ye shall be holy, for holy am I, the Lord your God."

What is holiness? If we be allowed to play with words, we would say: Holiness is wholeness, the state of being wholly, entirely and fully devoted to our sublime mission on earth, which mission is to develop to perfection the virtues of humanity. Our mission, as individuals, is, therefore, continually to improve, continually to render our understanding clearer, our heart nobler, our life purer, in order to be able to accomplish the great, infinite objects of humanity. Our mission as members of a family is to educate and lead our dear ones to justice and righteousness, to enlightenment and understanding, to the performance of their duties, to the elevation of the intellectual and moral worth of their existence—that is to say, to perfection and holiness.

Our mission as citizens, as members of mankind, is to spread the principles of justice and charity, to establish and increase human happiness, to raise the standard of education and light, of virtue and purity, to teach holiness. It is obvious that while benefiting others we benefit ourselves, while enlightening others we enlighten ourselves, while ennobling others we ennoble ourselves, while perfecting others we perfect ourselves, while loving others we love ourselves. This is: "love thy neighbor as thyself."

This is the human mission Judaism teaches; hence our special mission as Israelites is, to watch over our banner on which there is inscribed, "Love thy neighbor as thyself,"—the banner of equality and love of mankind, to protect its brightness that it may not be tarnished, its purity, that it may not be blemished, to defend our principles against misinterpretation. Our mission as Israelites is to be holy—that is, to be devoted to the great ideas of humanity intrusted to us, for holy is the Lord our God. And such an infinite mission can never be carried out without the help of those laws of self-restriction and self-examination which religion prescribes.

Great and continuous is the contest in every man's breast between selfishness and self-denial, materialism and self-abnegation, sensuality and loftiness of views, narrow-mindedness and liberality of deeds, the

contest between what is within us earthly and what is heavenly. This double-natured life is adapted, if properly balanced, to make us happy, but continually requires our watchfulness, our working on ourselves and within ourselves; and as soon as we allow our souls to rest, as soon as we become lazy in this contest, we may rely on it, it will not be the heavenly power, not the noble part of our nature that gains the victory.

Ours is a permanent struggle within ourselves, and in struggling we are gaining strength; in resisting the worldly inclinations we are growing nobler; in suppressing the selfish motives we are coming nearer and nearer the great aim pronounced in the text: "Ye shall be holy, for holy am I, the Lord your God."

Happy is he who has arrived at this goal of holiness, who has ascended that summit where the temptations of low selfishness cease to reach him, where the allurements of worldly passion can offer no inducement to him. It is a sublime aim, a high top, and nobody may, while living, say that he having ascended it may grant rest to his heavenly nature, to his heaven-born soul. For the model that has been placed before us for emulation is no human being, no earthly creature; that we might say, we have succeeded in reaching its degree of perfection; it is He who is holy, with whom evil dwelleth not. We have no holy Father on earth; our holy Father is our Maker in heaven; none are infallible but Him after whom we are commanded to follow: "Ye shall be holy, for holy am I, the Eternal your God." This is our mission on earth, self-elevation and elevation of society, a part of which we are; this will enable us to perform the sublime duty: "love thy neighbor as thyself," which is the whole Thorah, but the balance is the commentary.

With this view let us look upon our religious statutes and laws, customs and institutions; let us examine them according to what social and domestic virtues they have produced or are to produce in our midst; let us inquire whether they tend to ennoble us for our mission of holiness, which means full and undivided devotion to our duties, and with this view of our religion we shall exclaim like our great Hillel: "What is hateful to thee, do not unto thy neighbor; that is the whole Thorah, the balance is commentary: go and study." It is humanity in its widest sense the law of Israel tends to educate and prepare us for.

Hence do not prejudicate concerning religious customs; do not reject before having examined; do not draw a discrimination between religion and morality, either of which cannot live when separated from the other.

Humanity is our text-book, Religion is the commentary.

PROPHETISM.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

MOISAISM had furnished the doctrine of a unique, essentially one, supermundane, and holy God; of the world, as the work of God, which He causes to continue by means of the laws of nature; and of man as the unity of a spirit in the image of God, and the most highly organized body, to whom God stands in the immediate relation of Providence, Judge, the Fountain of atonement and of revelation. In a word, Mosaism had furnished the religious idea—and moreover the realization of the idea through the sanctification of man, manifesting itself in the individual, under the form of justice and mercy, of love to God and man; in society, in equality of rights, and all practicable equality of possession. This Mosaic holiness demands, further, the dominion of moral consciousness over the sensuous and the worldly; in one word, it demands religious life.

The essential object of the following lectures can only be, to show in how far this doctrine took a firm root in mankind, and is progressively taking a still stronger hold; and lastly, what have been its peculiar effects within Judaism itself. For it must be remembered, that in man there exist instincts, directly opposed in their tendency to these teachings. Man's natural standard being himself, his instincts are for the most part egotistical. According to that standard, he seeks to comprehend, to measure and to judge, God and the universe. He must thus ever come to conclusions opposite to those produced by Mosaism, since God and the world merge into one, and since egotism and its coarse or more refined gratification would appear to him to be the law of actual existence.

Nor should it be forgotten, that according to the teachings of Moses, man is unfettered—a free agent; and that the first condition of this free agency is the creation of the spirit of man in the image of God. That, therefore, the law could not, consistently with its own teachings, in any way arrogate to itself, like a *deus ex machina*, the immediate subjugation of the spiritual world, but that it presupposed and set forth the gradual development of mankind. The principle of egotism, which is inherent in man, and antagonistic to the Mosaic doctrine, was

allowed to develop and exhaust itself throughout antiquity, until mankind arrived at the conviction of the comfortlessness of this system ; when at the fitting period Christianity and Islamism, emanating from Mosaism, were commissioned to propagate the Mosaic view. And to this subject we shall hereafter return.

All the history of man's spiritual development, when considered from two points of view, becomes clear and consistent with itself. The first point is the adoption by mankind of the religious idea as presented by Moses, on the one hand ; and, on the other, the free development of mankind in general, and in them of the principles antagonistic to that idea.

The first condition was, that the religious idea should exist and be preserved, in a fit receptacle ; and that at the due time it should issue forth, act upon, and influence the whole world of man. This receptacle was the Hebrew race. For the reception of the religious or Divine idea, as the reverse of the human idea, or Heathenism, no established people could be found, whose mental soil was ready tilled and prepared. For in all such human vessels, the seeds of its antagonistic principle, Idolatry, had been sown and had taken root. It was necessary, that in its national infancy a race should be appointed and trained to this, their sacred mission ; and that to be the depositaries, preservers, and disseminators of the religious idea, should be their whole vocation, their sole destiny, then and evermore.

The second condition was, that also in that infant race, some of these natural instincts and heathen principles should be inherent. That, consequently, the religious idea was to overcome the tendencies foreign to itself, in its depositaries, the Jewish race, in order to render them wholly devoted to their appointed vocation. Thus was this conflict of the religious idea with its opposite principle, to be fought to its close *within* the Jewish race ; and the champion in this combat is Prophetism.

In the wide circle of the family of man, every more highly endowed nation has its individual task to accomplish ; each people has its peculiar mission—its special destiny, growing out of, and dependent on, its natural capacities, its inherited characteristics, modified or developed by the varying incidents of locality and climate, and by the course of external events. If this fact is everywhere observable even in the present time, notwithstanding the close and constant intercourse subsisting between nation and nation ; notwithstanding the almost immediate participation by one people in the new intellectual acquirements of another ; if even in our day, the respective vocations of the English, French, German, North American, etc., admit at once of clear

definition—how much more manifest must have been their several national characters, in more remote ages, when each people dwelt isolated, and when the specific individuality of each, being unacted upon from without, must have assumed and retained more marked and indelible forms. Thus the vocation of the *Hebrew* race was, to make the religious idea victorious within Judaism, over its antagonist, the heathen idea; and subsequently to transplant that religious idea into the midst of the family of man, there to take root, and to extend its branches unto all. That such was its mission, we deduce from the fact that it has effected nought else, and that in it alone it has found being and consistence. All the writings—all the works of the Jewish mind, have a religious import and tendency. If in recent times the Israelites have tilled other fields of literature, we must not forget that these intellectual efforts have been made by them, not specifically, in their character as Jews, but because they, in their altered social condition, have availed themselves of the general extended cultivation of mankind.

In order to prepare fitting soil for the reception and propagation of the germ of the religious idea, it was necessary that Divine Providence should pre-ordain the training and development of the Jewish people for this, their mission. Such progressive training we clearly recognize in the patriarchal history of the Hebrew race; which, beginning with the man Abraham, grew from him into the family of Jacob, and from them into the twelve tribes; and they, under the leadership of Moses, became a distinct people. This history further relates, how Abraham was called to a distant and strange land; how Jacob, by reason of his many wanderings, became again a stranger in the land of his birth, and was transplanted with his family into a foreign country; and how, even in the midst thereof, his posterity found space to increase, so that they became an unmixed nation. How again this people was conducted to the peninsula of Sinai, in order that there, in those uninhabited regions, its natural tendencies of organization should be developed; and that as a nation it should there receive the religious idea. Then, and then only, was it permitted to return to the land in which, until the conflict within itself was fought out, it was destined to dwell. Thus this race was ever kept isolated, in order to preserve it from the contamination of heathenism, and to render it a fitting instrument for the dissemination of the religious idea. From that time forward, the Jewish race appeared on the great theatre of the world in its entire character; as a people carrying Mosaism in its heart and hand.

There can be no rational doubt respecting this; for wherever we

may begin our examination, even in the later writings of the Hebrews, these point back to something previously existing, as the root from which they have sprung, and this is—Mosaism. Wherever in the history of the Jews we commence, it always exhibits a struggle for something already extant, and that is—Mosaism.

Hence a marked peculiarity of the Jewish race also springs; one, indeed, which distinguishes it from all other peoples. This race, at its very birth, had its appointed mission given it; while other peoples, on the contrary, have progressively developed their missions, and come to the knowledge of what these missions are, when they are well-nigh fulfilled. Thus the Jewish race possesses a history from its very commencement, at a period when other nations have scarcely myths. That race knew from its origin what it was to perform, and why it existed. It knew itself from the earliest moment to be the people of God; that is, the depositary of the religious idea. It was not chance, however, that caused the Hebrew people to relapse again and again during its infancy, into heathenism. To generate idolatry, is inherent in man's nature, and the Israelites were men. Consequently, heathenism came into being, and showed itself among them. It is true that (their life being Mosaic) they borrowed their heathenism from the surrounding nations. But had this not been at hand, they would, doubtlessly, have originated a heathenism of their own. This shows itself during the period even of their Mosaic development. Not the popular classes only, but likewise princes, kings and priests, re-introduced and promoted heathenism. Thus all preventive measures availed nothing; and Moses died in the full consciousness that his people were going forth to this battle.

While all the rest of mankind, therefore, pursued their unshackled course of development in the direction of the Human idea, it was reserved for the children of Israel, "the smallest of the peoples of the earth," to fight out within themselves the combat of the Religious idea. Though the generations of Moses and Joshua had, it is true, permitted Mosaism to take deep root among the people; yet is it equally true that the first national period, the days of the Judges, was their real state of nature, in which antagonisms co-existed side by side, without coming into active collision. The masses yielded first to one impulse and then to another, and the people was still unconscious of its own unity. The influence and authority of each judge did not extend respectively beyond one tribe or more.

It was necessary to fight, in self-defence, against the hostile surrounding nations. Mosaism as well as heathenism was the affair of the individual; a state of things graphically portrayed in the closing passage of the Book of Judges. "In those days every man did that

which was right in his own eyes." But the Judges, in inciting and leading the people against the heathen nations, had ranged themselves on the side of Mosaism, and in its name and spirit were they compelled to appear in the field. And the last Judges, Eli and Samuel, being men of superior intellect, insisted on the ascendancy of Mosaism, and endeavored to render it the inherent characteristic of their people.

By the adoption of the monarchical form of government, a decisive and critical step was taken. We do not mean that it was, *per se*, an anti-Mosaic institution, or that it carried with it into the Hebrew popular life a directly heathen element. But the people became, by its means, a unity, and received as a concrete body a temporal head, that exercised a preponderating sway over them; so that in the future it might depend on the personal bias of the king, whether Mosaism or heathenism should be the dominant principle of action in Israel. It was easy to foresee that kings, in the interest of their unfettered rule, would soon become prone to favor heathenism, and to supplant Mosaism. For the latter demands and insures freedom and equality; securing to the people the superior influence in the State government. According to Mosaism, the king is only "one taken from the midst of his brethren." Samuel, therefore, clearly foreseeing all these results, is opposed to the establishment of a monarchy, and seeks to impress upon the national mind the theocratic idea; for the Bible tells us that God deposes Samuel to fulfil the desires of the people. In other words, by this state of vacillation between heathenism and Mosaism nothing could be gained. It was absolutely necessary that the conflict between the two principles should be fought out to the last; and kingly rule furnished the most direct means to that end. Though, on the whole, the monarchical period was decidedly Mosaic in its bias and character, even the first king, Saul, betrayed much unsteadiness. This indecision was in itself a crime, and through it he fell. David was true to Mosaism; but he was a warrior, a conqueror; he was subjective, for egotism (though of a higher order perchance) was his incentive to action. He sought to identify Mosaism with his own and his family's sovereign rule. There lies deep meaning, therefore, in the prohibition pronounced against David's building a "temple unto the Lord." In it was heard the echo of Samuel's warning voice. With Solomon heathenism ascended the throne of Israel. Solomon's ideal theory was doubtlessly Mosaic. He built the temple, and prayed there in all sincerity of heart; but his nature was heathen. The tone of his philosophical estimate of life and of society, and his views of government, were all essentially heathen. His habits, manners, and morals, were therefore heathen. It was consequently an easy matter for him, in order

to please his strange wives, to sanction the presence of heathenism by the side of Mosaism. Thus, towards the close of Solomon's long reign, heathenism had again invaded Israel, and gained a party in the State. The national unity was destroyed, and that disunion, which for some time had existed internally, now manifested itself externally. The nation broke up into two kingdoms, hostile to each other. The very existence of the people was thus impaired, and their political downfall rendered inevitable. The only question then was, would Mosaism issue triumphantly from the ruin of the nation, or not?

Policy compelled the kings of the ten tribes of Israel to establish and maintain heathenism as the State religion, in order to keep their subjects away from Jerusalem, and to alienate them from Judaism: since for them Mosaism and self-destruction would have been identical. In Judea, indeed, it was far otherwise. There stood the sanctuary consecrated to Mosaic worship. It would undoubtedly have been for the best and highest interests of the royal house of David to have remained its faithful adherents. But the majority of these kings mistook their course, and favored heathenism in order to render their personal authority absolute. They did not cause the Mosaic temple service to be actually discontinued, but they conferred equal rights on the heathen worship, the former being degraded to a matter of form, to a hypocritical act of material devotion.

But the more strenuous the opposition of the kings, the more determined became the adherence of the people to Mosaism. Not the masses of the people, but the men of the people, those who had appreciated and vindicated the popular interest, despite the kings; those who had recognized that Mosaism constituted the very vital principle of the Jewish race, and that consequently the Jewish people could not but forfeit its existence, sooner or later, whenever it should abandon Mosaism: those who had become convinced, that as in heathenism were involved the degradation and the servitude, so in Mosaism lay the exaltation and the freedom of the people;—these inspired and master-minds zealously sought to keep alive Mosaism, and by it, to counteract the undue influence exercised by the monarch over his subjects. The masses of the people watched this conflict in a state of perpetual fluctuation, and the prophet Elijah calls on them in these remarkable words, "How long will ye halt between two opinions? If Baal is God, follow him; if the Lord is God, follow Him."

In the kingdom of Israel this struggle was speedily decided. Mosaism succumbed; heathenism, encouraged by the sovereign, overcame the people, previously alienated from Mosaism. Their downfall was imminent. All trace of these ten tribes, with the exception of a few

fragments that attached themselves to the kingdom of Judea, was irrecoverably lost. All search after them was and is vain, for they had been their own destroyers.

In the kingdom of Judah, events took the opposite course: Mosaism obtained the victory. But in what manner was this effected? Not by the conquest of the heathen kings by the Mosaic people; for not the people, but the men of the people, were the combatants. The people, as a political body, were annihilated. From their ruins, ruins permeated with the very spirit of Mosaism, a new people arose, devoted from their cradle to Mosaism, and developing with their own growth a new Jewish popular life. The kingdom was destroyed by Nebuchadnezzar, the people were carried away captive into Babylon; after some time the fragmentary tribes returned to Palestine, never more to relapse into heathenism, but faithfully to preserve the religious idea in the bosom of the Hebrew race. By means of the fall of the Jewish people, Mosaism triumphed, and by means of Mosaism, the Jewish race has been preserved.

Let us now endeavor to become better acquainted with the combat and the combatants. Contemporaneously with the establishment of the kingdom, a popular party had arisen in the State, whose aim was to uphold Mosaism in the presence of monarchy. How was this popular party composed? We have stated above that it consisted, not of the masses of the population, but of men from *among* the people, men of the people, pleaders and defenders of the popular cause. Who then were these men? Moses had intended this vocation for the priests and Levites, as the organs of public worship, and as a body of national instructors. But the priests, attracted by the glare of the crown, soon became the mere tools of their sovereigns and princes. The priests, then, were not these men of the people. These men of the people were—the prophets. Who and what are the prophets? Let us examine into their history more closely.

(To be continued.)

THE DIGNITY OF INNOCENCE.

A DESPOT once condemned to death a sage, on false accusation. When led to death, he perceived his wife weeping bitterly. "Why weepest thou?" said the sage. "Have I not cause for tears," replied the wife, "seeing that thou sufferest death innocently?" "Well," replied the sage, calmly, "wouldst thou see me die guilty?"

THOUGHTS ON LECTURES.

BY M. KRAUSKOPF.

V.

THE POLITICAL AND THE SOCIAL LECTURE.

THE struggle between the legitimate demands of the future and the unjust claims of the past is concentrated and vents itself in the political lecture. The political lecture dates its birth in the most primitive times of the life of mankind. Ever since it commenced to endeavor to assimilate its conflicting material interests, the political lecture began to be delivered, read, expounded and discussed. It is, in fact, the parent of the religious lecture. When despotism expounded it, and enforced its tenets as well by subtle craft as by brute force, it resorted to the innate spiritual elements of man as means to serve its tyrannical purposes. But this spiritual, or, in other words, religious element assumed such a vast preponderance as means in influencing the masses, that, although at first only an auxiliary to despotism of material interests, it soon was recognized by the latter as coequal. And very often despotism placed its ally seemingly above itself, in order to strengthen its position. The history of mankind thus presents to us multiplex phases, arising from the relations between the so-called political and religious elements of civilization.

The fact, that the political is the parent of the religious lecture, indicates the normal character of the development of mankind. Since intellect manifests itself through the operation of the mechanism of the human body, and since that operation can be sustained only by material means, it is evident that the religious lecture, intended to represent the exalted spiritual effects of the intellect, should spring from and be the crown of the political lecture, intended to represent the material necessities of man.

The political is essentially a scientific lecture, and, as such, the basis of all others. It is a scientific lecture of the utmost importance to mankind, for it teaches the science of government. All other sciences, positive as well as speculative, move within its sphere. It is, therefore, speculative as well as positive. It is positive, because its results are accomplished facts or in process of accomplishment, and speculative,

because it is, by its very nature, experimental. It experiments continually with the results of the positive sciences in order to increase continually its own volume.

The science of government is an object and a subject of the life of mankind. Recognizing that the sphere of the human being is to yield a full quota of effects, according to the law and purposes of creation, and that government of the individual self by himself, and of mankind by itself, is to cause that quota to be yielded, it is evident that the science of government is an object, and, until it is perfected, a subject of social life.

The science of government will have been perfected, when the true mission of the human being on earth, namely, to yield the utmost possible volume of morality, will be universally recognized and acted upon. Whenever the law of the government of God will be enthroned in every intellect, and whenever every intellect will by its own free volition live under that law, hold court within itself over itself, and pass sentence according to it, then the reign of the Kingdom of God will be established on earth. The exercise of the sovereignty of every individual human being over himself, according to the law of God, will result in a harmonious government of all mankind.

The science of government is as yet, when compared to the ultimate character which it is to attain, in its infancy. It is as yet represented by the political lecture, and it teaches not the science of the self-government of the individual, but as yet only regulates the relations between individuals, arising from their conflicting material interests. It does not teach the individual human being how to be moral, but it punishes him, when his immorality injures the material interests of a fellow-being. It takes cognizance of the sovereignty of every human being only so far as his rights, arising from material interests, are concerned. As for the higher spheres of the moral realms, which mankind, as a whole, is to attain, the political lecture of our day has as yet hardly any conception of it. Whatever legislation of that exalted scope it may have enacted, it has done so instinctively, without being fully conscious of its ultimate bearing.

The teaching of the science of government of the individual by himself is as yet left to the tender mercy of the religious lecture; and as long as the religious lecture takes advantage of the necessity of the human being to further its own unreasonable supernaturalistic theories, its existence will have a retarding influence on the progress of mankind. Only the unobstructed increase and influence of positive sciences can feed and nourish the intellect of mankind, and cause the reign of superstition to cease altogether. And as superstition more and

more vanishes, to be finally consumed like smoke, the innate spiritual elements of mankind, guided by the firm hand of science, are more and more directed to their normal channels, and, blending there with all other elements of civilization, will result in the social lecture to embrace all lectures of matter and of intellect.

The bursting of the unnatural embrace of Church and State will eventually cause the death of the distinctively political and religious lectures. Like the Siamese twins, they could live only when joined together; but when severed, they slowly die.

The political, severed from its twin relic of barbarism—the religious lecture, is its very opposite in character and tendency. In fact, the latter has withdrawn to a defensive position, and contents itself with the quiet enjoyment of the “*dolce far niente*” of ministerial sinecures, as payment for its customary tidings from the Hereafter through the trumpet of theology. Yet is there still a sympathetic feeling, a fond remembrance of times of “*auld lang syne*” between them. The former very often gives reference to the last to satisfy any doubts of its respectability, and the latter lovingly responds by preaching from the text “*Servants, obey your Master,*” and by growing eloquent about the beauties of established law and order.

The political lecture has nothing but hard, stern facts to deal in. Visions and supernatural theories find no place in its pages. “*Meum*” is its title. Property list is its scroll. Dollars and cents are its lettering. The lawyer’s office and the lobby are its temples. Lawyers and lobbyists are its priests. Statutes are its Bible. Digests are its Talmud. “*Be it enacted*” is its “*The Lord spoke.*” Public and private treasuries are its paradise.

The political lecture is heard everywhere. It is a constant debate in the privacy of the family and in public life. It is delivered in thousands and thousands of printed pages of books, journals, pamphlets, and in speeches and arguments. It represents most truly the elements, seething in the boiling caldron of civilization. Be its phraseology that of the rum-shop or of stump oratory, of the cautious style of the lawyer’s office, or of the classic mould of the leaders of political factions, they all betray a determination and fierceness of spirit like that of actual warfare—like the conflict of vital forces. They display strategy, planning combinations to circumvent, outflank, betray and conquer in order to gain victory, and to grasp the standard, on which is inscribed the motto “*To the victors belong the spoils.*”

This is its “*credo*” and its life—to obtain the spoils in order to obtain wealth and its consequent power.

Those portions of the nation, whose wealth is riches and whose power

is influence, coming in contact with those whose only wealth is muscle to labor, and only influence is the right of suffrage, create the issue between capital and labor. There is, in fact, no other issue in modern political life. This is the main issue; all others are merely side issues, no matter how dexterously they are forced in the foreground. The great rebellion was a capital and labor issue. That issue constantly offers problems to be solved, and each successful solution brings the nation nearer to the realization of its hope to see itself fully placed on its true basis of development. All the noblest and best elements of the nation strive to solve it peaceably and intelligently, in opposition to vile ambition, avarice, and immorality, that obstruct a peaceable solution. And as long as labor is ignorant, it cannot be used as a lever to lift itself from its present oppressed condition.

Labor is ignorant. The very fact that labor could assist itself by a judicious use of the ballot, and still does not do so, is evidence of its ignorance. The ballot in the hands of labor is made subservient to the dictates of crafty demagogues in the service of capital in its war against labor.

The issue between capital and labor is assuming more and more distinctly defined proportions. It looms up in threatening attitudes in the horizon of the future. It cannot be evaded, nor can society bury its head, like the ostrich, in the sand, and imagine that it does not behold the issue. To solve this momentous question peaceably is "society protecting itself." Only education can peaceably solve it. Ignorant labor, when roused, is a destroying volcano. Intelligent labor will intelligently defend itself. Ignorant labor, being a crude element of material force, will burst on the field of conflict with all the brutal fury of force of matter. Intelligent labor will protect itself by intelligent means, by just legislation, and, protecting itself, it will advance the science of government, and thus advance the happiness of future generations.

A mere knowledge how to read and to write is not the line dividing ignorance from intelligence. The marvellous advance of positive and speculative sciences opens such vast fields of study, that only the most systematic, liberal and compulsory system of general education can meet the just requirements of rising generations to remove the stigma of ignorance from it, and to enable it to solve all social problems intelligently and peaceably.

While the most liberal system of education is the only efficacious means to advance the material welfare of the nation, its most beneficent result will be its effect on religion. It will enthrone it, pure and unalloyed, to be the guide of mankind. It will annihilate superstition.

It cannot be denied that religion is and will be a most important element, influencing the solution of social problems. Religion, being guided by science, and science being acted on by religion, will result in this—that the law of God “Thou shalt love thy neighbor as thyself” will be the rule by which social problems will be solved. The union of science and religion will result in “the social lecture” in the true meaning of the word.

The precursor of “the social lecture” has already made its appearance. It is the itinerant lecture, a birth of modern times. What the Unitarian is to the orthodox sectarian lecture, the itinerant is to the political lecture. The former leaves more and more the domains of dogma and nears itself to the social lecture; the latter leaves the political to be eminently the social lecture.

The itinerant lecture is a model of strength and beauty. It is a wreath of the choicest blossoms of sagacious, powerful, and cultured intellects. Be its materials gathered either from realms of matter or of intellect, they are carefully scanned, thoroughly analyzed, systematically arranged, and impressively delivered. Whether robed in the garb of humor or of satire, of pathos or of dictation, they present that scholarly finish which indicates that they emanate from cultured intellects. The itinerant lecture is eminently a debate, for its researches extend into every branch of the scientific, religious, and political lecture. It is a commentary on all those lectures, marked by a rigid criticism, stern and impartial inquiry, and independent judgment. It is indeed a worthy precursor of “the social lecture” that, resting on the basis of positive sciences, will embrace all phases of intellectual life—scientific, religious, political, and philosophical—and will unfold and increase morality in mankind, whose volume of happy results we can only faintly anticipate.

The law of the government of God was re-inaugurated on the day when the declaration “that all men are born free and equal” was announced to mankind. The rays of this divine light gradually pierce the darkness of despotism and superstition. Under the ægis of Independence and Liberty the people of this vast commonwealth have made rapid strides in solving social problems, and will continue to do so. Its sway has caused despotism in Europe to crumble into pieces, and superstition is compelled to robe itself in the garb of virtue to dare to show itself in the light of day. The conflict is not ended. Intellect cannot and will not retrograde. Having become conscious of its power, it will strengthen and increase it by all efforts to increase the volume of its law in every individual intellect, and cause it to ascend from spheres of animal craft into higher and higher spheres of

spiritual intelligence. Constantly reading its own lectures and those of matter, it will increase its knowledge of God and of His law, and, yielding voluntary compliance to it, the science of government of self will increase, resulting in the reciprocity of good-will, peace, and harmony amongst all mankind.

The contest between light and darkness has commenced. The elements of civilization that unfold life are rallying around the standard, on which is inscribed the motto "All men are born free and equal."

Contemplating that sentence, we are compelled to ask, "Wherein do freedom and equality exist?"

Is "freedom" that privilege, enabling the human being to do against others as he deems best, regardless whether, by so doing, he violates the moral law, as long as statute law cannot reach his crime?

If actions spring from thought, is the human being "free" of any law governing his thoughts?

Does "equality" consist only in the privilege of an acknowledged citizen of a nation to cast his vote on election day, and thus contribute a mite toward the government of a nation? Does it consist in the equalized possession of property?

We answer, that "freedom" is to be free of the brute despotism of ignorance; that it consists in the exercise of the will in directing and controlling thought and its consequent action; that, recognizing the truth of a maxim, as expressed by Henry Ward Beecher, namely, "Government is divine, but form of government is human," it consists in the voluntary compliance to the divine law of government by free volition of intellect, and in freedom to change form of government, as occasion requires.

We answer, furthermore, that "equality," to be prized as a precious gift of God, is not equality in possession of riches, and of power and influence resulting therefrom. Such equality is of earth, and, like earth, subject to change and to decay. "Equality," in the divine sense of the word, is the right of every human being to have an equal share in means of developing individual intellectual life, and those means are—education. Equality in means to obtain truth—life, is the inherent right of every human being. All forms of "equality" ought to and shall insure the equality of this divine right, and all forms of "freedom" shall and must result in that "freedom," which is the unobstructed exercise of the free will of the human being to free itself from despotism of ignorance, superstition, degradation, and misery.

"All men are born free and equal." All men are born under the same law of God, with like conditions, namely, with germs for physical and spiritual development. The first should result in material in-

dustry, the latter in intellectual activity; the first in manual labor, the latter in intellectual labor; the first to sustain the operation of the mechanism of the human body in order to enable the latter to exercise its energies, for the sole purpose of unfolding and yielding the object of material existence—morality, soul element.

Whenever the science of government will have reached that state when the individual human being will be legislated into morality, a grand epoch in the life of mankind will have been reached. The political lecture, being only political, denies its possibility, as the religious lecture denies the possibility of "salvation" without a blind belief in its respective dogmas. Yet are two enactments by the government of the United States an evidence that efforts to legislate individuals to be moral have been made, and met partially with success. Those efforts are indeed bright stars on the escutcheon of the commonwealth of the United States of America.

We name, firstly, the abolition of slavery, being nothing less than a moral enactment; secondly, the law abolishing polygamy, an enactment in behalf of and in the name of morality.

Without entering into a dissertation of the manifold aspects which those quoted instances of moral achievements and the means to obtain them present to us, it is evident that a government has inherent powers to advance the moral status of the nation by compulsory enactments against individuals, and it cannot do so more emphatically than by compulsory acts regulating the system of education throughout the whole country. It cannot bring too many sacrifices to obtain that most precious of all boons—a liberal education, for all its component parts.

We ask: If government freed slave labor, cannot it assist free labor? If it regulates and legislates private and public morality by anti-polygamy acts, cannot it enhance morality by all acts within its power? Is it not evident that labor, being degraded by ignorance, and polygamy, being sustained by ignorance, and superstition, being upheld by ignorance, and immoralities of all sorts, being caused by ignorance, can be removed only by the removal of its cause—ignorance?

Strengthen the foundation and the feeder of social life, the scientific lecture, and the superstructure will unfold itself in a normal condition. The science of government can only advance through the advance of all other sciences. As they advance, they all unite in one voice in proclaiming the mission of the human being to be, to yield the utmost volume of morality.

When this truth will be universally recognized by mankind, it will base all its social organizations on it. Morality will then be object and

subject of individual and social life, instead, as heretofore, secondary to material welfare, to wealth, to power, to distinction, to creed, to dogma, to church, to school, to law, to legislation. Mankind will then enforce "equality" by equal distribution of labor and intelligence, and thus grant "freedom" to all to fulfil the object of creation, the Will of Jehova.

The law that "the strong conquers the weak" is as manifest in the sphere of evolution of intellect as of matter. What in the last are degrees of strength of impassive force, are in the former degrees of volume of truth. Truth is power, and error is weakness. The first results in the blessings of the law of truth, in harmony, peace, happiness, plenty, light, life, intellect, soul—**LIFE EVERLASTING**; the last results in the curse of error—in disunion, disorganization, hunger, disease, despondency, decay, darkness, annihilation, death—nothingness.

The lectures of history furnish a most singular phenomenon as evidence of that truth. This evidence is that fact of history—Israel. It stands solitary in its grandeur, firm like a rock, vigorous as is youth, as a witness of the law of truth. Israel is a living illustration of the law that "the strong conquers the weak." Basing its individual and social life on the law of truth, it has survived its opponent, error of supernaturalism, and enters the halls, erected and to be erected by science, like a prince enters palaces which are conjured up from nature's secret realms by the magic wand of a beneficent fairy.

Israel is as yet represented among the diverse, antagonistic forces of social life by the Synagogue. We therefore entitle the lecture of Israel as "The Lecture of the Synagogue."

(To be continued.)

RABBINICAL APHORISMS.

SILENCE is the fittest reply to folly.

Misfortune follows the footsteps of the dissipated.

Deem thyself poor, though thou art rich; for thou wilt once be separated from riches.

Decide not without mature and trustworthy counsel; dread the wicked and be wary of their favors.

Three characters can best be judged by three tests: 1st the meek in anger; 2d, the hero in battle; 3d, the friend in need.

He who avoids rashness, perverseness, pride, and indolence will escape their four evil consequences; for the result of rashness is regret; that of perverseness audacity; the end of pride, hatred; and that of indolence, ruin.

THE UNINSPIRED LITERATURE OF THE HEBREWS.

BY HYMAN HURWITZ.

(Continued from page 196.)

I KNOW it may be said that these writers were led into mistakes by the Jewish commentators, whose interpretation they adopted. That this was the case, in many instances, I do not mean to deny; nay, I am ready to admit that the commentators, from not being sufficiently acquainted with profane learning, have, notwithstanding their great abilities, often been betrayed into strange and serious errors. But, surely, this ought not to justify the use which the *deriders*, who copied those blunders, made of them. It is but a poor plea for a man who throws dirt at another's face, to say, that he found the materials ready at hand. Besides, the merciless critic, who eagerly seizes his devoted victim, ought at least to make use of his own eyes, and to understand before he condemns.

Such, then, has been the conduct of those illiberal writers; and by such methods have they endeavored, and succeeded in throwing an odium on the interesting works of the wise men of Israel, and particularly on the Talmud.

And now, methinks, I hear one of its numerous traducers exclaim—What, sir! are you in earnest? Do you mean to affirm that there are no absurdities in the Talmud?—no inconsistencies?—no contradictions?—Have not its authors imposed a heavy yoke upon the people by their traditions, or the oral law, as they call it; pretending that it was derived from Moses, and delivered to him on Mount Sinai? Do not many of those laws militate against humanity? Have not those men preferred their own works to the Bible? Have they not perverted the sacred text, by drawing from it inferences and conclusions wholly unwarranted? Besides, do you not know that these Sages, as you choose to call them, believed in witchcraft, demons, devils, and I do not know what? Of the many proofs which might be brought in corroboration of this last assertion, let the following suffice:—

"I walked once," says Rabbi Chananya, "in *Zippora*, near the place where the gates shut, and I saw an enchanter who took up a stone, threw it into the air, and it changed into a calf! I went and told it to my father, but he said unto me, Hadst thou eaten thereof, then thou mightest have believed it; but since it is certain thou didst not eat

thereof, so be assured that it was, *through the power of the devil*, only a semblance before thine eyes."

"The devils have four mothers, whose respective names are, *Lileth*, *Nauma*, *Igereth*, and *Machaleth*; every one of which has her host or band of innumerable unclean spirits. It is related that each rules one of the four seasons of the year; and that they assemble on the mount *Nishpah*; and that each, together with her numerous progeny, domineers from the setting of the sun till midnight. . Over all these Solomon had power, and they were called his servants, because he used them according to his will and pleasure," etc.—Such are the extravagant tales of your Rabbis—such their wild and whimsical notions;—and do you wonder that we laugh at them?

To this powerful appeal I answer, that so far am I from maintaining that the Talmud is a faultless work, that I am ready to admit that it contains many things which every enlightened, nay every pious Jew, must sincerely wish had either never appeared there, or should at least long ago have been expunged from its pages.

How those objectionable passages came at all to be inserted, can only be accounted for from that great reverence with which the Israelites of those days used to regard their wise men; and which made them look upon every word and expression that dropped from the mouth of their instructors as so many precious sayings, well worthy of being preserved. These they wrote down for their own private information, together with more important matters. And when, in after-times, those writings were collected, in order to be embodied in one entire work, the collectors, either from want of proper discrimination, or from some pious motive, suffered them to remain; and thus they were handed down to posterity. That the wiser portion of the nation never approved of them is well known. Nay, that some of the Talmudists themselves regard them with no very favorable eye, is plain, from the bitter terms in which they exclaimed against them.*

* "That אגדתא *Agadetha*" (i. e. the sayings), says Rabbi Joshua son of Levi, "he that writes it down, will have no portion in the next world; he that explains it, gets scorched; and he that listens to it, will receive no reward."—(Talmud Jerusalem.)

Some of those *sayings* are objectionable *per se*; others are indeed susceptible of explanations, but, without them, are calculated to produce false and erroneous impressions.

Of the former description are all those extravagancies relating to the extent of Paradise, the dimensions of Gehinom, the size of Leviathan, and the *Shor Habar*, the freaks of *Ashmadai*, etc., etc.—idle tales, borrowed most probably from the Parthians and Arabians, to whom the Jews were subject before the promulgation of the Talmud. These absurdities are as foreign to genuine religion as they are repugnant to common-sense. Of the second sort we have already given some examples.

I admit also that there are many and various contradictions in the Talmud. And, indeed, it would be a miracle were there none. For let it be recollected that this work contains, not the opinions of only a few individuals living in the same society, under precisely similar circumstances, but of hundreds, nay, I might without exaggeration say, of thousands of learned men, of various talents, living in a long series of ages, in different countries, and under the most diversified conditions.

And how, in the name of truth, can perfect agreement be expected under such circumstances? Now the only inference which a judicious critic would draw from such a diversity of opinions is this:—that however unanimous those wise men were in everything that regarded the essential parts of religion, yet on everything of minor importance, and particularly on philosophical and speculative subjects, they left the

Another fertile source of misconception originated in that natural fondness for the marvellous—so common to undisciplined minds—of which the Ancient Rabbis sometimes availed themselves, with the sole view of exciting the attention of their respective audiences. A particular instance of the kind we have in *Medrash Shir Hashirim*:—Whilst *Rabbi* (Rabbi Jehudah the holy) was delivering a sermon to a large congregation, he observed that the people were rather drowsy or inclined to fall asleep. Wishing to rouse them, he exclaimed,—“*There was a woman in Egypt who brought forth six hundred thousand children at one birth.*” An assertion so extraordinary was enough to rouse the most lethargic. The people stared, and looked amazed. One of the Rabbi's disciples asked him for an explanation; when the Rabbi replied, that he merely alluded to *Jochebed*, who brought forth a son (Moses) whose personal worth, and whose influence, as the chosen messenger of God, was equal to that of six hundred thousand other individuals.

Now let us suppose that the pious preacher had omitted the explanation, or that the collector of the Rabbi's opinions had noted his words without the interpretation, and that the assertion had thus found an entrance into the Talmud. What would have followed? Assuredly, this:—That the devotees of the dark ages would have taken it as matter of fact, would have firmly believed it; and that for the best of all reasons, because, how else could so holy a man as Rabbi Jehudah have asserted it?—Common-sense might, indeed, urge the improbability of the event, but her feeble voice might easily have been silenced, by considering the assumed fact as a miracle! And if one of those devotees had happened to be a *Rabbi*, a compiler of the Traditional Law, he would as assuredly have inserted it in the long list of equally well-grounded religious tenets: and consequently, every poor ignorant Israelite would have considered it as an article of faith, and would have firmly believed that there was a woman in Egypt who had six hundred thousand children at a birth! Who would have dared to deny it? Who would have had the courage to question it? And the half-enlightened man would, in spite of authority, consider it as a silly fable, and not only despise it, but despise the very books into which such an absurdity could have found insertion. Thus we see how a simple unexplained assertion would alternately give rise to the most gross superstition, and the most unmerited scorn; and finally cover religion with disgrace, and the words of the wise with ridicule. Truly judicious, therefore, was the advice of one of our ancient sages—“Ye wise men, be careful of your words, lest ye be doomed to captivity, and be banished to a place of infected waters, which succeeding disciples may drink and perish, and the name of God will be profaned.”

mind unfettered: and that they did not, like some of their successors, consider it a crime to differ either from their contemporaries, or even from their predecessors. At all events, this diversity of opinion ought not to be brought forward as matter of accusation.

It is said that the Talmudists imposed a heavy burden upon the people by the traditional law, as if they had been the inventors of those laws. This is, however, not the fact. That there were customs and laws, not expressly mentioned in the Pentateuch, in use long before either the Talmud or its authors were in existence, is evident from the prophetic and historical books of Scripture, as well as from Josephus and the Apocryphal Books.

Thus several of the traditional laws respecting the Sabbath we find distinctly mentioned in Jeremiah,* and in Nehemiah.†

The four principal fasts, in Zechariah.‡

The abstaining from several sorts of meats prepared by Heathens, is noticed in Daniel; § also the three daily periods of prayer. |

The custom of saying grace before meals is alluded to in Samuel; ¶ also in Josephus.**

The prohibitory law against the use of oil prepared by Heathens (annulled in aftertimes) existed already at the time of the Macedonian conquest.†† Many others might be specified were it necessary. Now since these customs and ordinances are not described as then, or as recently constituted, they must have been derived from times still more remote, and known only from tradition. How then can it, with any justice, be said that the Talmudists imposed them upon the people?

Nor is it true that they ascribed all the traditionary laws to Moses. They have, on the contrary, distinctly said, that many of those ordinances and regulations were made at subsequent periods. It was only such explanations and explications as were derived from times immemorial,

* Jerem. xvii. 21, 22.

† Nehem. xiii.

‡ Zech. viii. 19.

§ Dan. iv. 10.

| Dan. i. 8.

¶ Samuel ix. 13.

** The Egyptian priests and officers, whose business it was to attend during the King's meals, were excused from their usual duty; and the king (Ptolemy Philadelphus) called on the Jewish priest to say *grace*. He rose, and returning thanks to the Lord for the nourishment they were about to receive; concluding the solemnity with a fervent appeal to Heaven on behalf of the king and people.—Antiq. b. xii.

†† On account of their courage and fidelity, and their skill in the art of war, the kings of Asia behaved with great liberality towards the Jews. Seleucus, surnamed Nicanor, admitted them to the privileges and immunities of freemen not only of the Metropolis of Antioch, but also of the several cities throughout Asia and lower Syria. The Jews being prohibited the use of foreign oil, the Olympic officers had in commission from the Government to allow them in lieu thereof money.—Josephus Antiq. b. xii; War, b. ii.

and concerning which there was not a dissenting voice, which they described as originating from the Legislator. And indeed, whoever peruses the Mosaical Code with due attention, will soon be convinced that there must originally have been some such explications. For these laws were not only intended for the moral regulation of individual conduct, but for the government of the multifarious transactions of a whole nation. Now, all laws are in their nature general precepts, and cannot otherwise be expressed than in general terms. The legislator cannot possibly state the variety of cases to which they may be applied, nor can he define every term he may have occasion to use: since this could only be done by words which might, in their turn, want definition, and so he might go on *ad infinitum*. All, therefore, he can do is to give general rules, leaving their application and explanation to proper opportunities, or to the sound judgment of those who are the natural guardians of the law. Thus, when the law enjoins the seventh day to be observed as a day of rest, it does not say—Thou shalt not *build*, nor *sow*, nor *reap*, etc., on that day, but—“On it thou shalt do no manner of work.” But since the law does not specify what acts are to be considered as *work*, a question might naturally arise—Is writing, playing on musical instruments, and many other acts of the like nature, included in the word *work*, or not?

Again, when the law says, in case of injury, thou shalt give “eye for eye, tooth for tooth,” etc., is this to be taken in the literal sense, as the Caraites will have it; or in the sense of pecuniary fine, as the Talmudists, with more propriety, interpret it? If we adopt the former, then what is to be done in case a one-eyed man destroys the eye of a two-eyed man; or a two-eyed man destroys the sight of a one-eyed man; or, which is still more difficult to be determined—suppose the aggressor is blind? If we adopt the latter meaning, then how, and in what manner, is the damage to be estimated?

Again, when the law says—“And thou shalt bind them for a *sign* upon thine hand, and for frontlets between thine eyes” (Deut. vi. 8), is it not natural to inquire, what is meant by the word *sign*? what by *frontlets*? To suppose, then, that the Legislator, who for forty years constantly resided amongst the people, should have left such ordinances and precepts, as were designed for immediate practice, unexplained, is surely as unreasonable as to suppose him to have stated every possible case to which laws more general in their nature might be applied.

And admitting this, where is the great improbability of their being further transmitted to future generations; particularly when it is considered that a whole tribe was set apart to guard the law, and to teach it to the people; and that most of those laws were interwoven with

the common occupations of life; perhaps for the very purpose of their being preserved. Be this as it may, certain it is, that the greater part of the nation strictly adhered to the Mosaic law, and were chiefly governed by it, from the time of Ezra till the destruction of Jerusalem. Now in what manner was the written law understood in those times? How was it administered? How applied to the numerous cases which must have occurred during the existence of the Jewish State? What was the practice with regard to marriages, divorces, inheritances, etc., all which are but briefly noticed in the written law? In what manner were the numerous judicial points, not expressly mentioned in the Pentateuch, decided? In short, what was then considered as the most approved practice? All this information can only be collected from the *MISHNAH* *—a work, the very style and arrangements of which show it to be the production of a great mind. Its author, Rabbi Jehudah the holy, who lived during the reigns of *Antonius Pius* and *Marcus Aurelius*, collected all the traditionary laws, and for the first time embodied them in that celebrated work.

That it was not his intention to impose either on his own or future generations is evident, first, from his having stated, on all controverted subjects, the very names of those who either assented or dissented, though the majority was against them; for the purpose (as is expressed in the *Mishnah* †) “that if at any future period any competent tribunal should prefer the opinion of such a single person to that of a former majority, it might be at liberty to do so.” Secondly, from his having inserted in the collection such laws, etc., as could not at all be practised in his time: I mean all such as related to sacrifices and the temple worship.

Nor was it without great reluctance that he undertook that important work. He and his coadjutors knew very well that they were, by so doing, making a breach on the law; and they regarded it as such. Besides, until that time, it was considered as an inviolable rule, “that things delivered by word of mouth must not be committed to writing.” Besides, the divine Legislator, foreseeing perhaps the evils that would arise from a multiplicity of laws, had expressly enjoined—“Ye shall not add to the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord which I command you” (Deut. iv. 2). The law was to be read by all, taught and explained by those who were the most competent, administered by the best and the wisest of the nation, and every contested point was to be decided by the highest tribunal of the realm. But

* Plural *Mish-na-voth*, i. e. Repetitions: or secondary laws.

† *Edeyoth*.

even such decisions were not to be written down, so as to be invested with authority; perhaps with the very view that they might not be drawn into precedents; because, though principles must ever remain the same, yet circumstances may change. The committing, therefore, of the traditional laws into writing, and clothing them with authority, was justly considered as a breach of the written law. But the pious Patriarch of Israel found himself under most embarrassing circumstances, and had only a choice of evils. The nation was just recovering from the dreadful persecution they had experienced under Hadrian, during which their academies were destroyed, the disciples dispersed, and the most learned men were cut off. Religion sunk lower and lower, and was in danger of being lost; and Rabbi *Jehudah* knew too well the temper of the times, and the character of Israel's oppressors, to suppose that the tranquillity which the remnant of the nation was then permitted to enjoy would either be permanent or lasting. Thus situated, on the one hand fearing that a knowledge of the law would be entirely lost; and on the other, the trespass of one of its injunctions, he chose the latter as the lesser evil: inasmuch as the loss of a single limb is preferable to the destruction of the whole body.

The breach being thus made, it was soon extended. Some of the learned Rabbi's disciples and successors soon produced other works, either by way of explanations or additions. Still the Mishnah was considered as the standard and principal source of the traditional law, and soon became a favorite object of study. Being composed in the Hebrew (which even at that time had become a learned language), intermixed with several foreign words, and its style being extremely concise, it required learning or instruction to understand it. The learned of that and succeeding ages made it a chief object of their employment to teach it publicly. They explained its difficult terms, elucidated whatever appeared obscure, and stated the principles on which its decisions were founded, and the grounds on which the many opposite opinions mentioned therein rested.

These explanations, etc., together with the determinations of numerous new cases that occurred from time to time, as well as many ordinances and regulations which were made for the government of respective communities, were noted down by private individuals, and in succeeding ages collected * together; and this gave birth to the two works known by the names of the Jerusalem † and the Babylonian Talmud.‡

* This collection is denominated *Gemara*, i. e. the finishing, conclusion, or result.

† Rabbi Jo-cho-nan, who lived about the middle of the third century, is considered the compiler of this work.

‡ The Babylonian Talmud is supposed to have been finished by Rabbi Asci and some

These books contain, independent of many philosophical opinions, moral maxims, and tales, the whole of the traditional laws ; and which consist—First, of such explanations of the written law, and the practice founded upon them, as were derived from immemorial traditions, respecting which there never was a doubt, and which were believed to have been originally imparted by the Divine Legislator. These laws, from their very nature, must rest on the faith and credit attached to the pious men who handed them to posterity.

Secondly, of such as are founded on the written law, and deduced from it by just inferences, analogy, and various other modes of reasoning. These rest on totally different grounds. As deductions made by the rational faculties of the mind, their justness must depend on the correctness of the conclusions, and on the fairness of the arguments by which they are supported.

Thirdly, of such ordinances and regulations as were made by pious and wise men in their respective generations, by way of *preventives*, or hedges to the law, *i. e.*, to keep the people from idolatry, or from other sins ; and handed down together with the rest of the traditions. Their propriety must depend on the circumstances of the times in which they were enacted ; and their genuineness on the same ground as those specified in the first class.

How far it was in the power of any man, or set of men, however learned and wise and pious, to bind posterity in matters of conscience ;—how far it was even their intention that those ordinances and regulations should permanently remain an integral part of religion under circumstances totally different from those under which they were first enacted ;—and whether those pious men, were they now alive, would not see the necessity of abolishing some of them, particularly when those ordinances, instead of proving preservatives to the law, tend to injure it ;—are questions which, if they do not suggest their own solutions, would require an answer incompatible with the limits and specific object of this disquisition.

The preceding observations fully show that the design of the original collectors of the traditions was laudable. They could not foresee the abuses to which their works gave rise in succeeding ages, nor can they reasonably be made accountable for them. At all events, they ought not to be treated with that asperity which many writers allow them-

of his immediate successors, about the beginning of the sixth century. There are, however, strong reasons to believe that both works have received several additions at subsequent periods.

The Talmud includes the *Mishnah* and the *Gemara* : the former may be considered as the *text*, the latter as its *comment*.

selves—little aware, we will in charity hope, how large a share of those abuses must be attributed to the remorseless persecutions of their own party, with the privations and *denials* of common advantages afforded by the social state, and all *motives* to intellectual exertions, under which the sons of Abraham had to labor.

But it is said that many of those laws militate against humanity. I admit that the Talmud contains several passages, directed against idolatrous heathens, that cannot be reconciled to the dictates of impassionate judgment, or indeed be palliated, by a humane man, as general principles, or in ignorance of the provocations in which they originated. And these passages are the more remarkable, since they are in evident contradiction to that universal charity and good-will towards mankind which is so strongly recommended in the Talmud. But before we pass the sentence of condemnation against the authors of that work, let us reflect who the men were against whom those severe laws were directed. Let us not forget that they were the implacable enemies of the Hebrews—that they polluted the holy sanctuary—desolated the country—slaughtered its inhabitants, and covered the land with mourning. Let the reader, of whatever persuasion he may be, read the books of the Maccabees—then let him for a moment suppose himself to be one of those unfortunate Israelites, who were made to drink the bitter cup of affliction to its very dregs. Let him imagine that he saw his country laid waste—that he beheld with his own eyes a venerable father weltering in blood—a beloved mother or a favorite sister suspended on a tree, with innocent babes hanging round their necks—and all this for no crime, but only for steadily adhering to the institutions of their forefathers—and let him lay his hand on his heart and say—conscientiously say, what he would think of those heathens, those savage monsters, who with fiend-like ferocity fell upon a peaceable and unoffending people: then let him determine the degree of asperity with which he can blame the ancient Rulers of Israel for enacting a few severe laws against their unrelenting enemies; and that perhaps at the very moment when their wounds were still bleeding.

But whatever may be thought of those laws, let it not be forgotten that they are fully counterbalanced by others of a more beneficent character. "It is our duty," says the Talmud, "to maintain the heathen poor, with those of our own nation."—"We must visit their sick and administer to their relief, bury their dead," etc.*—"The heathens that dwell out of the land of Israel ought not to be considered as idolaters, as they only follow the customs of their fathers."

* Treatise Gittin.

—"The pious men of the heathens," says Rabbi Joshua, "will have their portions in the next world." *—"These charitable sentiments and numerous others of similar tendency,† have been overlooked, whilst a few inimical passages have been selected and exhibited in a strong and false light. So true it is that—

"Men's evil manners live in brass ; their virtues
We write in water."

(To be continued.)

THE TRUE PHILANTHROPIST.

A CERTAIN philanthropist, in an interview with a king, was asked to recount some of his generous deeds. He meekly replied, "I would rather your liege should hear it from others, than from me." "But," replied the king, "I command thee to speak." "Well," said the other, "never did I assume an attitude of superiority before my fellow-men." "How so?" asked the king. "Because," said he, "I would not parade my rank, exalted station, and benevolence, although I may excel in these points. Neither have I retaliated an injury, for, if the aggressor be a man of estimation, his motives are no doubt unquestionable and claim my forbearance; if the contrary, I would not subject myself to the censure of the worthless. Nor did my gifts to my fellow-man ever bring the blush of shame into his countenance, though at the cost of my worldly possessions." "Well," quoth the king, "thou, indeed, art fitted to rule over thine own people and others."

* Sanhedrin.

† "What the wise men have said in this respect (alluding to those inimical laws), says Rabbi Mosha, was directed against the ancient idolators, who neither believed in a creation, nor the deliverance from Egypt, etc.: but the nations amongst whom we live, whose protection we enjoy; must not be considered in this light; since they believe in a creation, the divine origin of the law, and many other fundamental doctrines of religion. It is therefore not only our duty to shelter them against actual danger, but to pray for their welfare and the prosperity of their respective governments." (Beer Hagoleh Choshen Hamishpat, No. 425.)

It is unlawful to deceive or overreach any one, even a heathen. (T. Cholin.)

Be circumspect in the fear of the Lord, soft in speech, slow in wrath, kind and friendly to all, even to the heathens. (T. Berachoth.)

"And thou shalt love the Lord thy God." Act so that the name of the Lord may become Beloved and glorified through thee, etc. (T. Joma.)

And oh! that the spiritual guides of the Jewish nation, placed as they are in the seat of honor and authority, would, instead of amusing their respective audiences with the dictum of unimportant traditional ordinances, and lifeless, spiritless ceremonies, impress on their minds these pious and charitable precepts, and lead them back to the study of their holy inspired writings; then indeed might the name of the Lord become beloved and glorified, and Israel might once more become "a holy people."

LIFE IN DEATH.

BY JAS. EDWD. GRAYBILL.

"O death, where is thy sting—
O grave, where is thy victory!"

DEATH is a melancholy subject, yet one that bears a peculiar and special relation to each and every one of us. It is regarded with horror, whether viewed in the aspect of fate o'ershadowing our existence, or seen in the cold, stiff, pallid corpse that lies silent and motionless before us. Fear, clouding the reason, forces upon us a superstitious dread by its dismal pictures of eternal punishments, and devilish tortures, while hope gladdens us with its prospects of a heaven of bliss, happy, joyous reunions with earthly friends and the ever-brilliant presence of an eternal God. Sober science sees in it only the wondrous workings, the constant evolutions of nature. It looks upon the corpse as the last of humanity, yet the beginning of new and beautiful phenomena. Recognizing in it merely the transition into other forms of existence, it acknowledges no death. To the scientist resurrection is a natural, not a miraculous, transformation, and immortality but fame; the great object of life is the greatest individual and universal happiness, the soul but mind, and mind refined materiality. In times agoe Death was regarded as the "twin brother of sleep," and men and women freely mounted the funeral pile to mingle their ashes with those of friends once dear to them, or sacrificed themselves upon the altar of their country with none of that fear which now renders death so awfully terrible. They saw beyond, in an endless future, the reward of their martyrdom, and in their fancied security rejoiced under the infliction of most excruciating pains. The theologian points to the dying hours of the infidel and believer, and argues from them the existence of a spirit-world, but he should not forget that this hope of a future life supplies a most prominent weakness in finite beings. The desire to be infinite is common to us all. We love our friends and all the sweets of life; we part from them unwillingly, hence we accept any creed that promises us a reunion, or, greater still, an eternal reunion with them. The ecstatic joys of heaven are enough to prevail over the barren idea of annihilation or transformation, and were they not, when the horrors of hell are added, they are certainly calculated to make most men believe, for as the common Christian argues, "if our belief is correct we have everything

to gain and nothing to lose; if the scientist be right we are equally as well off as he." Individuals that enjoy life are more apt to resist and dread death than those who have lived lives of self-denial and want; for to them death is a relief, sometimes "a consummation devoutly to be wished." The death of the prince in his palace should not be compared with that of the hermit in his hut, nor should we wonder if the passions of men at the dying hour prevail over their reason and judgment.

Apart, then, from the connection of death with a future spiritual world in which our passions play so effective a rôle, let us come to an understanding as to what we mean by death. As, ordinarily speaking, it is the negative of life, it will be necessary to first ascertain what is meant by life. A great philosopher of modern times has defined life to be "the agreement of an organism with its environment."

Death, then, must be the disagreement, or want of that agreement. Animal life is that state in which all or the majority of the organs are in the full exercise of their functions, co-operating one with another. For example, food, when taken into the stomach, is received and distributed through the body by certain organic machinery that acts or fulfils its various allotted duties in the various stages of disintegration, from coarse food to the finest nerve-cells. Different organs are said to be diseased when they fail to perform their requisite duties—disease, then, is a disorder of the organs—death the cessation of all functional action. It does not take place suddenly, as most of us are wont to believe, but very gradually; in fact we begin to die as soon as we begin to live. When we see a corpse we see only the result of innate causes that have been long at work—causes that do not stop with death, but go on and on as long as Nature exists. Our bodies are an aggregate of cells so small as not to be visible to the naked eye, revealable only by the aid of the microscope, and even the microscopic cell is composed of millions of lesser cells, or atoms, inconceivably small—each perfect in itself and each composed of the same elements that make up the aggregate. These cells are in a state of constant change, growing and expanding into new cells—dying and reappearing with a new vitality. We all know that our present bodies are not those of our childhood: in fact, some scientists tell us that every seven years we undergo a complete transformation or renewal—the old is dead, yet lives on in the new; the subject absorbing becomes in turn the object absorbed, and so forever goes whirling on in the circle of natural evolution.

The idea of eating human beings, in this enlightened age, is quite abhorrent to us, yet the dead bodies of the soldiers killed in our late

war have ere this been consumed in the various forms of vegetation. They have furnished nutriment for the grasses, that became food for the cattle which have been served upon our tables, or perhaps as cotton they have been woven into texture, and worn as apparel. Such are the strange freaks of nature. Undoubtedly every object about us once lived, moved, and had its being. The marble busts of the great men of antiquity perhaps contain some part of the very men they immortalize, for nature never destroys, simply changes. Smelling is the result of atomic parts of the object becoming separated, and by some natural medium brought into contact with the olfactory nerves. In the same way contagious diseases are spread. Hearing is produced by atmospheric undulations upon what is termed the drum of the ear. In fact, all the senses are resultant perceptions from contact mediate or immediate. Philosophers differ as to sight, but vision is known to be produced by the chemical action of light upon the retina of the eye, exactly as a photograph upon the prepared plate. We know the different effects of solar and lunar light upon a landscape; the landscape remains the same, the picture on the eye is changed with the medium of contact. No color exists in itself, but all color is rather the result of chemical action. Steam is water transformed—all nature is one eternal evolution. It has been ascertained that during the six thousand years, the Bible chronology, of man's existence upon the earth, there have lived and died over twenty-five quadrillions (25,000,000,000,000,000), of human beings, or enough to cover the entire earth's surface twenty-eight times. Every year there die over thirty-one and a half millions of people; every day over eighty-six thousand; every hour thirty-six hundred; every minute sixty, and every second one. The number of births, of course, is considerably greater than the number of deaths. We have seen that death is constantly going on in us—is gradual, and not sudden. What, then, is it that we call death, when we speak of a person—when does he die? When the organs cease their functionary action, and the cells fail to act in harmony with their aggregate. The life of man is like the life of a great factory; the engine is the heart, is the motive power, and must be fed, the one as the other, to keep the machinery in motion. The engine stopped, all the thousand little wheels cease their rotations, the hands go away to perform other duties, and all appears dead; so, when the heart ceases to beat, the lesser organs can no longer perform their allotted parts, and the little cells, still vital, are called by nature to perform other duties in its grand organism.

GEMS OF THOUGHT.

How much soever a person may suffer from injustice, he is always in hazard of suffering more from the prosecution of revenge.—*Blair*.

The necessity for labor, imposed by Providence, we cannot avoid ; but it depends only upon the mind to fulfil the purpose of Providence, and convert that labor into enjoyment.—*Prof. John Phillips*.

Intellectual emancipation, if it does not give us at the same time control over ourselves, is poisonous.—*Goethe*.

As in personal morality liberty is self-restraint, and self-indulgence is slavery, so political freedom is possible only where justice is in the seat of authority, where all orders and degrees work in harmony with the organic laws which man neither made nor can alter—where the unwise are directed by the wise, and those who are trusted with power use it for the common good.—*Froude*.

Our duty to our fellow-men, which the retrospect of our history inculcates, is simply charity ; charity in its widest sense, perhaps in its most difficult performance ; charity to the peculiar tenets of others.—*Grace Aguilar*.

Judaism has not yet fulfilled its mission ; Judaism is not concluded in the world's history ; it was not closed eighteen centuries ago, nor is it in our day ; it progresses *with* mankind upon its victorious march, and glorifies it with its mild rays.—*Geiger*.

Religion has treated knowledge sometimes as an enemy, sometimes as a hostage ; often as a captive, and more often as a child ; but knowledge has become of age ; and religion must either renounce her acquaintance, or introduce her as a companion, and respect her as a friend.—*Colton*.

Man is to himself the mightiest prodigy of nature, for he is unable to conceive what is body, still less what is mind, but least of all is he able to conceive how a body can be united to a mind ; yet this is his proper being.—*Pascal*.

If we must philosophize, we must philosophize ; if we must not philosophize, we must philosophize ; in any case, therefore, we must philosophize.—*Aristotle*.

Flattery corrupts both the receiver and the giver ; and adulation is not of more service to the people than to kings.—*u rke*.

In all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints which, if properly applied, might remove the cause.—*Johnson*.

SCIENCE, ART, AND FACTS.

ONE would scarcely imagine, when taking into consideration the comparatively small diameter of the Atlantic cable, what a large area it really covers. If it had been laid side to side, it would cover a trifle over a million square feet of the earth's surface, or about 23 acres actually of the bed of the Atlantic ocean. The copper wire, the true *animus*, or soul of the cable, weighs, though but a narrow strand, 270 tons, and represents a length of 13,500 miles.

Nothing can be further from the truth than the popular notion that one snake cannot kill another with its venom. Late experiments in India show quite the contrary. Dr. Fayner has just furnished a very interesting memoir on this subject. One cobra possessed the power of killing another by its bite, though in some cases younger reptiles could not destroy more mature individuals of the same species. The experimentalist is endeavoring, by a series of investigations of this nature, by making one kind of snake bite another, and, by studying the results, to form, if possible, some data on the intensity of their peculiar poisons.

How to utilize what is ordinarily the most disagreeable of all waste products, gas lime, has been a problem, apparently awaiting a solution. As a supposed fertilizer, from its containing such a large quantity of coal-tar, it was thought it might be capable of both enriching the soil and destroying the vermin, but for this purpose it has been found impracticable. In England, it seems, an attempt, with some apparent success, has been made to convert it into a cement, known as Prideaux cement, and, at late accounts, 1,000 tons had been so employed. It is not only used for floors, but for plastering walls and even for covering roofs, and apparently resists the effects of water as completely as any hydraulic cement.

A new signal-light for railways, quite simply and ingeniously devised, has just been produced. The difficulty about the lights on a train was to determine whether the car was in movement or not. By combining a cap for the lantern, which is connected with the axle of the car, the light is obscured at certain intervals, exactly as in revolving light-houses. Should the light remain steady, of course the car is at a standstill, if it appears and disappears the car is in movement. Simple as this may seem, it is probable it may save much damage from collisions.

An artificial india-rubber of some merit has been shown us, formed of a combination of glue and tungstic acid. It resembles gutta-percha rather than rubber, having the property of becoming ductile when warmed in water. Its possible use will be found in the construction of moulds for various purposes.

The phosphate beds of South Carolina employ a capital at present represented at \$3,000,000. The phosphate rock lies there in untold quantities, and must, in time, be not only an immense source of wealth to the South itself, but to the whole country. As the discovery of any one important product is certain to stimulate the manufacturing interests, the problem of making sulphuric acid, so necessary for the treatment of the phosphate, is being extensively carried on.

An American inventor has lately called attention to a new system of alarm, to be employed on board of ships, in case of their nearing icebergs. The device is arranged at the bottom of the vessel, and so contrived that when the keel strikes a cold strata of water the alarm is sounded. Of course it depends upon some carefully adjusted thermometrical and electric movements.

Liliputian power has reached its acme, under the hands of a skilled Manchester, N. H., mechanic. The whole steam-engine can be placed on a silver half dollar. The boiler is of the startling capacity of eight drops, but the usual charge is four drops. Some of the parts are so fine as to require a magnifying glass to be discerned.

The question of the coal supply in England, not for the present, but for the future, is exciting attention. Careful calculation, based on an increasing demand, tends to show that some time about the year 2231, or about three centuries and a half from to-day, John Bull will have no coals to cook with. Of course this may be more or less hypothetical, and is based solely on the idea that all motive power depends on the steam-producing and heat-giving qualities of coal. The great fact is forgotten, that long before that period, new and more economical sources of power must be found. The all-wise Creator apparently keeps his secrets from us, until our time of want comes, and then he shows us novel ways of encompassing the same thing. No sooner in this world is there an apparent exhaustion of one of his treasures than from another source comes something which replaces it. The world is never to be frozen out, or starved out, from want of coal.

In 1720, the first porcelain factory was erected in Vienna; in 1751, in Berlin; in 1775 near Munich, and the famous one of Sèvres in 1765. In the United States the first factory of this kind dates back only 42 years. It was erected near New York.

A wonderful instance of the modern power of science can be found in the working of a Franco-Italian company of a mine at Laurium, which was abandoned 300 years before the Christian Era. At first their object was only to treat the huge piles of refuse cinders and scoria left there by the ancient miners. The speculation has paid so well, that from having been a village of but 100 people, it now has over 5,000 inhabitants. The old Greeks left half their silver in the slag.

Certain upheavals of the earth have been notable of late in Spain. The summit of a certain steeple is now plainly visible from Valladolid, in the village of Villar Diego, situated some five miles from it, which could not be seen at all 30 years ago, the ground having undergone a gradual upheaving. This lifting up of the earth's surface is by no means novel, and, though frequently observed, has never before this been so manifest in a confined area.

THE HONEST LITIGANTS AND THE RIGHTEOUS JUDGE.

DURING his march to conquer the world, Alexander, the Macedonian, came to a people in Africa who dwelt in a remote and secluded corner in peaceful huts, and knew neither war nor conqueror. They led him to the hut of their chief, who received him hospitably, and placed before him golden dates, golden figs, and bread of gold. "Do you eat gold in this country?" said Alexander. "I take it for granted (replied the chief) that thou wert able to find eatable food in thine own country. For what reason, then, art thou come amongst us?"—"Your gold has not tempted me hither," said Alexander, "but I would become acquainted with your manners and customs."—"So be it," rejoined the other: "sojourn among us as long as it pleaseth thee." At the close of this conversation two citizens entered, as into their court of justice. The plaintiff said, "I bought of this man a piece of land, and as I was making a deep drain through it, I found a treasure. This is not mine, for I only bargained for the land, and not for any treasure that might be concealed beneath it; and yet the former owner of the land will not receive it." The defendant answered, "I hope I have a conscience, as well as my fellow-citizen. I sold him the land with all its contingent, as well as existing advantages, and consequently the treasure inclusively."

The chief, who was at the same time their supreme judge, recapitulated their words, in order that the parties might see whether or not

he understood them aright. Then, after some reflection, said, "Thou hast a son, friend, I believe?"—"Yes."—"And thou (addressing the other) a daughter?"—"Yes."—"Well, then, let thy son marry *thy* daughter, and bestow the treasure on the young couple for a marriage portion."

Alexander seemed surprised and perplexed. "Think you my sentence unjust?" the chief asked him. "Oh, no!" replied Alexander, "but it astonishes me."—"And how, then," rejoined the chief, "would the case have been decided in your country?"—"To confess the truth," said Alexander, "we should have taken both parties into custody, and have seized the treasure for the king's use."—"For the king's use!" exclaimed the chief. "Does the sun shine on that country?"—"Oh yes!"—"Does it rain there?"—"Assuredly."—"Wonderful! But are there tame animals in the country, that live on the grass and green herbs?"—"Very many, and of many kinds."—"Ay, that must then be the cause," said the chief: "for the sake of those innocent animals the all-gracious Being continues to let the sun shine and the rain drop down on your own country; since its inhabitants are unworthy of such blessings."

T. TAMID.

BERESHITH RABAH.

VAJEEKRA RABAH.

DILIGENCE REWARDED.

A PRINCE once engaged a large number of journeymen laborers. They all worked tolerably well; but one distinguished himself by his skill and industry, to such a degree that the prince noticed it, and, when the day was scarcely half over, told him he might rest for the remainder of the day. All the others continued their work till the evening, when they were astonished to find that the man who had labored barely half the day received the same wages as themselves who had worked from sunrise to sunset.

They felt annoyed, and remonstrated; but the prince said: "You have no right to complain. This man did more in two hours than you all day long."

FINE CLOTHES NO TEST OF WISDOM.

A RICH man, sumptuously attired, happened to pass a sage who was meanly clad. "Well!" exclaimed the former; "is it thou who hast written on science, philosophy, and politics?" "Yes," mildly replied the sage; "but the standard of true wisdom is not measured by costly raiment, but by pure and genuine knowledge."

LITERARY NOTICES.

ZELL'S POPULAR ENCYCLOPEDIA: a Universal Dictionary of English Language, Science, Literature, and Art. By L. COLANGE, LL.D. In two volumes. Philadelphia: *T. Elwood Zell*.

To thoroughly review a work professing to give information in the whole circle of human knowledge is almost an impossible task, for, to be able to judge of its merits in detail, the reviewer must not only have carefully perused its thousands of pages, but must himself be familiar with every subject therein treated. All that can be expected, then, from the honest critic is a fair and impartial statement of his opinion on the manner in which the design of the work has been executed, and on its general characteristics. From this stand-point we have no hesitation in asserting that, of all the Encyclopedias which we have seen, Zell's is unquestionably the most complete and the one best adapted to the public wants. Its great value consists in its comprehensiveness. It is a library in itself, not merely of books on various subjects, but a library of Dictionaries, Gazetteers, and Encyclopedias. In these two quarto volumes has been condensed most skilfully all the knowledge hitherto found in a multitude of similar works. Biographical and biblical dictionaries, dictionaries of law and medicine, encyclopedias of language and history, are here all combined. Its inestimable worth is therefore at once apparent, since it is capable of supplying the place of many very valuable and expensive books.

In the department of arts, sciences, and trades, it gives a faithful account of the development of every branch of industry, besides explaining fully the various marvellous discoveries of modern times. It gives also the meaning of all technical, medical, and legal terms and phrases, together with a vast amount of information highly useful to medical and law students.

A very important item is the history of all countries—ancient and modern—and the biographies of the great men who lived in all ages. Much attention seems also to be given to the geography of the entire world, but more especially to that of the United States, the population of all the States, counties, cities, towns, and villages being given according to the latest and most reliable data.

As a dictionary of language it is, perhaps, as complete as any in the world. It contains all the words in use in the English language, it gives their etymology and various meanings, as also examples of their proper use, according to the authority of the best authors and lexicographers.

These are, however, only a few of its many excellencies, but from this brief synopsis it will be seen that there is no person to whom this work will not be found extremely serviceable. Professional men, especially, cannot afford to be without it, and, as far as we personally are concerned, we feel sure we shall often have recourse to its pages, and derive pleasure and profit from them.

It is indeed a matter of congratulation to the American people that a publisher in this country should exhibit sufficient enterprise and liberality to publish such a gigantic work in so admirable a style and at so reasonable a sum. But few outside of the business can appreciate the immense outlay which must have attended the undertaking; or the time, trouble, and study which the talented Editor must have bestowed upon it. All, however, who already possess the work will be certain to find themselves amply repaid for their investment, and, if for no other reason than this, we trust that Mr. Zell may reap the benefit of a large sale, and that, in other enterprises he may, as in the present instance, be instrumental in diffusing knowledge throughout the land.

PHYSIOLOGY OF THE SOUL AND INSTINCT AS DISTINGUISHED FROM MATERIALISM. By MARTYN PAINE, A.M., M.D., LL.D., New York: *Harper and Bros.*

In this voluminous work Dr. Paine endeavors to make a bold stand against the claims of Materialism, and, in so doing, brings to bear on the treatment of his subject his vast experience and rich store of knowledge. Our author is undoubtedly a gentleman of profound acquirements, but it is to be regretted that he pins his faith so entirely on the Bible and the traditions of Christianity. It is an error to believe that science and religion are at variance. Science is the twin sister of religion, and to ignore the one is to condemn the other. Without science there can be no true religion, neither can there be any science without religion. In the great controversy which is being waged at the present time, science does not combat against religion, but against the shams, the frauds of religion,—against doctrines of miracles and absurdities and impossibilities and falsities,—in one word, against faith which is blind and intolerant to everything else except its own theories. Although in some instances Dr. Paine seems to forget this distinction between religion and religious systems, yet many of his arguments are well-founded and are entitled to considerable respect. His greatest mistake seems to be that he really believes that everything recorded in the Bible is in accordance with the highest wisdom, and can never be controverted by the discoveries of science. To the orthodox reader Dr. Paine's work will be highly valuable, since it proceeds from the mind of a learned medical man, who has already earned considerable fame in his calling, and whose writings have given him an eminent rank in medical literature. And even to those who cannot be convinced by his arguments, and who will not be willing to accept his suggestions, Dr. Paine cannot be regarded other than as an earnest, intelligent, and fair-minded opponent.

A BOY'S TRAVELS ROUND THE WORLD. Edited by SAMUEL SMILES. New York: *Harper and Bros.*

In the preface to this book Mr. Smiles assures us that his work consisted "mainly in arranging the materials, leaving the writer to tell his own story as much as possible in his own way, and in his own words." The boy is Mr. Smiles' son, who, being compelled, for the sake

of his health, to undertake a long sea-voyage, went to Australia in a sailing-ship, resided about eighteen months at Majorca in the gold-mining district of Victoria, and returned home to England by way of the Sandwich Islands, and San Francisco, and thence by railway across the Rocky Mountains to New York. During his journeys the boy kept a full log, as much for his own amusement as for that of his relatives and friends, and, according to the statement of his father, "had not the remotest idea that anything which he saw and described during his absence would ever appear in a book." It is somewhat unusual for a boy of sixteen years of age to write a volume of travels, but still more unusual for one to do this so admirably as our young author. Mr. Smiles may well feel proud of his son, who at so early an age has given such decided proof of talent. If God spares his life this young gentleman will undoubtedly become an excellent writer, and we only trust that he will not in his maturer years discard that truthful and unaffected style which characterizes his present volume.

THE HIGH MILLS. By KATHERINE SAUNDERS. Philadelphia: *J. B. Lippincott & Co.*

MISS SAUNDERS has in this work fully sustained the reputation she earned by the production of "Gideon's Rock." Excellent as that book was, we regard her present volume as being in some respects superior. Works of fiction, in the present day, are too often only sensational, and lack much of that element of truth which makes a novel beneficial to the readers. Such, however, is not the case with "The High Mills." Sensational in the best sense, it abounds in incidents of real life, and altogether exhibits a power which is not to be found in many popular stories.

CHARACTER. By SAMUEL SMILES. New York: *Harper and Bros.*, 1872.

THE interest of this book is not so much in its maxims about honesty, good company, industry, truthfulness, temper, etc., as it is in the larger number of excellent anecdotes about celebrated men and their habits, which are introduced in order to exemplify the subject of the work. Nevertheless, it must not be supposed that these maxims, and the good sterling advice given by the author, are unnecessary; for, however well known a moral truth may be, it can never be out of place to impress it on the reader when the opportunity occurs, especially if this be done in the very suggestive manner in which Mr. Smiles imparts his lessons. Viewed, therefore, from this stand-point, the book may be regarded as very useful and interesting reading.

SHORT STUDIES ON GREAT SUBJECTS. By JAMES ANTHONY FROUDE, M.A. New York: *Charles Scribner & Co.*

THE essays of which this volume is made up have already been published, but this fact renders them no less acceptable or valuable in their present form. They are characterized by all that eloquence and vigor for which Mr. Froude has a well-earned reputation. The papers on "Progress," "Education," and "The Eastern Question," are exceedingly well-written, and may be taken as fair specimens of what the book contains.

THE NEW ERA.

VOL. II.—MAY, 1872.—NO. 7.

BABETTE.

BY PHILIP BART.

CHAPTER XV.

ON the wide canvas employed by the artist, it is his privilege to prosecute his work pretty much as he pleases. True, certain canons of art must be satisfied; the preliminary sketch must be traced, the background roughed out, here and there the lights and shades dwelt on, but when a certain figure pleases his fancy, he may make it for the time the most prominent object of his picture. All pictures, like musical scores, have their dominant keys, the tone of which pervades the whole. We have, therefore, dwelt somewhat longingly, even lovingly, over the brave old Ezra, a type of the Jewish race fast passing away. Who can describe the hot zeal, the patient toil, the long years of privation endured by men of this character? Pilgrims have long passed away. Men nowadays deride those who once, dragging along after them their bleeding feet, sought God's grace through endeavors to approach as near as possible to those holy spots where last the Creator's presence on this earth, as they believe, was seen. Christian pilgrimages, scarce worthy of the name, are still carried out in some countries, but partake rather of the character of some merrymaking. Perhaps the Moslem and the Jew to-day alone retain this custom. With the former, how different is it! Millions on millions worship as he does. If Mecca is his goal, is to be tracked out through the burning sands, he sees it surrounded with all the pomp and majesty of untold centuries. Crowds of fellow-worshippers encourage his faltering steps, and praise his courage. He sees, in the holy black stone he kisses, all future joys

VOL. II.—19

and happiness, material ones maybe, but nevertheless perfectly tangible to him. His pilgrimage o'er, more assured than ever of the vitality of his creed, his heart rejoices, for he has the consciousness of a power still existing in its mighty strength. The poor Jew, however, sole and alone, rebuffed at every step, passing through untried dangers, alone supported by his inward faith, allowed in sufferance merely to visit his Jerusalem, sees but his few co-worshippers as miserable and squalid as himself. There, amidst the few crumbling stones, pointing rather to the downfall of his race, no sounds of joyous music, no acclamations of the multitude cheer him. He comes there to weep and moan, to sigh over the fate of his fallen race, and to pray to his God that better, more prosperous times may come to Israel. Poor old Ezra! Deeply learned art thou in knowledge that will not help thee nor thy race! Thou belongest to a time passed away centuries ago. For the good that thou canst do thy people, better had it been that thy father had died with a Roman javelin through his heart, when Titus tore down the battlements of thy holy city, and that thy mother had hurled herself from off the highest crag, with thee clasped tight to her bosom, for every day is to thee one of sorrow and bitterness, and often thou sayest to thyself, "Would! oh! would! that I had never been born, since men no longer believe in me."

"I need not hurry myself, as it is scarcely ten," said our friend on the black horse, as he approached the entrance to the Baroness' park. "Let us look once more at this royal missive," and, taking a note from his pocket, he read, 'I shall be most at leisure between ten and twelve o'clock.' "A woman's leistre, a goodly proportion of the whole day. A nice handwriting. Suppose we look at it closely. Do I believe in autographs? Some little. The first thing which strikes me is that the signature differs widely from the rest of this epistle. It has evidently been dictated. The person who told her august wishes to her amannensis evidently hesitated, for here and there are big gaps in the words. It's a kind of fresh handwriting, and contrasts with the strong dash at the bottom, which is certainly the signature of the Baroness. That young girl is the writer certainly, and the note has been dictated. I think here and there I see a little nervousness and tremor in the hand. That's good!" And he read on, "So my *sobriquet* is to be 'the gentleman at my farm-house?' As much as to say, she would like to know my name, and that if I did not give it to her, she would order me off the premises. I am afraid very unwittingly I am likely to get into some very stupid incognito kind of business, which above all things I despise. Well, here we are. Nice park, fine trees, and here is the gate. Steady, you stupid horse, whilst I unfasten it, you rascal,

you; and if any ill luck comes to me I shall put it all down to your fault. You have done harm enough already."

In a moment he had opened the iron gate and was slowly riding up the avenue. Black horse seemed to have some remembrance of his gallop of the day or so before, and showed inclinations to renew it, but a pretty severe pull on the bit, which brought him on his haunches, checked his ardor. He apparently understood his master, and, though showing his impatience, was completely under control.

"This way, worthy Sir," cried the obsequious Max, emerging from one of the offices. "If you will dismount here, I will lead the horse to the stable. He has a bad reputation, this horse of yours. The worthy Sir should not endanger his neck on such a brute. Carl!" he cried to another servant, "show this gentleman into the house."

"The Baroness requests that I shall bring you to her study; she will join you presently." And the gentleman of the farm-house was shown into a large room by the valet.

It bore the least resemblance possible to any apartment a woman would like to inhabit, yet there were pleasant traces of the gentler sex there. On the walls were hung maps of the empire, and the many-shaded geological tracings of its various stratifications. Here and there were pictures of English horses, and English cows, and of famous breeds of sheep. Ground plans of buildings, drawings of machinery, had, too, their place. There was a library ranging all on one side, the books in a certain confusion, the most of them treating of agriculture and metallurgy. Then there was, too, a big cabinet, filled on the upper shelves with minerals, and bits of various ores, the under shelves clustered with models of farming utensils. There was a rather elegant desk in the middle; on that were thrown, somewhat in disorder, many incongruous elements. There was a shears for clipping sheep, with a comb attached to it; a huge English bottle labelled with a villanous name, filled with some compound for curing sheep of a loathsome disease; alongside of that a lady's work-basket of elegant make, with a piece of unfinished worsted work; a bunch of ponderous keys, on which stood a *flacon* of perfume; some huge book full of statistics—you could see long lines of dry figures—bore on it a pair of gloves, evidently for a marker. There was a huge inkstand, certainly intended for heavy work, and by it a delicate pen in a jewelled holder. Specimens of very tall wheat and barley were nicely festooned near the window, and there hung a pretty bird, who was piping merrily, occasionally protruding his head beyond the wires to peck at the golden ears of these very much prized products of the farm. The visitor at a glance took in all these things, and smiled. "What a glorious workshop!" he said in English, almost aloud. There

was a screen in the room he had not noticed at first. His voice and presence seemed, if not exactly to have disturbed some one, at least to have made it necessary on the part of another occupant of the room to rather tacitly declare their presence.

A fold of the screen was moved by a fair white hand, and with a very quiet bow, somewhat subdued, but without a word, scarcely looking at him, Babette pointed to a chair near the desk.

There was a very stupid pause of at least a minute. We must declare that the gentleman looked red and confused, as he returned the salutation, and sat down on the proffered seat. Perhaps the whole scene was somewhat embarrassing, as Babette had resumed her position partially hidden by the screen, and held a book in her hand, or rather it was laying, leaves downward, on her lap.

"What on earth am I to say to her?" thought the man. "She does not seem conversational. The girl looks ill. I can't stand that; and now she's as white as snow and as red again as a rose. How stupid I am! I am sorry. Yes, here goes (*aloud*)—Sorry to have disturbed your reading."

"Not at all" was the reply. "I was reading, because I could not sew, or play."

"Perhaps you would rather sew than read," said the gentleman, and then mentally thought "What a dunce I am, as if a girl like that didn't care to read."

"Pardon me, but I read a great deal. I can't play, nor sew, because—because—my hand hurts me."

Here the gentleman, with his usual vehemence, sprung to his feet, made a step forward, and as quickly sat down again. "Not seriously, I hope. I am so happy to hear it was no worse. It must have been my fault. I have some strange consciousness of having—you will excuse me, I feel sure—a consciousness only, of having seized your hand, your bridle hand, with all my might, and to have been absurdly rough with you." Here he could retain his seat no longer. "You must know, being, not exactly brutal—that isn't the exact meaning—but awkward, has always been my misfortune. I have a sister: from our earliest childhood, I never was allowed to play with her, because I was always inflicting, in the most innocent way, some physical torture on her."

"You have a sister?" asked Babette, as the visitor drew his chair towards her.

"Yes, and one I love very dearly; but you must excuse me." And here, from being playful in manner, he became very earnest. "I can't bear to recall to your mind the accident of the other evening; but you are not hurt, are you? You see, unless we, the stronger sex, get a pretty

hard physical shock, we don't mind it, but women have so much more delicate organizations that lesser things have terrible effects on them."

"I assure you I have entirely recovered from my ride. Whether it was the bridle that cut my hand or not, I can hardly tell. I have some slight bruises on my wrist" (she bared an inch or two of her arm) "which are not so readily accountable for; but it is nothing." Here Babette looked at the visitor, and smiled merrily for the first time at the appearance of horror on his face. "Mademoiselle, we will make no further inquiries, for I recognize distinctly there the grip of my four fingers and thumb." Here there was another pause.

This time it was Babette who reopened the conversation.

"You said you had a sister. How old is she?"

"Just seventeen; if I remember, to-morrow is her birthday."

"You love her very much?"

"Certainly."

"Why, then, did you leave her?"

"I don't know why I did; but she has other brothers, and a father and a mother"

"And you left them, too?"

"Why not? My absence is not forever; I shall see them again soon. Such a dear old father and mother!"

"And where do you live?"

"In America."

"America, that is a large country. What part?"

"In California."

"Did you ever seek gold?"

"Never; I went as a child there with my parents."

"How does it happen that you speak German so well, with such a slight English accent?"

"How do you know I speak it with an English accent?"

"Because I can speak just a little English, not much, and you talk like the English officers in the imperial service."

"That is quite disappointing," said the visitor, with a smile, "for I prided myself on my German. Perhaps if I talked French to you, you might find fault with that."

"No, I should be hardly a better critic there than in English, though I have some knowledge of the language. The Baroness has made me read many a book to her in French. But I importune you with questions. Are you fond of music—painting?"

"Very fond of music, as all our race are; it's a gift we all possess. As to paintings" (here he looked around the room, and singled out one, a

small landscape, a bit of a road with a sign-post). "Ah! I recognize this, I think." Here he rose and walked towards the picture. "Yes, my memory is good; here are the cross-roads; here at this very spot I lingered a night or so ago. I have seen it often in daylight, and got angry at nightfall with the impossible Hungarian inscription. It is nicely painted. Dare I criticise? Not strong, you know, but genuine—a young hand—wants more reflection, that is, plenty of form and not as much color." Here he paused, turned round, and saw the young lady close behind him. She was laughing this time with glee. "You are holding judgment over my picture, and you are right—right!" And she laughed merrily.

"I am an awkward, stupid fellow, Mademoiselle, and am more than unfortunate," and, somewhat confused, he took his seat. Babette occupied now the large chair behind the desk. Leaning her face on her hands, she looked at him rather fixedly for a moment, then said—

"But, Sir, since you speak English, French, German, like music, and can criticise pictures, and know about metals, and lead and silver, and sheep, and steam engines, and are so brave and gentle, and have tried in such a courteous manner" (here she became very grave, and her face bore a puzzled appearance, and she hesitated, then resumed her speech again), "such a courteous manner, not to make me feel too sensitively how much I am indebted to you—" Here she again came to a full stop.

"Oh!" cried the gentleman, "seated behind that terrible table, with all your 'whys,' you have just the appearance of one of those terrible inquisitors, and pray dip that pretty pen in the ink—for it's your left hand that hurts you—and write down my answer, for I can't imagine what you are going to ask me."

"Please don't laugh any more," said the girl, with a demure look. "I cannot bear to have a question asked by me, and not answered, but" (here she paused, and cast down her eyes) "do as you please. Why, with all these accomplishments, being learned and brave and a gentleman—why—I must blurt it out—why do you sell horses? There; I could not help it." And with this she retreated behind her screen.

It might not have been very elegant, far from what is *comme il faut*, but first it was a smile on the part of the gentleman, then a laugh, which ended in one of almost Homeric proportions. How long it really lasted, or what might have been the consequences, we cannot say, for suddenly, in another portion of the room, a pair of heavy velvet curtains were rather quickly thrown aside, the rustle of a very voluminous silk dress was heard, and the Baroness made her appearance.

"Goodness," she said, with rather of a smile on her face, "a merry

laugh is rarely out of place. If this is the way, more or less commonplace, in which two young people accidentally meet one another after a pretty hair-breadth escape on the part of one of them, what has become of all the romance of this world? You are welcome, Sir. Babette, are you there? You know, then, somewhat one another? Pray be seated, Sir. Babette, dear, if your hand does not pain you, pray take some of the litter off this table. Here, see the steward gets his keys. Leave the *flacon* of essence. Now, bring me from the bottom shelf, on the left hand side, the second volume of the work on mining and the extraction of metals. Monsieur and I have some heavy work to do together. Ah! the book is too weighty for you. Monsieur, will you assist her? You may stay here if you please, child. This gentleman and I will have a talk about lead, which may interest you. It is a delightful subject."

CHAPTER XVI.

"HERE is rather a curious scene I may possibly have to go through," said the gentleman to himself, as the Baroness, with an awful rustle of the stiffest kind of silk, ensconced herself in the chair behind the table, and motioned a place for her visitor to take immediately before her. "Where will she begin?" he again said to himself. "Will it be about sheep, or horses, or wheat, or lead, the whole of agriculture, or a treatise on mining, I shall have to give an opinion about? I declare it is exceedingly uncomfortable. Since my college examination, I do not think I have ever been placed in such an embarrassing position. What under the sun can she want? There is a half-quizzical expression on her face, as if she wanted to banter me, and then again she has a decidedly inquisitorial look, which is not reassuring. If only Mademoiselle Babette would come from behind that screen—I can see that she is not reading—and would ask me some questions, I have no doubt I should be decidedly more at my ease. There is something absurd about this, and I feel just a trifle like being exceedingly reticent and on my guard, but still there is so much *bon-homie* about this good lady that I am quite disarmed."

Just here, the Baroness, selecting a peculiar key from the bunch on the table, put it in the key-hole of a drawer, and made a lusty effort to open it. "Babette," she cried impatiently, "Babette!"

"What is it, Madame?" cried Babette, dropping her book and standing by the lady.

"Can't you see I am tugging at this wretched drawer, and it won't open."

"Mademoiselle Babette can't help you, because her arm is hurt—through my fault," cried the gentleman, rising, and, very gently disengaging the two women's hands from the key, with a strong pull opened the drawer.

"Oh! I had forgotten it. What a disgusting thing it is, this want of physical strength on the part of women. It's very brutal, I know, and my sex would, I suppose, call me all kinds of hard names, as materialistic and so on, for asserting that in that sole respect you men are our superiors, but if it is merely an animal force, if you please to call it so, just that makes such a difference, that neither intellect nor genius on our part can overcome it. Well, here is what I want," and saying this she drew out a large bundle of papers, and very solemnly placed it on the table, and commenced quite deliberately to untie the string which bound them up and to assort them on the table.

"If it ain't in this bundle, it must be in the other," she said after a moment's search. "Babette!"

"Yes, Madame."

"You recollect that correspondence of mine with a quantity of people, and the abstracts made by you, in regard to that position I was offering of superintendent of my furnaces. Here are all the papers on the lead subject, with my label on them, but not this one. I had it in hand a week ago."

"It is up-stairs, in your own room—in your private secretary."

"I wish, Babette, you would try and instil rather more method into me. I never will be able to get through my work otherwise. Pray go up-stairs and bring it down."

"Understood, perfectly," said the gentleman to himself. "She wants to get Babette away for a while."

Such was evidently the intention of the Baroness, for, throwing her delicately scented handkerchief over the bundle of papers, turning full round to the gentleman, looking him full in the face, even adding to the fixity of the glare by producing a pair of delicate glasses which she fixed on her nose, she said:—

"Now, young man, we have just three minutes to explain matters. Who are you? What do you want? What are you here for?" Not rudely said, though with a certain amount of impetuosity. The gentleman tapped his boot with the riding-whip he still carried in his hand, and smiled.

"I am here," he replied, "to answer in person to a note you had the kindness of sending me yesterday. I can't possibly imagine why I should be cross-questioned in this way."

"There is nothing of that kind intended; only, as you have somehow

or other rather interested us—interested me, I mean, and Mademoiselle Babette is certainly indebted to you for a lucky escape—it behooves me, as mistress of this establishment, before allowing matters to proceed further, to understand precisely on what footing you are to be received here. Have you ever had any conversations or acquaintance with the young person—my companion—who has just left me?”

“Never, Madame, save in your presence, excepting when I found her on horseback, and when she was here for a moment before you came in.”

“What is your religion?”

“I am a Jew.”

“You are sure of it?”

This time a very perceptible sign of ill-temper was visible on the visitor's face, as he half rose as if to leave.

“Pray pardon me; some of the happiest, some of the saddest moments of my life have been passed in very close relationship with your people. If I have offended you, here is my hand,” and she proffered it, and it was taken. “Babette is a Jewess, and her steadfast faith in her religion is but one of the many of her most admirable traits. The reason I asked you that question, was that here, where we live, with few exceptions, people of your lineage have rarely the education, the manners of the man of the world; we generally associate them with certain peculiar callings, though—though I ought to have known better. You will forgive a certain very unfortunate abruptness I have.”

The gentleman simply bowed, rather coldly, and resumed his place.

“Well, of course I cannot insist on your despoiling yourself of your incognito. Pray dissipate from your mind any idea that I am over-curious. Of course I am to a certain degree. I wouldn't give a fig for a man or a woman that wasn't; only I have, of course, the right to know whether, when I want to offer you a position in my employ, whether—”

“Whether I am some prince dropped down from the clouds, or a person who would be willing, for a fair salary, to take charge of certain of your interests, and conduct them to the best of his abilities? If Madame la Baroness would not consider it rude on my part, what is the position you wish to offer me, and what are the wages?”

“This is coming directly to the point, though it leaves me still in the dark. How am I to know whether you are competent or not? Have you any credentials?”

“Not a line. Only this. I have taken charge of the metallurgic operations of just such a lead mine as yours when I was nineteen years of age; that is seven years ago; and having worked it successfully for a year, at twenty I placed my brother in charge of it.”

"Where was that lead mine?"

"In America."

"Then you are an American."

"Of course I am."

"How is it, then, that you speak German so well?"

"Because my father spoke it, and had me taught it, Madame."

"In what country was that?"

"In California."

"Then you made your fortune in gold, or your father did for you?"

"You have a charming method of cross-questioning me. Of course it is your right, before giving me employment, to learn all you can about me. Might I ask, in case I am willing to serve you, what my salary will be?"

"You go too fast, young man. I am not yet quite certain whether I can trust myself or my interests in your hands. Which of the two, since you will not think it rude for me to remark, from the criticisms on your part on both my occupations, mining and farming, you find so much to be improved, which of the two wants the most caring for?"

"If you ask me frankly, both are susceptible of the greatest improvement. I am used to figures. Your farm, say, produces you now the numeral ten. From inefficient tools, want of thrift, you have to pay fully seven—call it bushels, of wheat or barley, in wages or labor, to produce ten. You have three left. This is still a handsome agricultural return."

"Wonderful!" cried the lady, clapping her hands; "you have wonderfully simplified a whole mass of figures. I do make about three per cent. out of the farms; my neighbors don't net two, some of them hardly one and a half, and it's getting worse and worse with them. How did you find that out?"

"Merely a lucky guess, Madame; nothing more."

"But I don't like that expression of yours, inefficient tools."

"But so it is, Madame. With a more civilized method of culture, there is no reason why the ten should not be produced with an outlay of not more than two to three; then you would get seven."

"We will do it right off, then," cried the Baroness.

"Impossible, Madame. We cannot hurry the ground. It would need full ten years before your improved methods would bear their fruit. That is a lifetime, and I have neither the time nor inclination to spare. I might indicate the method, that is all."

"Here you are, hurrying me along into a perfect romance of agriculture. You have no idea what a cool and calculating woman I am,

though, and what an amount of suspicion I have. What do you know about agriculture? Where did you study it?"

"In America."

"What, in California, too? Do they make anything else but gold there?"

"When I left the lead mine, I cultivated a great many acres. But, will you allow me to continue? Having abandoned your good fields for the present, let us look at your lead mines. Have you an analysis of your ores?"

"Certainly; where is it? 'Lead 95 parts, silver 5.'"

"That is about it."

"How do you know, sir, that is about it?"

"Because I made a crude analysis of it myself, and came near that result."

"Perhaps Monsieur," said the lady, with a rather mocking smile, "is a capitalist, and has some idea of buying me out. It would not be a bad idea, for it worries me half to death."

"I am the least speculative person in the world, but we will make no digressions, if you please; we are here strictly on business. I suppose I must so interpret your note."

"But you will allow me. People who come on business do not show quite as much impatience as you do, and don't come on horseback, and never save young ladies' lives, nor get into a quarrel with my guests."

"I thought we were to talk about lead," said the gentleman.

"You make me inexpressibly nervous, tapping your boot with your whip. Will you oblige me by putting it down on the table?"

"Certainly, Madame. Excuse my ill-breeding." And he laid it on the table.

"It is quite a pretty whip," said the Baroness, examining its handle, which was of ivory encircled by a gold band.

"The initials on it are not mine," said the visitor, with a smile.

"It was given to me by a friend in England I bought a horse of."

"The horse you ride now?"

"Not at all. I sent him to America a year ago."

"To California?"

"Precisely. But now as to lead. How much silver do you get from the lead?"

"How should I know? I believe it about pays for the cost of smelting it—sometimes it does, sometimes it don't."

"Sometimes it does, sometimes it don't? Have you any data on the subject?"

"Here it is. Pray don't read it all through."

"But, Madame, since we are on business, and I am anxious for a place—"

"Are you indeed?"

"Providing the salary is worth my while. We had better finish this matter. With 5 per cent. of silver, the one per cent. should quite suffice to pay the expenses of smelting it, and you ought to invariably receive four per cent., which, added to the price of the lead, would make a very great increase of your revenue. Now the agricultural improvements will take ten years fully to perfect, but this change in the working of the lead would not take more than a few months, and the outlay would be insignificant, and the most stupid workmen can be taught it. The money we—you, I mean—would make in the mine could then be gradually employed for the benefit of the farms, and so we could see the greatest improvements arising without any extra expense." Here the gentleman took a note-book from his pocket and commenced to make some calculations.

"It is perfectly plain and simple," he said, after a few minutes of reflection.

"And you guarantee these remarkable results?"

"Certainly."

"And you are willing to take charge of my interests?"

"That depends on the salary, as I stated before, and whether my time—when I am willing to take hold of the business, and when I may want to leave it—is arranged between us?"

"Money subjects can never be entered into too hastily. I gave, now, the person who had the works in charge, who left me a month ago, I think it was 30 dollars a month."

"That was very low pay."

"You think so, but he had a house to live in, and a garden besides. It was plenty."

"I would not serve you for that. Here I am ready to assure you an additional income of fully seven to eight thousand dollars per annum. I should certainly claim for the first year one-fourth of the additional profits."

"I should not be willing to give it. See here, my young gentleman, do they dictate terms this way in America, or California, or wherever you come from?"

"Understand me, Madame, that I can come for nothing less. But see, I have a proviso to make. It might happen that I should not want to work more than three months, four at the outside, when the whole process would be completed, and then I would leave you; so the amount coming to me would be not very large."

"Do you give me the option of discharging you at the expiration of six months, if you do not succeed?"

"Certainly."

"Well, then," said the Baroness, eagerly, "my notary will draw up a contract immediately, and you shall sign it."

"Excuse me, fair lady, a bargain is not so readily struck as that. When in your service, my manners and mien must change. I must have, though, no interference on your part, and shall want quite an amount of money to make the changes I require. Something else; it may be two months yet before I am ready to work that lead mine."

"But I want you to come right off, to-morrow."

"Impossible, Madame."

"Why?"

"I want to travel."

"Where to, pray? What on earth does a man who is a farmer and a miner want to travel for? Where are you going?"

"To the Red country, thence to the Danube, and I may get as far as Constantinople before I come back. Now I think of it, three months will hardly suffice me. That will be about January."

The Baroness shaded her eyes with her hands and seemed absorbed in thought.

"I must think over this. And do you really want to enter into my service? You have a peculiar free-and-easy way about it which I can't exactly understand. I wonder where Babette is? Ah! here she is."

The young lady was just then entering with a paper in her hand, which she placed on the table, then retired behind the screen.

"We have been talking principally about lead," said the Baroness, rather sententiously; "and," continued the elder lady, "this gentleman wishes to conclude a rather peculiar bargain with me—all about lead. I shall want to consult you, Babette, about it. Will you pray be seated? or perhaps you would better like to look at my pictures." She touched a bell and a man-servant appeared. "Luncheon will be ready presently, and I should be glad if you would join us. My servant will show you the way to the gallery, if you like pictures. There is enough to amuse you for a half-hour. Good morning."

(To be continued.)

PROPHETISM.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

(Continued from page 211.)

MOSES was the first prophet, that is, he to whom first, from amidst all the people, a divine revelation was vouchsafed, on whom the "Spirit of the Lord rested." He promised the perpetuation of prophetism in Israel, the appearance of men in whose mouth the "Lord would put his words," in order to secure to the divine or religious idea the victory over the human idea, or heathenism.

Although so early as the days of the Judges, Deborah was designated a prophetess, and allusion besides made to a prophet whose name is not mentioned; the *virtual* father of the prophets (after Moses) was Samuel.

This grand, penetrating character was resolved to create, in opposition to the royal dignity, and for the protection of the religious idea, a second power in the State, a spiritual power, the power of the word, of conviction. He therefore established schools of prophets, and consequently a *prophetic order*, simultaneously with royalty. In these schools men were instructed in impassioned eloquence, consonant with the spirit of Mosaism; also in the art of sacred song, which excited them to sublime, prophetic oratory and solemn poesy.

The disciples, termed Sons of the Prophets, lived in community, in houses built by themselves—ate in common their frugal repasts—adopted a general costume, and fixed habits and manners—and had at their head a father of the prophets, as Elijah and Elisha are termed. Thus the order of the prophets, as an institution, became the fountain whence the more highly-gifted and inspired seers drew the *material* resources for the achievement of their mission. We find, therefore, subsequently to the age of Samuel, frequent allusions made to numerous companies of prophets. When Jezebel sought to exterminate them, a certain Obadiah alone found means to save one hundred; and soon after, mention is made, first of a party of one hundred, and then of fifty, while eight hundred and fifty prophets of Baal appear on the scene. By these means a regular order of the prophets was founded; and this expanded into a class of popular orators. Two results thence

ensued. On the one hand, all these Sons of the Prophets could not attain to that higher position, in which they might have achieved universal appreciation and influence. Prophetism in itself was not confined to the prophetic schools. (Amos.)

From the collective body of these prophets we must accordingly select those who, thus highly endowed with the gifts of the soul and the intellect, stand forth the directly-chosen ones, filled and inspired with the "Spirit of the Lord."

On the other hand, that the ever-growing corruption should at length invade these prophet-ranks, and that the prevailing party should employ them as tools by which to delude the people, and alienate their allegiance from the true prophets, was wholly inevitable. Therefore in the latest centuries a countless multitude of *false* prophets arose, against whom and their deceptions the *true* prophets, such as Micah, Isaiah, Jeremiah, Ezekiel, spoke in words of flame, and never wearied of uttering warning denunciations. The false were easily to be distinguished from the true prophets. The first were ever contented with existing circumstances, in accordance with the powers that were. They encouraged the moral and religious degeneracy of the people, fostered their depravity, and predicted to them power, duration, and victory. The true prophets held a diametrically opposite course. These prophets, having naught on their side save a weak, vacillating, and demoralized population, had to contend against the temporal sovereign, a debased and hypocritical priesthood, and against their perfidious colleagues, invested, as these were, with like dignity with themselves. In this conflict they displayed a mental strength, a spirit of devotion, of resignation, of self-sacrifice and of fearlessness, which have been seldom reached, and never surpassed by man, and which well entitle some of them to be numbered among the noblest heroes of human kind. Hence the many traditions existing of the violent deaths of several of these prophets, which traditions are in some instances confirmed by history.

The means employed by these prophets were harangues, in which they addressed the people, and occasionally the monarchs, and in which, while referring to general or special circumstances, they strenuously urged on them the adoration and worship of the Supreme and the obligations of morality. They condemned idolatry and immorality, and indicated the true course by which, both religiously and politically, the people could secure to themselves national duration and prosperity. They took their stations wherever the people were assembled; in the temple, the market-place, and at the gates of the city. They spoke; and their bold and inspired flights of eloquence transport-

ed the audience, as it were, to other and higher spheres, to which the actual world around them presented so dire a contrast, and which nevertheless was to be the world of Israel's race. They often repaired to the palace of the king, often gathered around them the elders of the people, analyzed their crimes, and depicted to them the future that awaited them, with unsparing energy. Sometimes also they reduced their speeches to writing, and spread them abroad, and tried to extend their influence by causing them to be read and copied. In short, they sought and employed every means by which to act beneficially on their brethren.

While the prophets, as a body, are thus presented to us, as exerting so powerful an influence on the political condition of their countrymen, they divide themselves into two classes: the one consisting of those of whose career *history* alone informs us; the other, of those whose prophetic writings (containing a portion of their spoken addresses) have descended to us. The most distinguished among the first-named are Samuel, Elijah, and Elisha. The second class is composed of the four major and twelve minor prophets, thus distinguished in reference only to the comparative extent of their writings. Samuel, the *second* founder of Mosaism in Israel, must have plainly foreseen, as did Moses, the grand struggle into which his people were about inevitably to be drawn. He conceived the idea of a theocratic republic within Mosaism. The succeeding prophets modified this conception. With them, it became a theocratic monarchy. Neither of these designs was realized. What Samuel *did* achieve for his brethren was, that for the vacillating Saul he substituted, as heir to the throne, the faithful follower of Mosaism, David.

We have observed above, that Mosaism having no external support in the kingdom of the ten tribes, its struggle with Heathenism was there much more feeble in its character. The principal combatants were Elijah and Elisha. Among the prophetic *writers*, Hosea and Amos only worked in the kingdom of Israel; the former two against the hostile royal family of Achab—the two latter against that of Jehu. Elijah is the unsurpassed, the fiery adversary of Heathenism. His whole soul is fire; his whole being fire. But he bears within him the full consciousness that this fire—pure and holy as it is—consumes him in vain; and that this is the will of the Lord, who dwells in the still small voice. This fire could not alter the course of events on earth, and therefore causes him to ascend to heaven. Elisha, his disciple and successor, no longer seeks to stem the torrent; he collects around him whom he can, and guides and sustains as many as he can.

Matters are otherwise in the kingdom of Judah. There the Pro-

phet's conflict does not cease. The nearer the kingdom approaches to its fall, the hotter becomes the fight. It holds on, even when the Chaldeans had fired the walls of Jerusalem. It takes its stand on the smouldering ashes of the ruined city. It flies for refuge with its champions into Egypt, and is transported with the sons of the captivity to Babylon. It seeks even there to restore the spiritual stronghold; it gathers together the remnant still faithful to Mosaism, from amidst the collected ruins of the population; it re-conducts them to the Holy Land. And it ceases only after the erection of the Second Temple—when the destined task of Prophetism had been accomplished—to fix immovably and forever the Religious Idea in the mental being of the Jewish people. The foremost combatants in this battle were Isaiah and Jeremiah, in Jerusalem; Ezekiel and the second Isaiah, in Babylon; Haggai and Zechariah, during the building of the second temple; Malachi, at the period of national regeneration of the people of Israel.

Of all the prophetic writers, Isaiah is indisputably the one whose style is the most lofty, nervous, and sublime. His utterances are replete with striking metaphors, strong antitheses, and graphic paronomasia. He pours forth a gushing tide of inspired eloquence, breathing earnest morality, deep faith in the good, glowing enthusiasm for the God-like, unshaken fidelity to the Deity, and burning indignation against apostasy, pride, and unrighteousness. Isaiah, as he is doubtlessly the grandest, was also the most favored of the prophets. He lived at a period when it still appeared possible, that by means of a passing chastisement, the purification, regeneration, and deliverance of the people might be effected. He not only survived two periods of general alarm that were happily overcome by Judah: the first, that of the war carried on successfully by the Syrian monarch, in alliance with Israel, against the kingdom of Judah, until he was vanquished by the king of Assyria; the second, when the latter, Sennacherib, turned his great armies against Judah, and when his career of victory was arrested by the sudden visitation of a desolating pestilence, that annihilated his hosts at the very gates of Jerusalem. But after the death of the thoroughly heathen king Ahaz, who had, by sacrificing to Moloch, polluted the sanctuary itself, and who contemptuously repelled the prophet, Isaiah still lived to witness the accession of the pious Hezekiah. This king restored Mosaism, and re-established the Mosaic temple-worship in its pristine splendor; reverentially listened to the admonitions of the prophet, and, by following his counsel, steadfastly and successfully withstood the might of Assyria.

Jeremiah experienced a totally opposite destiny. His personal
VOL. II.—20

qualities were the loftiest, as his career was the most adverse and calamitous. In his youth, and in the earliest years of his public activity, he was the contemporary of King Josiah, through whose instrumentality Mosaism, for the last time, exercised a brief sway in Israel. It shone with but meteoric light. After the death of this king, in the battle of Megiddo, the Egyptian party hostile to Mosaism became, at the accession of Jehoiakim, dominant in the state. At this juncture, the king of Babylon appeared as victor on the battle-field. But the arrogance of the Jewish monarchs led them obstinately to choose, and treacherously to pursue, their alliance with Egypt, and to join in a conspiracy against Babylon. The fall of Judah was easily to be foreseen. Jeremiah predicted the coming destruction, sometimes in gushes of fervid eloquence, sometimes in striking parables. But his warning voice was raised in vain, and his only reward was the infliction of stripes. Again the prophet boldly enters the palace of the king, and rebukes him for his injustice and covetousness. Boldly he presents himself before the priests, who seek to take his life, and succeed in banishing him from the "Temple of the Lord." Then he causes his addresses to be read to the king, in whose presence the roll is cut in pieces and burnt. He finds it necessary, therefore, to remain in concealment. The succeeding king, Zedekiah, a weak sovereign, sought the prophet's counsel in many secret interviews, and would willingly have obeyed his admonitions. But the Egyptian party was all-powerful, and overcame all opponents by force. The Chaldeans surrounded Jerusalem—Jeremiah again urged the inhabitants to surrender, by which the city might have been saved; but the prophet was maltreated and imprisoned. In the midst of his prison, he, a captive within a captive city, prophesies the overthrow and the subsequent restoration of Judah. For this the princes threw him into a miry pit, where he was like to die. The king secretly causes him to be drawn up with cords. The city is taken, and the prophet liberated by Nebuchadnezzar, by whom the choice of his place of abode is given him. He desires to remain in Judea with the poorer portion of the inhabitants, who had not been carried away captive into Babylon.

A body of these, however, who refused to listen to his voice, fly into Egypt, whither they drag him with them. There they make him an eye-witness of their idolatrous practices, and disregard his words of warning and menace. Still he desists not.—As he had sat on the ruins of Jerusalem, so he sat mentally on the ruins of Babylon, his spirit soaring above them and beholding that resuscitated Judah which was to rise out of Babylon's ashes. This was his dying strain—the song of the swan. While Jeremiah thus witnessed and shared the suffering

and misery attendant on the overthrow of his people, Ezekiel had been carried away captive to Babylon, eleven years previous to the taking of Jerusalem, and there inhabited a remote city. To preserve his fellow exiles from the contamination of Babylonian idolatry, and to keep alive their attachment to Mosaism in the spirit, were thus the only objects to which the solitary prophet could devote his energy. Ezekiel's mission, therefore, was to account for the fresh events step by step, showing that they were the consequence of the abandonment of Mosaism in doctrine and in practice; that still the fall of the religious idea was not identical with the fall of Judah; that, on the contrary, the faithful and the penitent portion of Israel might confidently look forward to a restoration. Thus he was impelled to go over the whole of the Mosaic work, in his own manner and from his own point of view; and consequently he laid down, on one hand, a theory of the creation; on the other, in a magnificent vision, a plan for a new constitution of the future Israelite state, in which the Mosaic ideas were to be realized, though through modified ordinances.

As Ezekiel belongs to the earlier, the second Isaiah belongs to the later period of the Babylonian captivity. While Cyrus, king of Persia, was hurrying on in a career of victory closed by his conquest of Babylon, the prophet arose, and declared this triumph of the Persian monarch to be the condition of Israel's predicted deliverance. When Babylon fell, his appeals awakened in the faithful few the desire to return to their native land. When Cyrus had granted their request, and yet the sympathy evinced was but lukewarm, Isaiah speaks again and seeks to fan the zeal of the faithful into flame; and by warnings addressed to those who forgot alike Zion and their God, to increase the number of the band of pilgrims. This second Isaiah is the one among the prophets who clothes the strongest emotion in the loftiest and fullest streams of eloquence. His addresses are replete with brilliant imagery—with strains now of impassioned joy, now of deep pathos. If the other prophets depict to our mental vision the fall of the mighty, he shows us how those who fall are upheld and raised again. We shall elsewhere resume the thread of our narrative, relating the efforts made by Haggai and Zechariah to promote the rebuilding of the temple, and by Malachi to remove unmosaic elements from out of the people's life.

We have thus endeavored to place clearly the *outward* plan of the development of the religious idea in the Jewish people, and also in prophetism, externally considered. It has been shown that the religious idea had first to overcome heathenism in its recipients; that this was to be effected only by means of a long struggle, in which prophe-

tism furnished the weapons; that the national independence of the Jewish people was necessarily sacrificed to this object, in order that out of its ruins new and devoted adherents should arise, by whose instrumentality the religious idea should carry on the conflict with the whole world of man. It was the self-conquest of the Jewish race that obtained the victory. This self-conquest was undertaken with entire self-consciousness. For the prophets declare at all times, though with deep sorrow, that it must be unflinchingly achieved; that the people must fall, in order that from their ashes the religious idea, phoenix-like, should arise.

The argument of the whole of this first period is consequently the subjugation of heathenism, within the Jewish people, by the religious idea—and the prophets are the instruments of the conflict and of the triumph.

The position and the task of prophetism have thus been recognized; its true signification now remains to be considered.

OUR SOCIAL SYSTEM.

BY A. GILKESON.

IN his "Novum Organum" Bacon says: "Well was an ill-governed State thus reproved: That which is worst with regard to the past should appear most consolatory for the future. For if you had done all that your duty commanded, and your affairs proceeded no better, you could not even hope for their improvement; but since their present unhappy situation is not owing to the force of circumstances, but to your own errors, you have reason to hope, that by banishing or correcting the latter you can produce a great change for the better in the former." How aptly and forcibly these lines apply to the present social condition of our own country! It is truly deplorable that we have not a single leading mind capable of grasping and comprehending the great social questions that are disturbing the contentment of the people. When our country was struggling for independence, our forefathers had leaders who showed them the way to success. But now any demagogue who can tell a plausible story is a leader. The man of thought and intellect cannot command the confidence and support of the people. There are men who see the causes of the difficulties, and know the remedy that will give relief; but unhappily these thinkers are not understood by the masses, and, of course, they are not recog-

nized as leaders. The people are now following the lead of demagogues and corrupt politicians, hence the evils they deplore. What they need in their present dilemma are leaders who, having learned to think themselves, can teach others to think.

The American people care for little else than money-getting. They dash ahead, using every effort and watching every point to make a penny. They have no patience for deep thinking—for that kind of brain-work is very poorly remunerated in this country. Superficial knowledge is about all they desire, and this is no more clearly demonstrated than by their pliability to the dogmatical teachings of sophists and demagogues. The Press, which is declared to be the great educator of the people, is generally conducted by men who have either doctrines to evolve and disseminate, or hobbies to support and defend. The Press moulds and directs public thought; the editors are supposed to do this by making fair and impartial comments upon passing events. But do they discharge their duty to the public, without whose patronage they could not exist? They send out observers, denominated reporters, to collect the various items of news as they find them. But instead of doing their work as impartial observers, they oftener report the news with a coloring to suit the ideas or views of their respective papers. From these accounts the editor draws his conclusions accordingly, and his leading ideas are apparently established. The regular readers of his paper, after perusing both departments—news and editorial—come to the same conclusions, and thus public opinion is manufactured. Public opinion should never be produced by artificial means, or forced into unnatural channels to please the fancy, or aid the designs of demagogues and professional politicians. But it should flow naturally from the ever-occurring social phenomena, and be the embodiment of the aggregate common-sense of the people. To have public opinion in harmony with the natural order of society, the people must be acquainted with its laws, and their minds liberated from the effects of false teachings.

But how differently men of science perform their work. A corps of observers is sent out to take observations of an eclipse—each observer takes his assigned position on the line, and each makes his report of the phenomenon. The reports are digested and compared, not for the purpose of showing any to be abler and more acute than others, but to obtain the truth. No one reports his observations with a view to establish any theory of his own, or of those by whom he is employed, but each gives the facts as he has observed them. Scientists have no desire for anything but the truth, for if they distort the facts and make deductions to support a false theory, their calling is pervert-

ed, and they become sophists. They gather in the facts as they really exist without misrepresentation and perversion, and from them draw certain conclusions. Sometimes the conclusions deduced may be erroneous, but the nude facts as they were extracted from Nature are accessible to all who choose to scrutinize and study them. There is no dogmatizing, for scientists do not ask the people to believe their conclusions without first examining the facts from which they were deduced. Darwin does not proclaim his bold theory of the origin of man as a doctrine or religion, and then urge us to put faith in it. He states the plain facts only as he and others have observed them, and suggests the probability that man might have descended from some lower form. No one has dared to dispute his vast array of facts, but many do most strenuously oppose his hypothesis. Scientists investigate Nature to find her hidden truths. Dogmatizers originate and proclaim doctrines which they can support only by appealing to the passions and prejudices of the people. Men who preach doctrines that have originated in their own brains always try to make others believe them, because, having felt the internal sensations themselves which produced the doctrines, they think every person is capable of experiencing the same. This is precisely the case with those who experience religious feelings. The spiritualist will tell you that he communes with the "spirit world," and asks you to believe in spiritualism because he himself has felt the peculiar sensations which he describes. The lunatic can tell as many startling things as the spiritualist, and yet no one thinks of believing him. Now the stories of the latter have the same origin as those of the former—in the brain. These sensations are not reflected from external objects, but are the effects of an inflated imagination which predominates over the powers of reason.

No discovery or invention ever originated in the brain. Newton discovered the law of gravitation in the falling of the apple. It was not conceived in his brain. Watt discovered the force of steam, not as an idea running through his head, but by seeing it raise the lid of his mother's kettle. Galileo found, with the aid of his telescope and mathematical demonstration, that the earth rotated—not in his mind, but on its axis. Columbus did not imagine that there was a new world beyond the yet untraversed ocean. He came to that conclusion from certain facts produced by study and experience. So the invention of some new mechanical contrivance is not a freak of the imagination, but almost always results from arduous study and close observation. If there is a case where an invention springs suddenly from the brain, it will be shown that it was superinduced by associations within the sphere of the object to which it relates.

The man who first conceived the idea—to use the general expression—that human slavery was wrong, could never have done so had slavery not existed. He saw that slaves were bought and sold like beasts; that they were deprived of their freedom; and that they were denied the right of using their mental faculties. These were palpable facts staring him in the face. Did they not force upon him the conclusion that slavery was a great crime? And where is the intelligent and unprejudiced man or woman to-day who will not echo the same conclusion? Such persons do not believe that slavery is a crime because the organic law of the land has declared that slaves shall be free men, but for the reason that it was in direct opposition to the natural order of human society, and that they desire to accord to other, though inferior beings, the same rights and privileges that they possess themselves. Thus we see that all metaphysical notions and inventions of the brain must dissolve, as the morning dew under the rays of the sun, when subjected to the test of experimental science.

Having noticed some of the agencies through which the minds of the people have been abused and controlled, let us inquire into their present condition, and see whether “that which is worst with regard to the past, should appear most consolatory for the future.” Our people are said to be practical, hard-working, progressive, and prosperous. But, admitting all these, are they contented and happy? Have they “the inalienable rights of life, liberty, and the pursuit of happiness?” Are they permitted to follow the “pursuit of happiness” without unjust interference? Do they enjoy that “liberty” which a great and independent people claim as their birthright? These questions are being answered in the negative by the social discords and political dissensions that are occurring throughout the country. That the people are deprived of liberty and are unhappy seem apparent from the dissolution of old parties and the formation of new ones; the assembling of strange conventions; the numerous committees and petitions sent to our legislative bodies; the discontent among the working classes; and the universal cry for reform. Why are these commotions in the social atmosphere, when all might be as serene as a summer’s calm? What are the causes, and what is the remedy? But our Sapient legislators cannot answer, because they have failed to observe those laws of Nature in accordance with which human society moves. Thus, through ignorance or prejudice, they make laws for the control of human society in direct opposition to the laws of Nature. This is the secondary cause of all the discontent and unhappiness among the people which have found vent

in public assemblages and reform movements. But the primary cause of this condition of affairs is directly traceable to the ignorance of the people themselves of these laws, which they must observe and conform to, if they would enjoy the greatest liberty and fullest happiness to which they are entitled as rational beings. The advocates of reform make a great mistake when they charge the action of our legislators as being the primary cause of all governmental interference with the social concerns and liberties of the masses. For the people being ignorant of that knowledge which would secure them freedom of intercourse and liberty of action, their representatives are almost certain to reflect that ignorance in their legislative capacity, because they know that their tenure of office exists by virtue of their willingness to represent the wishes of their constituents. So long as the people hold to their prejudices and remain in ignorance of the laws of social economy, they will never know how that ignorance affects their well-being. It is simply useless to attempt to impress upon their minds the importance of a knowledge of these laws while they are purblind with prejudice. The most profound thinker, with the simplest illustrations, will fail in his good work to enlighten them, if he cannot penetrate this barrier—prejudice. It is not because the people generally *cannot* understand or comprehend these simple truths which the economist expounds, but because they *will not*.

The only way in which to accomplish this work is to adopt the method by which they were taught the doctrines they now hold. We know that children, with rare exceptions, imbibe the doctrines and beliefs of their parents and early teachers. This is most strikingly exemplified in religion and politics. We also know that they as seldom change their creeds after maturity. Bismarck saw this when he withdrew the schools from the control of the Church and placed them under the care of the State. Experience teaches us that if we would be successful in producing new thoughts and new ideas we must sow the seed in the fresh and fertile soil of the youthful mind, before the old doctrines and creeds have taken root. The best method for imparting a knowledge of social economy and its kindred sciences to the masses, is to introduce them into our common schools. There young children would get the first principles of this most important branch of that knowledge which they will require when they become men and women.

Social economy is denounced as a code of laws laid down by egotistical theorists for the government of human society. Those who show their ignorance of this beneficent science, by asserting that it is unworthy of their consideration, prophesy that deplorable evils would result from the adoption of these theories by the people. Just so have

all the sciences been opposed and stigmatized. We might as well expect a blind man to distinguish colors as to hope that such persons would accept anything opposed to their prejudices. It seems clear to every reasonable mind that those who make these assertions are incapable of giving a just decision upon that of which they have no knowledge; or, if they have studied the subject, they are disqualified by their prejudices to give impartial judgment. This science, in its broad compass and with its unanswerable facts, points out, inductively, one simple rule to be observed by all, namely: let the people manage their own affairs in their own way; or negatively, no interference by government. That is all.

The economist advocates no theory; he simply asks every person to observe the laws of Nature, and act in accordance with them, and not oppose them. This is the most beneficial and important study that can occupy the minds of all persons of whatever class or condition, for it showers its benignant influences upon all classes and conditions of human beings. There is no science which comes home so directly to a people, both individually and collectively, as this much-abused, yet steadily expanding science of social economy. But our people will not believe these fine stories of the economist. They say that they would like nothing better than that the state of affairs he describes would result from the observance of economical laws; but they have no assurance that such would be the case, not having experienced their practical application. The economist answers, How are you to determine the truth or falsity of my science unless you discontinue all opposition to its laws? They reply, We do not care to overturn the existing order of things by experimenting upon your theories. Oh no, Mr. Economist, we will let well enough alone. This is the point at which many economists fail, by wasting their energies in trying to convince narrow-minded, prejudiced persons of the truth and perfection of their science. It is love's labor lost. A broad, liberal-minded person, hearing a lecture or reading a book on this subject, may see the truth that it contains; but none others. They should ask none to believe their conclusions; but direct the attention of those whom they would instruct, in a simple and pleasing manner, to the same social phenomena from which their science is derived; show them that human society must act in accordance with certain fixed laws, or the whole system would be destroyed and chaos the result; and lead them by observation and investigation to discover for themselves that it does conform to law and order, and that it is only when natural laws are opposed or interfered with that the harmony of our social system is disturbed. Some have named the manifestations of these laws circumstances, and admit their inability to withstand

their power. How very often do we hear persons attribute this event and that occurrence to the force of circumstances? But many circumstances are forced upon society by perverted human efforts, that would not naturally occur. A stream may be dammed and the course of the waters opposed for a time. But in accordance with a well-known law the restless particles will continue to seek a level, filling up the dam, after which it will overflow and the current resume its course. This must be the result unless there is some other outlet, for the forces of Nature will operate in some way. But should these forces meet with too much opposition in obstructing the stream, the dam will break, leaving destruction in the wake of the liberated waters; and those who erected the obstruction will have been taught that Nature's laws cannot be opposed with impunity. Thus government interferes with the natural order of human society, and the people always suffer the consequences. The currents of legitimate trade are opposed and forced into unnatural channels, to the benefit of a certain few by robbing the many. Much suffering is the result, and then the war-cry is raised against capital and monopoly. The waters of the stream may be diverted from their natural course and made to drive a mill, and thus render man a great service. So, the natural course of legitimate trade may be interfered with by taxation for the purpose of maintaining a police to protect life and property, but no further; for this is the sole function of government. The right to a free exchange of efforts is a natural right, and no system of government can justly oppose it. It is a principle that will assert its force in time. Every person has the inherent right to sell his labor or its product when, where, and to whom he pleases, so long as he does not interfere with the same right enjoyed by others. A government that makes edicts in the form of legal enactments restricting this right, ceases to be a good government and becomes a despotism. It is a great error to think that the office of government is to control the affairs of those for whose benefit it was instituted. Its true object is not to dictate and direct the industries of the people, but merely to protect them in the enjoyment of their chosen pursuits. The well-being and happiness of an association of individuals depend upon the liberty they possess. Government is instituted as an expediency—as a means to attain an object—not the object itself. A good system of government, properly administered, throws its protecting folds around the lives and property of its citizens, but never discriminates in favor of one class against another. Their diversified interests are the natural outgrowths from a general desire to accumulate and enjoy wealth, and not the creations of legislation. When the people come to understand these things they will demand the repeal,

instead of the enactment of laws. They will reserve to themselves the right of conducting their own affairs in their own way. They will not allow government to do anything for them that they can do themselves. Competition will settle all disturbances growing out of the extortions of corporations, monopolies, and unjust speculations. Combinations and lobbies will be broken up, and honest men put into office. These are some of the crowning triumphs that will result from the restoration of government to its legitimate sphere of action. To accomplish this noble work the people must choose as their guiding star the science of Social Economy.

PROFESSOR MORSE AND THE TELEGRAPH.

BY ISIDOR FURST.

ON the second of April of this year there died in New York a venerated old man. The sad task of communicating this intelligence to the world devolved on the ingenious apparatus with which his name will be forever associated—the telegraph. It seemed almost cruel to let the child of his genius be the bearer of the news of its father's death; but the lightning, which Franklin had fetched from heaven that it might be chained by Morse, that the fetters of its freedom might be the bond of union for mankind, that its chains might become the connecting links for the whole human family—that lightning, now made man's obedient slave to do his bid and call, quickly, and yet, we might fancy, with reluctance, spread the sad news to the remotest corners of the earth, and with it spread a pall of sorrow, and of grief, because another of our great men had passed away. But if he had passed away it was only to shine as another star in the galaxy of American intellect. His claims, we are well aware, have been disputed, especially in England; but his discovery was certainly independent from, though it may have been simultaneous with, that of other gifted men. Further on, however, we will endeavor to trace this great discovery, leaving the reader, from the facts given below, to draw his own conclusions.

Samuel Finley Breese Morse was born April 27, 1791, at Charlestown, Mass. His father, pastor of the First Congregational Church in that city, was a well-known controversialist as well as an author of several geographical text-books. Young Morse graduated at Yale College in 1810, and, intending to become a painter, went subsequently to study for that profession in England. Soon after his return he took an active interest in the erection of our National Academy of Design,

of which he was one of the founders, and became its first President in 1826. He also became Lecturer at the New York Athenæum, and later, in 1832, one of the Professors of the University of New York. He took great interest in chemistry, especially in electro-magnetism, and about this time occupied himself with the realization of the great discovery which later made his name famous over all the world. As we shall show further on, many previous attempts had been made to utilize electricity as a means of transmitting messages, but had hitherto not been very successful. He had conceived the idea as early as 1822, and on his voyage from Liverpool to New York maintained that the passage of electricity through wire was instantaneous to any distance, and could be applied for transmitting and recording intelligence. In 1835 he succeeded in putting up his experimental apparatus and half a mile of wire stretched many times across a room. The operation was perfect. Towards the end of 1837 he went to Washington in order to obtain an appropriation for building a telegraph line from Washington to Baltimore. Having received no encouragement there he went to Europe, but with no better success. He continued his endeavors for four years longer, renewing steadily his attempts at Washington, until finally, in the last night of the session of 1843, a bill, voting \$30,000 for his experimental essay, was hurried through Congress. He at least succeeded, after many failures, to prove the project feasible; and the first message was transmitted on the 27th of May, 1844. England, at that time, seems to have paid little attention to the progress made on the other side of the Atlantic, for in Mary Somerville's book on the Connection of the Physical Sciences we find the following paragraph:—

“Electro-magnetic induction has been elegantly and usefully employed by Professor Wheatstone as a moving power in a telegraph, by which intelligence is conveyed in a time quite inappreciable, since electricity would make the circuit of the globe in the tenth of a second.” (See Harper's Reprint of the seventh London edition, 1846, p. 318.)

In Brande's Encyclopædia (New York Reprint, 1845), we find a similar notice:—

“Various attempts have been made at different times, particularly on the Continent, to supersede the optical telegraph, which is always useless in hazy weather, by applying the agency of electricity or galvanism to the rapid communication of intelligence. An apparatus for accomplishing this purpose by means of galvanism has recently been contrived by Professor Wheatstone, of King's College, London, which, if experiments on a relatively small scale may be trusted to, appears to

be completely successful. It has been adopted on some of the principal lines of railway in this country" (England). (See *s. v.* Telegraph.)

Morse, however, became involved in many vexatious lawsuits, rival companies having violated his patents (secured in 1837), disputed his honors, and assailed his integrity, yet he finally came out victorious; still his pecuniary benefits were small compared with the immense fortunes made by other men by his invention. Both hemispheres, however, fully recognized his services, leaving him conscious that his name was remembered among the benefactors of mankind. In fact, rarely were inventors so promptly honored. All the principal nations of Europe, every civilized portion of the globe, gave him tokens of recognition, contributed their share of admiration. While in France, in 1858, the American colony gave him a grand dinner in Paris. On the 29th of December, 1868, the citizens of New York, in full appreciation of the merit of their countryman, entertained him at a sumptuous dinner at Delmonico's. All the telegraph employés in the United States and Canada voluntarily and freely contributed to erect a bronze statue in the Central Park of New York City, which was unveiled in June, 1871, on which occasion our venerable poet, William Cullen Bryant, delivered a suitable address. In the evening a reception was held at the Academy of Music, where one of the first instruments used on the original line between New York and Washington was connected with the wires, so that he personally, with his own hands, might send his greeting to the cities of the United States and Canada. The last years of his life he spent in retirement at his country residence in Poughkeepsie, N. Y. He died at his city residence, in Twenty-second street, New York, Tuesday, April 2, 1872, in the eighty-first year of his life, universally mourned, even in the remotest lands of the globe, whither his fame had sped.

Suitable resolutions were adopted in all corporate bodies, from which we choose the following, passed by the State Senate in Albany, April 6:—

Resolved, That the Senate have heard with profound regret of the death of Samuel F. B. Morse, whose achievement of science in rendering the electric telegraph of practical usefulness has constituted him one of the greatest benefactors of the human race, and that they recognize this official expression as eminently due to his memory. That we remember with pride that while a citizen of this State his thought conceived and skill formed the art which has marked a new era in the progress of civilization.

Resolved, That the career of Professor Morse through all the discouragements which beset him is the pride of this his adopted State, and that these resolutions be entered upon the Journal of the Senate, and that a copy thereof, duly certified, be transmitted to the family of the deceased.

WM. B. WOODIN,	} Committee.
H. C. MURPHY,	
D. P. WOOD,	

A vague idea of utilizing a magnet as a means of transmitting messages seems to have early occupied the fancy of learned men. In the *Spectator* of 1712, number 241, Addison alludes to the *Provolutions* of the learned Jesuit Strada, born 1572, died 1649, a Latin poet and Italian historian, who says, as early as 1617, he supposes there exists "a species of loadstone which possesses such virtue that if two needles be touched with it, and then balanced on separate pivots, and the one be turned in a particular direction, the other will sympathetically move parallel to it." He advises to use two dials with the alphabet on them, and thus, by means of the needles poised in the centres of them, maintain a correspondence between two persons. Addison seemed to make very light of the idea, and facetiously proposes to utilize these dial-plates, "if ever this invention should be revived or put in practice," for lovers' correspondence, by adding to the alphabet the standard words in passionate epistles, as flames, darts, die, Cupid, heart, etc.

Bishop Wilkins, in his book on Cryptologie, also alludes to this fancy of Strada's, denying its having any foundation in real experiment.

Later, in 1729, Stephen Gray, a pensioner in the Charter House, succeeded in making electrical signals through a wire 765 feet in length; yet, strange to say, this excited hardly any attention.

In Priestley's *History of Electricity* we are informed that Dr. Watson and other Fellows of the Royal Society experimented, in 1745, to ascertain how far electricity could be conveyed through conductors. They caused an electric shock to pass across the Thames at Westminster Bridge, the water acting as conductor. The same persons, in 1747, also conveyed a shock a distance of four miles, by means of wires. They completed their circuit by burying the poles in the earth.

In 1748 Benjamin Franklin conveyed an electric spark through a wire in the Schuylkill river, setting spirits on fire.

In 1753 we find an apparatus proposed in the *Scots' Magazine*, requiring a separate wire for each letter of the alphabet, and substituting bells for the pith-balls.

Joseph Bosolus, a Roman Jesuit, at about the same time, invented a similar apparatus.

In 1787 M. Lomond utilized a pith-ball electrometer as a telegraph, having invented an alphabet of motions.

In 1794 Reigen (see *Voigt's Magazine*) used the electric spark for the telegraph.

In 1798 Dr. Salva, of Madrid, utilized the same idea with great success.

In 1809 Soemmering exhibited an apparatus to the Munich Academy of Sciences, in which the electro-chemical decomposition of water in a

series of glass tubes was used to indicate the letters of the alphabet. Bain's chemical telegraph, invented later, acted on a similar principle.

In 1813 a voltaic electric telegraph was exhibited to the Lords of the Admiralty by Mr. Hill, of Hampshire. It was not carried into effect, though approvingly spoken of.

In 1816 Francis Rolands exhibited at Hammersmith an apparatus for employing frictional electricity, which was a great improvement on previous apparatus, but still was not appreciated by the government.

The greatest influence on modern telegraphy, however, had the Copenhagen Professor H. C. Oersted's (born in Denmark in 1777, died 1851) discovery (1819) of the influence of Volta electricity on the magnetic needle. Sir John Herschel, at the meeting of the British Association held at Southampton, in 1836, says of Hans Christian Oersted: "The electric telegraph, and other wonders of modern science, were but mere effervescences from the surface of this deep recondite discovery (electro-magnetism), which Oersted had liberated, and which was yet to burst with all its mighty force upon the world. If I were to characterize by any figure the advantage of Oersted to science, I would regard him as a fertilizing shower descending from heaven, which brought forth a new crop, delightful to the eye, and pleasing to the heart."

Ampère (born at Lyons in 1775, died 1836), whose name is imperishably connected with the discovery of electro-magnetism, conceived the idea of an electro-magnetic apparatus, which Baron Schilling, on the authority of Dr. Hamel of St. Petersburg, is said to have carried out in a simpler form.

Then follow Sturgeon and Faraday's discoveries of electro-magnets proper, and the laws of voltaic and magneto-electric induction. This was in 1825 to 1830.

In 1835, we find an electro-telegraphic communication established at Göttingen, by Gauss and Weber, connecting the Observatory with the University.

Professor Wheatstone, in connection with Wm. Fothergill Cooke, based his apparatus on information received by the latter, when in Heidelberg in 1836, from Professor Muncke respecting Schilling's apparatus. They took out a joint patent for their invention, and successfully introduced their apparatus upon the English railways. Cooke and Wheatstone's, and Howe's and Hughes' apparatus are still extensively used in England; while Morse's is generally adopted in the United States and on the European Continent.

It would lead us too far were we to attempt henceforth to trace all the various improvements made in writing and printing electro-magnetic

telegraphs, besides being from our purpose. We have shown above when and how Morse's apparatus was conceived and executed, and have tried to give an idea of the gradual growth into practical usefulness of the poetic fancy of instantaneous transmission. Nor is it our province to point out the various advantages and shortcomings of different inventions compared with each other, which we shall leave to men of science and future times to settle. But this much is certain, that three different persons patented three entirely different apparatus, in three widely separated portions of the globe, in one and the same year:—Morse in the United States, Wheatstone in England, and Steinheil in Bavaria. But it was Morse's idea to lay the Atlantic cable, inferred from the success in making submarine connection between Castle Garden and Governor's Island, New York, and no cavil will be able to pluck this laurel from his brow.

THOUGHTS ON LECTURES.

BY M. KRAUSKOPF.

VI.

THE LECTURE OF THE SYNAGOGUE.

THE synagogue of this nineteenth century of the Christian era is as much a firmly-established fact as it was at the time when that era was born. And the synagogue of nineteen centuries ago was a normal superstructure resting on a firm, granite foundation—a superstructure whose corner-stone was laid more than thirty centuries ago. We thus behold the synagogue as a visible bridge, spanning a vast expanse of time, and connecting that portion of the past that embraces the most momentous epochs in the life of mankind, with the present and future. We behold the corner-stone of that bridge laid at a time, since which mankind can find accredited records of events and epochs, of their dates, their character, their scope and results, and can clearly trace the threads of progress running through a vast period of its life, first faintly, but gradually increasing in strength and volume,—kindling vitality now here, now there; running into centre-points, now here, now there, and radiating from those points into new channels to increase light, vitality, life.

The synagogue cannot be denied to be a fact of history. There may be, and there are, various conflicting opinions of individual intellects,

corresponding to the aspect which the synagogue presents to such intellects, about the cause or causes of that fact of history. This variety of aspects is not caused by a variety of elements abnormally conglomerated in the synagogue, but by the variety of capacities of, and traditionated theories impressed on such intellects. Each individual intellect, taking a view of the synagogue through the lenses of its moods, beholds the synagogue in such colors and aspects as correspond to its own feelings and powers of discrimination. But, be such views and opinions ever so various and conflicting, they all agree on this—that the synagogue is a fact, as much in our day as it was thousands of years ago.

We will glance a moment at the various views and opinions of modern times about the cause or causes of the existence of the synagogue through such an unparalleled length of time.

To those portions of mankind, even amidst its most advanced and civilized portions, whose intellects are as yet in a retarded state of development, and cannot exercise their faculties in reading lectures of history, the synagogue presents itself as any other fact of history. Such intellects are not incited to search for causes or results of such facts; if gazed at, it is only when such fact presents to the view outward peculiarities, exciting a momentary curiosity, which is easily satiated. To such intellects the synagogue undoubtedly presents peculiarities to excite curiosity; but, as it is only gazed at like any other curiosity, and no questions are asked, and no judgment formed and expressed, it is not necessary, because useless, to be a cicerone to such curiosity gazers.

To many searching and inquiring intellects the synagogue appears as a very interesting relic of the past—of the dim, distant, hoary past; as the débris of a dead, defunct system, which, having effected its purpose, having yielded its fruit to mankind in contributing its quota to the grand quota—the grand result, to be yielded by creation—shared the fate of all systems which have preceded and will follow it. The synagogue appears to such intellects as an embalmed mummy of the Orient, which, having been carried reverently through a long perilous journey, at last enters a haven of rest, covered with dirt and dust and cobwebs; its robes torn into shreds, and its surroundings and trappings of strange and unwieldy shapes. And as, instead of putting itself into a museum of antiquarians, as every mummy ought to do, it evidently breathes and gives signs of life, it is asserted to be in its last stages of existence. Soon, it is said, this foreign outlandish element will dissolve itself into nothing. Soon progress and enlightenment are to build the funeral pyre of that mummy; soon its end—dis-

solving columns of smoke—will be seen to float in the atmosphere of modern times. It is furthermore asserted by such intellects, that were it not for the persecutions of the past ages, which were directed towards its destruction, it would have ceased to exist long ago; that those persecutions acted like the power of friction on the dead body, infusing it with momentary life; that therefore the existence of the synagogue until our day is an accident in the life of mankind, caused by the persecutions, another accident in its life; that the last accident ceasing to exist, the other will cease also to exist.

To this the synagogue replies :—

Firstly, that it is not an accident in the life of mankind, but a very element of that life; that, while it concedes that the persecutions spoken of are accidents in the life of mankind—phenomena attending the operations of brute elements of undeveloped life—it also asserts that accidents cannot rule elements. In proof of which it cites the fact, that while the element producing those “accidents”—persecutions—is gradually growing less in volume, the “accidents” also diminish in extent, and that the synagogue itself, against which those “accidents” hurled themselves, overshadows the elements producing them.

Secondly, the synagogue denies that only persecutions renewed its life and caused it to exist until our day. It points to the fact that during the many centuries of its weary pilgrimage, it now and then quietly and peaceably reposed under the ægis of benevolent tolerance and charitable justice. Whenever the synagogue was thus blessed, it threw off its grim-visaged helmet, its heavy coat of mail, and its rude sandals. It robed itself in the bright garments of light, it cloaked itself with the airy mantle of liberty. It uncovered its treasures to the light of day; and those treasures hailed light as peer and brother. And when its light-floods shone on the surrounding darkness and made the hideousness of chaos visible, then chaos hurled its brute forces against it. Again the synagogue took refuge in its mummy-like castle, and secreted its treasures in its inmost chambers, to be brought forth again and again, to be again and again secreted, as “accidents” again and again hurled their fury against it.

Thirdly, the synagogue not only defends its claim as an element of past life of mankind, but asserts itself to be the very corner-stone of that life in the future. Looking to the past, it asserts itself to be the nucleus, around which those elements which will continue to unfold life will rally in due course of time.

There are other intellects, and many of them there are, who assert that the cause of the existence of the synagogue is a dispensation of God, in order to have a witness that His curse can blight, as His bless-

ings can give life. Such intellects, being impressed since childhood by traditionated, sectarian theories, are taught to believe that a curse rests on the synagogue for sins committed by it nineteen centuries ago, and many more before them; a warning, that having been especially chosen to be His people, and not having obeyed Him, His punishment reached it, and its builders were scattered all over earth, and it is smitten with blindness; that, although the light is amidst it, and shines continually on it, the synagogue cannot see it nor feel it.

To this the synagogue replies, and it asks:—

Wherein does the curse consist? Is it because its builders are scattered?

The synagogue denies this to be a curse. It asserts it to be a blessing. Is not the whole earth the Lord's? And the fulness thereof, is it not His? The Lord of Glory, does He not make His presence felt unto all who seek Him? Does not His sun shine, His rain fall, His dew quicken on all portions of earth? Can industry and perseverance not cause earth to yield its treasures, here, there, anywhere, as well as in the land where Lebanon towers towards heaven, and Jordan gently murmurs? And above all and all, is not His truth enthroned and inhaled by every heart seeking it, be it on the plains of America, or in the cities of Europe, or in the deserts of Asia, or in the Saharas of Africa, or on the islands of the sea, or in the temple of Jerusalem?

Is it a curse on the synagogue to have libraries, filled to overflowing with scrolls, parchments, and books, conveying to millions of intellects for all generations to come the result of the labor of thought by thousands and thousands of intellects?—vying in holy zeal with a David, in wisdom with a Solomon, in true piety with a Hillel, and in true heroism with a Maccabee? Is it a curse to be able to count martyrs by the thousands—martyrs in the cause of Truth, Justice, Liberty; martyrs who joyously ascended the funeral pyre, or suffered tortures, or left home and country and wandered as exiles into strange countries; martyrs "whose badge was suffering?" Where is the curse resting on the builders of the synagogue? In the words of the immortal Shakespeare

"Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions?"

The synagogue denies that there is a curse resting on it. It laments the curse of ignorance, superstition, ambition, despotism, and selfishness resting as yet on all mankind. It laments the curse, that portions of mankind consider others cursed, when it is evident that, when measured by the standard of excellence and morality, the very upholders of the doctrines of curses must come beneath its chastising rod.

There are other intellects, who, while acknowledging the law of cause and effect to be universal in material creation, and while asserting that intellect, life is caused solely by material forces, deny the law of matter—the parent to govern the child-intellect. They declaim against the whole past life of mankind, as having been an “accident;” that whatever good, noble, and beneficial mankind of our day has inherited of the past would have been yielded if neither synagogue, church, nor mosque had existed; that the synagogue yielded to mankind an evil heir-loom in the shape of the church and the Islam.

The synagogue replies, firstly: It cannot be substantiated by demonstrative evidence that had synagogue, church, and mosque not existed, mankind would have been more advanced than it is. For the life of mankind is *only one*. It cannot preserve its records, as it has them, and jump backwards for thousands of years to live its life over again, and make comparisons whenever it should arrive at the preserved records. Neither can it know about the progress of intellectual life on other planets, if such be there, and make comparisons.

The synagogue denies “accidents,” signifying the occurrence of events without any preceding governing cause. Any contrary assertion necessitates the assumption either of lawless chaos—the very opposite of law in life, even in its embryonic state—to be life, or of the suspension of nature by and at the arbitrary will of assumed superior powers.

The synagogue denies either of those assumptions, but it acknowledges the law of cause and effect to be universal as well in realms of matter as of intellect. It denies being an “accident” in any sense of the word. It denies being only a relic or a mummy of antiquity. It denies that an especial curse of Jehova rests on it. It asserts itself to be an element of the life of mankind since thirty centuries ago, an element producing light, vitality, life; and it calls only on such evidences in support of its claims which can be materially demonstrated from realms of matter and of intellect. The synagogue, in rendering its lessons, reads from the lectures of matter and of intellect, and, reading them, it states its evidences in support of its claim to be the corner-stone of the grand structure of life, which is reared by mankind to be a temple unto the Architect of the Universe; a corner-stone, which, embedded deeply in earth amidst dust and rocks, lime and fossils, only waits for light of day to have its lessons read and comprehended. Resting on the bosom of matter, the synagogue is impregnated with the lessons which it can read in matter as well as in intellect, and those lessons are justice and mercy.

(To be continued.)

SCIENCE, ART, AND FACTS.

THERE is a popular belief that the bite of a spider is poisonous. At a meeting of the Linnæan Society of London, held lately, the most convincing proof was brought forward showing that the much-abused spider was perfectly innocuous. It was demonstrated that if other insects were rapidly killed by spiders, it arose entirely from their terrible power of inflicting wounds, and not from any venomous fluids.

A curious lawsuit has just been decided in France in regard to the durability and good quality of the paints employed by artists. A distinguished painter brought a suit for damages done to a painting he was prosecuting, because, when, after a work of three years on a *chef-d'œuvre*, all the whites became black from the bad quality of the pigment employed. The judge awarded the artist an indemnity of 5,500 francs, about \$1,100.

People are prone, in speaking of the convulsions of nature, to say "that volcanoes are the safety-valves of the globe." This stands on no possible facts. Volcanoes may be indexes of danger, but nothing more. It is true, when a volcano becomes more active, earthquakes may be imagined as possible. It would be interesting to know, at the present time, whether any action of a remarkable character was manifested by Vesuvius or *Ætna* in connection with the Californian earthquake.

That there are venomous fishes is very certain. In the Indian Ocean naturalists have been busy with a fish called "Laffe." The poison-apparatus is a weapon of defence, and comes into action when the fish is handled. The action of the poison upon the human organism seems to be less rapid than that of snakes; though patients who neglect to apply remedies similar to those used for snake-bites expose themselves to serious consequences, which may even terminate fatally. Fishermen have been known to die in three days after having been thus poisoned.

It has long been urged as an objection to the theory of natural selection that the tail-appendage of the rattlesnake must be injurious to the animal by attracting the attention of its enemies. Professor Shaler has, however, observed that the noise of the rattle is scarcely distinguishable from the sound made by an American species of *Cicala* (cricket), and he conjectures that the object of the rattle is to attract within its reach the birds which naturally feed on the *Cicala*. This he considers to be the explanation of the mode in which birds all seem

to flutter round a rattlesnake, without calling into play the unreasonable theory of fascination. A formidable objection to the universality of the principle of natural selection is thus removed.

Great things may be expected from the attack made on the North Pole from all quarters. No less than eight continental expeditions have been fitted out. From Austria, Sweden, Norway, France, and America, determined explorers are breaking their way through the ice-fields to that unknown geographical spot. The Austrian expedition is perhaps the largest, surpassing that of Dr. Hays. "Parry's farthest" is still the most northerly point yet reached on our globe. It seems as if it has been pretty well proved that every year the Arctic zone is getting colder, and interposing greater difficulties. The Norsemen very probably drove their first ships much farther north than we can ever expect to get.

Curious researches are being made into the subject of the proportion of the two sexes killed by lightning. As early as 1840, both in Sweden and England, it was found that many more men were killed than women. The greater exposure of men in the fields does not satisfactorily explain it. M. Bondin, who has been for years looking into this subject, says, "that all things being equal, woman runs less danger than man." As, then, the chances are so much in favor of the fairer sex, we suppose their fears may be somewhat assuaged this coming summer by reading this. The great Arago affirms positively that "the physical constitution of the man plays a certain part," as to whether the electric fluid will strike him or not. How very unfortunate it would be if some men knew they were living lightning-conductors!

The late discovery of a mastodon in Orange county, New York, inclines one to think that this peculiar section of country must have abounded with these animals. The first ever found in America came from this locality. From a rough computation of the skeleton, it is probable that, when alive, eight tons would have represented his weight. That they came to a natural death is not supposed; they mostly, from the bones of the legs having been found embedded upright, convey the idea that they were embogged and so perished. That they were Proboscidiæ, or belonging to the elephant family or trunk-bearing creatures, is certain. It is not quite so clear as to whether the climate they lived in was tropical, from the fact of some Siberian ones having been discovered with pretty long hair, and teeth of such a character as to lead one to suppose that the food they masticated was of a coarser character, the product of a colder climate.

The beautiful art of microscopy, which allows the photographer to

reduce within a pin's-point whole groups of figures, has been attracting considerable attention of late in Europe. There is something charming in one's being able to carry about him, in the smallest compass, the portraits of all those dear to him. The little ornaments, now worn as charms, have somewhat developed this art in the United States. Practically, for other than living subjects it has been found of great use. During the siege of Paris by the Prussians, friends of the besieged living in London sent communications to the *London Times*, addressed to their friends or relatives in Paris. The whole columns of the *Times* were then photographed until no larger than a mere speck, and thus were transmitted within the walls of Paris, their minute size enabling them to escape detection. Inside of Paris, by means of a powerful magnifying-glass they were enlarged, copies of the various items made, and thus were transmitted all over France. In this country but a single artist made a specialty of this beautiful art, and that was Mr. John H. Morrow, whose *atelier* was on Broadway. We regret to have to notice his departure for Austin, Texas, but as he believes that his wonderful skill will be there fully appreciated, we look to seeing him become one of the most successful photographic artists in the South.

The following, from the justly famous Robert Stephenson, the Father of Railways, seems at present strange to read, though it only dates back a few years. He is writing about the Suez Canal:—"Such a channel would be impossible—nothing could be effected by it, save unlimited expenditure of time, life, and money, beyond the formation of a stagnant ditch between two almost tideless seas, unapproachable by large ships, perhaps at the utmost capable of being used by small vessels when the prevalent winds permit their exit and entrance. The project will prove abortive and ruinous to its constructors. I will not permit it to be said, that, by abstaining from expressing myself freely on this subject, I am tacitly allowing capitalists to throw away their money on what is an unwise and unremunerative speculation." In language rather louder than this, Dr. Lardner, thirty years ago, informed the world that a tunnel for railroad purposes must result in the certain death of all the passengers. Evidently M. Lesseps differed from Mr. Stephenson. The Suez Canal, notwithstanding the slurs even of the present English writers on this subject, who still show their prejudices about this wonderful work, may be considered as the most successful enterprise of the century. The canal at the Isthmus of Darien is but a question of time. Not many volumes of the *NEW ERA* will see the day before this enterprise is completed. It is a necessity for both continents and for the world abroad. Then this globe will be circumnavigated in about 90 days.

GEMS OF THOUGHT.

He who knows right principles is not equal to him who loves them.
—*Confucius*.

There are two things which I abhor: the learned in his infidelities, and the fool in his devotions.—*Mahomet*.

What is birth to a man, if it shall be a stain to his dead ancestors to have left such an offspring?—*Sir P. Sidney*.

Of all earthly music, that which reaches the farthest into heaven is the beating of a loving heart.—*Beecher*.

As it is the characteristic of great wits to say much in few words, so it is of small wits to talk much and say nothing.—*Roche foucault*.

Take away from mankind their vanity and their ambition, and there would be but few claiming to be heroes or patriots.—*Seneca*.

Always consult discretion—it is more discreet to be silent than to speak when it is not accompanied by sense and reason.—*Epictetus*.

Great men heighten the consciousness of the human race; and it is our grateful duty to magnify him whose genius magnifies mankind.—*Alger*.

Mistrust the man who finds everything good, the man who finds everything evil, and, still more, the man who is indifferent to everything.—*Lavater*.

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, and they are the only roses which do not retain their sweetness after they have lost their beauty.—*Blair*.

Men will strive after what seems to them happiness; and to raise the ideal of individual happiness, to make men really love better things, is the object at which we are directly to aim, if we would benefit and save our country.—*Prof. Whitney*.

Let every dawn of morning be to you as the beginning of life, and every setting of the sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up indeed, by art, thought, and by just will, an edifice of which it shall not be said: "See what manner of stones are here," but "See what manner of men."—*Ruskin*.

THE NEW ERA.

VOL. II.—JUNE, 1872.—NO. 8.

THE TEACHINGS OF THE PROPHETS AND THE HAGIOGRAPHIA.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

AMONG the many peculiarities which distinguish the history of the Jewish race from that of all other peoples (which peculiarities in truth resulted from the idiosyncrasy of the national existence), we may adduce as one perhaps of the most remarkable, the fact, that the genius of this people took its boldest flights, and produced its loftiest creations, at a period of national decline, when the people themselves, fast sinking into moral and religious degradation, had well nigh abandoned their sublime mission. The greatest productions of other nations, have been coeval with their attainment of the zenith of their glory, and the noon of their national existence. Not so with the race of Israel. The lower it fell, the higher soared the latent national genius. This phenomenon, recurring again and again in their history, is not only easy of explanation, but is necessary to this people, since the spiritual essence of the Jewish race is the eternal, never-dying "Religious Idea," which, just when the disorganization of its appointed material vessel is apparently impending, must manifest itself with redoubled activity by individual effort, and thus render itself superior to the mutability of all earthly things. Then the prophets arise at a period when Heathenism sits on the throne of Israel, when it had obtained general sway over the people, had insinuated itself into the popular life, and had thus paved the way to its natural consequence—the overthrow of the people of Israel. For the nation had not only

lost that which constituted its true power and strength, that by means of which it had been enabled to stand in array against a world—the Religious Idea; but had likewise become enervated by Heathenism, in whose train had followed luxury, debauchery, immorality, injustice, oppression, and violence. The prophets repeatedly paint this condition of things in terms of unmitigated disgust and aversion.

Thus had the life of the Jewish people become wholly opposed in its character to Judaism. The only fragments of Judaism then still remembered and practised, viz., the sacrificial service and some few ordinances of the law, had degenerated into mere formal and insignificant observances. The prophets deemed it vain, amid this un-Mosaic life, this wholesale infringement of Judaism, to enforce the Mosaic law. In the first place, they could not have overcome the obstacles which the actual life of the people presented, inasmuch as the idea was wholly lost among them; in the second, the prophets could not fail to perceive that, even in the event of the people's acceptance of a portion of the Mosaic code, that portion would have been but empty ceremonial, since the idea no longer existed in the national mind.

The prophets, therefore, recognized the necessity of even combating so much of the practice of Mosaic law as had survived, it being opposed to the idea, since it consisted of empty rites, involving mockery and hypocrisy. And this course they, in fact, adopted. Isaiah exclaims in the name of God: "Of what avail to me is the multitude of your sacrifices? saith the Lord. I am cloyed with the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me: the new moons and sabbaths, the assembly proclaimed, I cannot support. What! Impiety blended with a solemn rite? Your new moons and your appointed feasts my soul hateth." Jeremiah even declares the sacrificial worship to form no integral part of Mosaism.

The second Isaiah says: "Is it such a fast that I have chosen a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and sit upon sackcloth and ashes? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen—to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." The Jewish people having thus lost the Mosaic Idea and adopted Heathenism, it neces-

sarily ensued that the life became un-Mosaic, and that what remained in it of Mosaism had degenerated into empty form. It was consequently indispensable that the prophets should strive above all things to reinstate the religious idea among the people, in order that their life, which had in fact wholly severed itself from that idea, might again be made to accord with it. This severance rendered it imperative on the prophets to seek to save the idea, and to imbue with it the heart of the people; and this compelled them to seize upon the religious idea only to aim to develop it and re-establish its sway. But it again thence resulted, that the idea was more generalized, and assumed an appearance of being opposed to, and independent of, material life. While in Mosaism the idea and the life are one and the same, the idea now appeared as self-existent, and severed from the life.

This separation between the life and the idea was, doubtless, essentially un-Mosaic. It was likewise a great evil; for the union of the idea and the life alone forms religious truth. It was, nevertheless, a condition of its development, and was in so far necessary; as by its means only could be effected the dissemination of the religious idea throughout the whole world of man. The idea solely could win mankind to itself. When, in the due course of its development, it shall have thoroughly permeated the mental being of man, it will and must come into active existence, and regulate and mould material life.

We shall thus perceive that the severance of the idea and the life is complete in Christianity; that in the middle ages, the idea was powerless in respect of the life; and that it is but in the most recent times that it is again beginning to exert any influence on daily existence.

What we here deduce from history, at the *close* of a period of development of two thousand five hundred years' duration, the prophets clearly foresaw and unequivocally predicted at its commencement. Mosaism presents the union of the life and the idea, and could in the first instance be addressed to the Jewish race only. To disseminate the religious idea is Israel's mission; to live out the religious life, is Israel's appointed task. But the prophets, inasmuch as they especially set forth the religious idea—inasmuch as they elaborate it in its universality, and omit to insist on its special application, have the pre-consciousness that the religious idea is not Israel's portion only, but that of all mankind. The acknowledgment of one God in His entire unity—of one God, supreme and holy, who is, in this indirect relation to man created in his image, man's Providence, the sole source of judgment and revelation—the diffusion of universal love, by means of universal justice, freedom, and peace—and the universal acceptance of these by mankind, who will thereby be united and wholly influenced;—such are the

chief points of development, which the prophets imparted to the Mosaic idea.

Each of these prophets, from the first to the last, inculcates this doctrine; and from each in succession it receives additional development. Nay: this doctrine is even anterior to the prophets whose writings we now possess, and is in fact the very mother of prophecy. It is, viz., worthy of all remark, that, in Micah iv. 1-4, and in Isaiah, at the opening of a prophetic address, ii. 2-4, we find exactly parallel passages expressing this idea, with but this difference—that in Micah, the composition is more careful, and that there is one additional and very beautiful verse. There has been much controversy as to the original authorship of these verses. Closer investigation proves, however, that to neither of these two writers does it belong; but that they are the transcript of an older prophetic declaration which both prophets cite, and place, for a specific object, at the head of their respective paragraphs. The verses run thus:—"But in the last days, it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountain; and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob. He will teach us of His ways, and we shall walk in His paths; for the law shall go forth out of Zion, and the word of the Lord from Jerusalem; and He shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine, and his own fig-tree, and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it."

It is herein declared—1st. That all nations of the earth will acknowledge the truth of the Religious Idea. 2ndly. That they will consider themselves bound by it; and 3rdly. Peace, the cessation of war and strife, general security and happiness will, by means of that religious idea, come universally to prevail. We see this general acceptance of the religious idea metaphorically portrayed in "the going up of the nations to the mountain of the Lord, to the house of the God of Jacob;" its fulfilment in the life, in "the walking in his paths;" its result, in the cessation of war, and in dwelling peacefully every one "under his own vine and his own fig-tree." Every prophet depicts, in accordance with his own character and in his own individual style, this great future of the human race, in the most vivid colors, and at length transfers into the brute creation, and into all nature, the spirit of heavenly peace. "The wolf also shall dwell with the lamb, and the leopard

ard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed their young ones, shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

As soon as the prophets had attained to the consciousness that Mosaism was not destined to limit its influence to the Jewish race, but that its ultimate end was the dissemination of the religious idea among the whole of mankind, the question—How was that design to be accomplished? naturally suggested itself to them. Their first necessary deduction was, that Israel was but the instrument of God. To be the depositaries of the religious idea, for the whole human race, they recognized to be the mission of the whole posterity of Abraham. Their second deduction was, that in its fulfilment no thought of victory by force of arms, or by coercive means, or by the exercise of political power, was to be entertained. The idea could only prevail by virtue of its power as an idea: freedom cannot be attained through slavery; it can be won by free development alone. The view set forth in the writings of the prophets may be summed up as follows:—Israel is contaminated—God's chastisement is therefore necessary. By this chastisement Israel shall be sanctified and purified. Israel will be re-established. This chastisement, regeneration, and restoration will serve as examples and proofs of the truth of the religious idea ever existent in Israel, and therefore lead to its recognition by all people. Therefore Israel endures his punishment for the sake of all nations, his degradation and their contumely, for that of all mankind. Israel is the martyr for the human race, of the religious idea, as Isaiah in the well-known 33rd chapter represents him to be. The reference which these successive propositions bear to the actual condition of the Jewish people (the latter furnishing in fact their connecting links), is clearly perceptible. The more palpable this condition of things became, as the fall of the kingdom approached and the captivity of the Jews ensued, and as their restoration appeared more imminent, the clearer were the predictions of prophecy. We shall, therefore, not be surprised to find, that the second Isaiah puts forth these statements with the greatest precision.

The third deduction from the same view, is the amplification by the Prophets of the doctrine of the divine government of the universe, and of God's appearing to them, for the express purpose of leading, by

means of justice and truth, all mankind to moral perfection ; they declare that God ordains the destinies of all nations, in accordance with His universal wisdom. It is God who calleth upon people and princes for specific objects, who granteth them the victory, in order to chastise the iniquity of the conquered, and to humble the pride of man ; but who prepareth likewise the downfall of the conqueror, if he misuse the success vouchsafed unto him.

The judgments of God, the purification of man by their means, and the re-acceptance of the purified man, are thus the chief subject-matter of the writings of the prophets ; the theme of which they treat in endless modifications. With unflinching courage do they inveigh against all immorality ; they denounce it in all its forms and phases ; and brand its votaries, whether found among the people, the priests, or the princes, whether Israelite, Assyrian, Egyptian, Babylonian, or Tyrian.

With unwearied hand do they portray their fall, their utter destruction. Then they turn to paint in glowing colors, how God is found of them who seek Him, how He hath compassion on the penitent, and blotteth out his transgression. But with deepest inspiration do they address themselves to the oppressed and downcast, and declare how the Lord, throned in unspeakable majesty, is highest unto the broken in heart, and turneth his sorrow into joy, his aspirations into fulfilment ; and is his Saviour and Redeemer.

What renders the Prophets so valuable is, that while Mosaism inculcates the right in fixed doctrine and specific rules of life, the Prophets bring general morality to be accepted, set it forth as the universal guide of human action, and insist upon the truth, that by means of it alone can nations continue to exist, and that without it they must eventually decline and fall ; that neither force of arms nor diplomacy is of power to sustain them, if morality has ceased to be active in the midst of them. The Prophets are the book of the peoples, the mirror in which they may see their destinies clearly reflected.

If we hastily review the utterances of each prophet individually, we shall perceive that Isaiah especially enlarges on the Holiness of the Deity. At his sanctification for his prophetic mission, the loftiest accent that greets his ear is the three times "Holy," from the lips of the seraphim. "Holy Lord" is the epithet, with which he most frequently apostrophizes his God. This Holy God is sanctified by justice ; he who accepts His judgments, sanctifies Him. Hence the Almighty's displeasure at crime and injustice, His condemnation of fraud and hypocrisy. Therefore He executeth judgment, causeth the proud to fall, and visiteth the froward, but purifieth by chastisement. "When Thy law came to earth, the inhabitants of the world learnt

righteousness." If He be angry, he returneth from His anger, and hath compassion, and guilt is expiated. Isaiah says, "God teareth asunder the veil that hideth the nations; raiseth the covering that covereth all peoples; annihilateth death, and wipeth the tear from every eye."

The characteristic of Ezekiel is his enforcement of the doctrine of God's unconditional justice. The judgment of God is pronounced on all souls. Each soul will be judged individually; the sinful soul will be visited with death, *i. e.*, annihilation; the just with life, *i. e.*, salvation. If the just soul depart from justice, and turn to evil, it will be punished. If the wicked turn from transgression and pursue the path of righteousness, it will receive forgiveness, and attain to immortality. God is therefore prompt to forgive; hath pleasure in the return of the repentant sinner. As with individual, so it is with national existence.

But the second Isaiah is peculiarly the prophet of the unfortunate, of the oppressed and sorrowing. In every accent of tender love, he calls them to God. He will feed his flock like a shepherd; He will gather the lambs with His arm and carry them in His bosom; He giveth power to the faint; and to them who have no might He increaseth strength. He says, "Ho every one that thirsteth, come to the waters: and he that hath no money, come ye, buy and eat: yea, buy wine and milk without money and without price." He considers it his especial vocation to preach good tidings unto the meek. "He hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound."

The thought of most frequent recurrence to him is, "Thus saith the Lord, The heaven is my throne and the earth my footstool, but to that man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." But all the glory of the earth is as nought in His sight, for, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance."

The transition hence to the so-called Hagiographa is easily perceived. They form the third divison of the Old Testament, and a specific and necessary phase of the development of the Religious Idea. We select for examination the Psalms, the Book of Job, and the Proverbs of Solomon. Doubtless a part of these writings preceded the prophets whose works we possess. Some of the Psalms were composed by David and his contemporaries: of many of the Proverbs, Solomon is the author; and, according to my view (founded upon the style and the description of manners it contains), the Book of Job dates from the times of the Judges. These productions are, for the most part, unconnected with the march of events historically considered, and appertain

to the individual. But we must recollect also, that the individual lives amid, and is influenced by, the circumstances of his age and its prevailing mental tendencies, and that the mass is but composed of the aggregate of individual existences.

The characteristic of these writings, and one which renders them an integral and essential portion of the whole edifice of the Religious Idea, is that they express subjective religion, *i. e.*, the religion and piety of the individual. Mosaism and Prophetism declare the objective doctrines of God, the world, and mankind. The Hagiographa enlarge on the relation of God to the individual, and of the individual to his God. Mosaism in teaching the direct connection of the Deity with mankind by means of His Providence, of judgment, and revelation, places God and man in direct relation to each other. The necessary consequence was, that man perceived this relation to be not only objective (*i. e.*, existing in the social man), but he felt himself also to be, in his strict individuality, in intimate connection with his Maker; and thus is evolved subjective religion, *i. e.*, man in his individual destiny, his individual position, in fine, in his every relation; and in his conformation, physical, intellectual, and moral. And this view is perfectly consistent; for the all-embracing, all-seeing God, who hath divided this universe into its manifold parts and sections, must have regard, not alone to the species, but to the individual. The "Writings" thus portray the various emotions experienced by the individual in his relation to his God, in the ever-changing scenes of life; and the conceptions of the Deity induced by these emotions. As the writings of Moses, notwithstanding their nationality of costume, are emphatically the book of mankind, the Prophets the book of the nations, so are the "Writings" the book of the individual man. In all ages, therefore, and under all climes, have they ever found their way to the hearts of all God-loving men.

The subject-matter of these Hagiographa is the suffering and struggling human being. In the vortex of actual life, amid the friction, the contending and selfish efforts of mankind, is he destined to battle. He feels his own strength to be insufficient, and seeks a higher support, an immovable stay, in God. He falls, the power of his adversaries overcomes him. He seeks more efficient help, firmer support, protection, and safety, in God. This it is of which these writings treat; in this consists subjective religion. The richest in these treasures are the Psalms. They are a collection of devotional lyrics, uttering in accents the most touching, in forms and modes of language the most varied, the thoughts, sensations, and emotions of suffering, struggling man. The majority of these Psalms are prayers for deliverance from enemies

for punishment of the godless, who oppress the innocent. Thus the, judgment of God is sometimes invoked, sometimes pronounced; for He judges the people, the rulers, and the universe, with inflexible justice. He who trieth the heart and the reins, who knoweth the secrets of all spirits, the all-seeing Lord, He annihilateth the wicked, is unto them who trust in Him help, shield, banner, saviour, shepherd, refuge, and light. Let every one therefore trust in the Lord, for He is his help and his shield. Unto him shall men turn in every peril, for He is faithful and full of compassion. Men's unhappiness is often caused by sin, for the forgiveness of which we must pray. But God's mercy is without limit. He remembereth that we are but dust. He is the protector of the oppressed. He chastiseth, but delivereth not unto death. He is nigh unto the poor and wretched, and granteth victory.

Then again the delivered pours forth his song of thanksgiving, for the salvation and help that God hath vouchsafed unto him in the hour of his sorest peril. And with this is connected the universal song of praise, in which God is addressed as the Creator of the Universe, Almighty Ruler of the Earth, the Revealer of the truth which leadeth man to the right path, the Providence, whose counsels are unsearchable. Unto Him must man submit. Him must he fear, love, and worship. In Him must he rejoice and be glad. Him must he acknowledge as the Eternal God, for ever and ever.

The Psalms must doubtlessly be understood from the subjective point of view. They are not intended to present us with objective doctrine. They express the conceptions, which man, in the various phases of life, forms of the Deity. The pictures are often highly colored. But every chord of human feeling and aspiration is touched, and the ever-present unfailing conviction of God's existence and government pours forth into the trembling heart of man, peace, security, and consolation. No writings are more instructive and interesting than these Psalms, the lyric utterances of the Jewish race. They may be compared with the hymns and odes of Pindar, or the choruses of the Greek tragedy. In the latter, we have the cold marble, wrought by the hand of art into the most perfect forms, and the highest plastic beauty; in the former, the warm, palpitating human heart, whence the fresh rapid stream of life gushes freely forth. In these creations we at once clearly perceive the contrast presented, and the missions to be respectively fulfilled, by these, the two most important nations of antiquity, Hellas and Israel. Both have exercised a powerful influence on mankind; the one on temporal or human things, the other on things imperishable, eternal, on the inmost being of man.

The Book of Job treats the same question in all its bearings more

exclusively and more extensively, viz.:—the actual life of suffering man, in his relation to the Deity. But what is matter of feeling and impulse only in the Psalms, is elevated in Job into a matter of consciousness, artistically elaborated to a definite proposition. The question itself, in its various solutions, assumes a dramatic form. Job himself opens the inquiry—"Why does God permit so much evil to visit man, in this, his brief pilgrimage on earth?" The friends of Job undertake to reply to this query, after the old accepted manner. "God is just," every affliction is punishment for transgression. Job refutes this, partly from general, and partly from personal experience. Then every sufferer would be indicated to be criminal, every prosperous man to be a hero of virtue. The contrary is endlessly manifest, since many known sinners enjoy immunity from suffering, and many sufferers are unconscious of guilt, comparable with their sufferings in intensity. A higher solution must be sought, which God in fact Himself declares, viz.: everything in nature has its fixed purpose assigned to it by God. This purpose is achieved by the most appropriate means. By virtue of the co-operation and arrangement of these several purposes, nature exists. These designs are proofs in themselves of the wisdom of the designer. The inevitable deduction, left by the artistic handling of the argument, for the reader himself to make, although prepared in the introduction and conclusion, is this:—an all wise purpose is contained in the vicissitudes and sorrows of human life; these last tend to the continued endurance of the race of man, to the development of the mental power by the exercise of piety and resignation: thus is man led by suffering to a higher goal.

The Book of Job presents a grand picture of human life. As to style, religious depth, and artistic perfection, it has been, and still remains, unequalled. What it contains and sets forth, is yet as true, as unchanged, as though this very day it had first been uttered. The same lamentations over the innumerable ills of life, the same condemnatory judgment upon the fallen, are still heard from the lips of selfish dogmatists. But the consolatory inferences we draw at the present moment from this argument are not more striking nor sublime than those furnished by this glorious poem. With all this, a spirit of humanity pervades the book, a deep sympathy for human sorrow, a knowledge of human weakness, touches of a morality the most refined, and homage rendered to wisdom; all these mark it as the utterance of the purest of human hearts, a pearl in the bright coronet formed of the creations of Israel's genius.

While the Book of Job rises to the loftiest sphere of religious meditation, the Proverbs descend to the consideration of practical daily

life. The Proverbs are, as a whole, intended to demonstrate the applicability of the law of God to everyday life, and its operation on material existence. "The fear of the Lord is the beginning of wisdom," is one of the opening declarations of the book, and the enforcement of this teaching its unwearied aim. With this fear we stumble not—we keep far removed from evil—we fall into no snares—and we lengthen our days. Unshaken trust in God, firm as the rock, is our shield and our fortress, the surest weapon of defence in life. For God, who abhorreth deception, but who hath pleasure in him who walks in innocence, blesseth the upright, and permitteth him not to fall. True it is, that He leaveth not the righteous unproved; but him whom He loveth the Lord chasteneth, as a father his child; and He ordereth for fixed objects, in wisdom and mercy, all things aright.

We would here subjoin the following brief remarks:—1st. In the Psalms and in the Book of Job we meet with repeated allusions to nature. The Psalms (especially the 19th and the 104th), place Nature and Revelation in juxtaposition, and refer frequently to the works of God in nature as proofs of the Divine Existence. The Book of Job recurs again and again to nature, and deduces from her operations the solution of his argument. How different is all within the realms of heathenism. Considering nature as the starting-point, it evolved, from the conflict of the various elements in nature, two or more gods;—failing to perceive the unity of nature herself. But the religious idea went forth from God, through Him recognizes nature to be one, a uniform single work of the Creator, and perceives in nature, thus understood, its own verification. 2nd. Since the main theme of these Writings is the individual and his idiosyncrasy, they naturally revert more frequently and more explicitly to the doctrine of the immortality of the soul. On the whole, however, in them, as in the books of Moses and the Prophets, this doctrine is rather set forth as a pre-acknowledged, pre-accepted truth, than insisted on as the basis of all religion, on which the superstructure is to be reared, and which should be the aim and end of religious teaching. Moses and the prophets were alike incomprehensible without the pre-conception of the immortality of the soul; they include it, in truth, in the doctrine of man's creation in the image of his Creator. But their aim and scope is the 'here,' to mould and form this into an independent and religious unity. The Hagiographa are, in this matter, conceived wholly in the Mosaic spirit. And these two characteristics testify that these Writings, are but offshoots from Mosaism their great root, in which are to be found their firm groundwork and significance. But they are, in themselves, the unfolding of the Religious Idea in the individual.

Here then we have reached the close of the first period of the existence of the Religious Idea, and of its depositaries and bearers, the Hebrew people. That period comprehends two phases,—the founding of the religious idea in Mosaism, and its conquest over heathenism in the midst of the Jewish race, by Prophetism. In this victory it suffered, it is true, the severance of the idea and the life; but by that severance it effected a general diffusion of the religious idea, in its destination for all the human race; and further, it prepared its development in the individual. From this juncture we behold the religious idea stepping forth into a larger arena, into the whole world of man. At the same time, the Jewish race quits the narrow boundaries of Palestine, to spread itself, in its wide dispersions, over the earth.

TABLE-TALK OF THE SAGES OF ISRAEL.

WHEN the son of Gamaliel was married, Rabbi Eliezer, Joshuah, and Zadig, were invited to the marriage-feast. Gamaliel, though one of the most distinguished men amongst the Israelites, waited himself on his guests, and, pouring out a cup of wine, handed it to Eliezer, who politely refused it. Gamaliel then handed it to Joshuah. The latter accepted it. "How is this, friend Joshuah?" said Eliezer; "shall we sit, and permit so great a man to wait on us?"—"Why not?" replied Joshuah; "a man even greater than he did so long before him. Was not our father Abraham a very great man?—yet even he waited upon his guests, as it is written—*And he (Abraham) stood by them whilst they were eating.*—Perhaps you may think he did so, because he knew them to be angels;—no such thing. He supposed them to be Arabian travellers, else he would neither have offered them water to wash their feet, nor viands to allay their hunger. Why then shall we prevent our kind host from imitating so excellent an example?"—"I know," exclaimed Rabbi Zadig, "a being still greater than Abraham, who doth the same." "Indeed," continued he, "how long shall we be engaged in reciting the praises of created beings, and neglect the glory of the Creator? Even He, blessed be his name, causes the winds to blow, the clouds to accumulate, and the rain to descend: He fertilizes the earth, and daily prepares a magnificent table for his creatures. Why then shall we hinder our kind host, Gamaliel, from following so glorious an example?"

T. KIDUSHIN: SIPHRI.

BABETTE.

BY PHILIP BART.

CHAPTER XVII.

"You have found it, this paper? Ah, yes, that is it," and the Baroness took the package of letters and commenced examining their contents, occasionally expressing her thoughts in regard to the subject she had on her mind, interspersing it with extracts from the letters. "Five per cent. of silver and one per cent. to work it with—and an increase of seven; he mentioned, I think, eight thousand as possible. But we must not allow ourselves to be carried away by any exaggerations;—and instead of a salary—listen to me, Babette, please don't wander so, and help me with your ideas—instead of a salary he asks something which is preposterous."

"But who is he?" asked Babette, rather listlessly.

"He—yes, who is he? That is exactly the question, for somehow or other he has eluded the question of his identity entirely, and with a very peculiar kind of fascination has lured me off, I am afraid, into all kinds of fantastical ideas, about improvements to be made on my farm and in my mine. Women, you know, Babette, ought to be—or should be in fact—dreadfully suspicious of everything. It's the best arm of protection Nature has given us. Suspicious just as much about their affections as about their business. The trouble about our natures is, that although the barriers we may throw around us are decidedly impregnable at first, we tire before a long and persistent assault; if we cannot be carried by storm, by a *coup de main*, we invariably surrender body and soul, if only the assailant holds out persistently enough. But why I should give you this whole string of experiences I don't know. Here is the question narrowed down to a point. This gentleman—for a gentleman he is, don't you think so?—wants to engage with me as a kind of overseer, and proposes to work on shares. What have you got to say to that, mademoiselle, my counsellor-in-chief? Please now don't plead want of knowledge or any inability to judge of the circumstances, for"—and here the Baroness looked Babette steadily in the face—"if anybody knows anything about this person, you do."

"But I assure you, madam, my acquaintance with him has been of the most limited character," replied Babette, "and as your inquiries,

I suppose, are simply in regard to his capacity to undertake a certain kind of work, I can express no opinion."

"Is that all?" asked the Baroness, impatiently; "nothing more? Now suppose I approach the question in a most brutal way. Do you think that, in a business sense, he looks as if he wanted to deceive me, and by some plan or plot of his endanger my property or income?" Babette, from a sitting position, rose instantly to her feet. Somehow she had found her tongue. "No, no," she exclaimed, "he is utterly incapable of such a thing. You cannot mean that, madam. Who asked him here? Did he come of his own accord? The note you wrote him induced his presence here. If it is business you wish me to talk about, I must have further explanations. What are his terms?"

"He wants to work the mine on my account—I to pay the expenses of the alterations in the furnaces and so on, and he claims as a salary one-fourth of the additional net profits."

"That seems to me to be quite a socialist method of working. And how long is the enterprise to continue?"

"Just according to his option. He says he may work four months, and then leave me in the lurch after that; then again he puts in the stipulation that he is not to be expected to commence the work but when he feels like it. It's preposterous—don't you think so? and yet he talks so fair and smooth—acknowledge that he has a peculiar magnetism about him, Babette."

"I hardly know," said Babette, as she rather demurely rubbed her bruised arm.

"How did he pull you off your horse—did he do it pleasantly?" asked the Baroness, with a queer smile.

"I hardly know," replied Babette. "I think he looked angry, and closed his teeth. But pray, madam, that has nothing to do with it—we are talking about lead, and the silver in it. That the mines are badly managed I never was more certain of than after a conversation I had with the Professor of Mining of the Imperial College, whose book, you know, he sent you."

"I tried to read it, and couldn't. Just about that time the bookseller sent me in two delicious French novels—and I trust Science will forgive me—but I lost sight of his hard old book entirely. You read it for me then, Babette. Well, what did the Professor say?"

"You deputed me, madam, to show the old gentleman the traces of the old Roman furnaces here, and we took together a stroll that way. The worthy gentleman peered at me over his glasses when I told him I had read his book, and seemed to take great interest in the

matter of your ladyship's mines. He declared, on looking at the old traces of work, that they were not Roman but Grecian, and probably had been executed by the Greeks four hundred years before the Christian era. Something more he said, and that was, that he felt sure the traces he saw looked more like the workings for silver than for iron or lead, which led him to suppose that the lead from our mines ought to be especially rich in argentiferous substances. When I told him that as silver the mines yielded nothing, he expressed great surprise. I am then to suppose, that, as far as your interests go, this subject is worthy of further consideration. But whether this gentleman is capable of managing the business or not, I cannot say."

"Babette, I want to ask you something. In the books of romance you have read, do the heroes ever take off their shining clothes, and in their shirt sleeves really do a good day's work?"

"I cannot say, madam—I suppose they might."

"But this person must do that. I have no idea of having a stalking gentleman around—pointing with his stick to the workmen, and requesting them to turn over that stone or the other. You haven't heard the whole of it. If the mine under his superintendence succeeds, the profits of it are to go towards improving the farm. That's my hobby, the farm—if only to enrage all the landed proprietors in the neighborhood, who have been presaging my utter ruin in an agricultural way for the last ten years, but who are glad enough to learn by stealth my principles, and abuse me behind my back for introducing, as they say, all kinds of new-fangled notions."

"But are you not going rather fast, madam? and, if not a liberty, will you allow me to recall to you La Fontaine's fable of the milkmaid and all she was going to do with the price of her can of milk?" interposed Babette with a smile.

"Ah, there comes in your good sense again, Babette, and I am obliged to you. What should he, though, according to the Professor, find a mine of silver here? Bless you, girl, there has been a tradition of that character floating about here, which can be traced back to before the time of the Crusades. Why, they do say," and here the Baroness shuddered, "that under the turret, in ages long gone by, was the opening to that very silver mine, and that its entrance is defended by evil spirits. Great God! there it was my poor boy was sacrificed. I rarely talk about such legends—I despise them." There was here a pause of a few moments, for down the Baroness' cheeks tears were streaming. Babette threw her arms around her mistress' neck and kissed her. Presently the sad reminiscences of her loss were dissipated, and, turning to Babette, she said—

"It isn't lucre which urges me on. God knows I have enough, and more than enough for my rank and station, and yet there are higher functions which it behooves me to fill. I suppose with a woman it is called impertinent presumption, with a man proper ambition. If so, I am full of this presumption. Yes, I take pride in it. Find me, in this section of his Imperial Majesty's dominion, any domain as well tilled, as well managed as mine, with as industrious and as happy a tenantry. That's my work, Babette, and partly yours. Well, then, improvements must go on. You can't help my carrying just a little the spirit of romanticism into my business. If we find the silver, the farms will improve; instead of feeding some few thousands by my hands we will give bread to tens of thousands. We will make two blades of grass grow where one has grown before, and whoever does that deserves the praises of all mankind. Then, with the profits of all that, in time must come a factory to spin the wool from my sheep—and then a wharf on the Danube—and—don't smile, Babette—for I never was more serious—when Melanie is married, and I am an old grandmother, my grandchildren will manage a line of steamboats which are to ply on that river between the town I build up and the sea, and a railroad or so, which is to connect with my boats. Babette, hand me my smelling-bottle. So, then, you decide that we may employ this young man—no matter how preposterous may be his terms?"

"Excuse me, my dear lady—I have said no such thing," replied Babette hastily.

"Well, not exactly in those terms—only you have had nothing to say against him. If you had had any strong objections you would have brought them forward in dreadful prominence. Now it strikes me you were exceedingly warm in his defence. He is a Jew, Babette, did you know that?"

"I did," said Babette.

"You need not blush so. Told you so in confidence, and pray when?"

"Not at all; the first time I met him he told me of his race."

"Then there was a certain sympathy existing between you. That is the reason," added the Baroness, a trifle maliciously, "why you are in favor of my engaging him."

The tears stood in Babette's eyes as she said, "This is unkind of you, madam."

"What a cruel, straight-laced creature you are, Babette, and how bitterly you make me—the best friend you have in the world, who loves you best—yes, next to Melanie—God help me, sometimes quite as much as I do Melanie—suffer for the least liberty taken with you.

There, I pardon your sensitiveness, and here is my royal hand to kiss. I meant nothing, stupid girl. There, in token of my thorough forgiveness, I shall take your advice, and will request you to go to the gallery, where, if the gentleman is sound asleep, you may wake him and announce to him that we accept his terms, and that we submit to his demands. I have a great mind to make you conclude the entire bargain with him, even to the details of food and lodging—how many candles he is to be allowed a week—with stipulations as to the quantity of wine or beer; only I am afraid you would be careless of my interests. What are you waiting for?"

Babette was lingering at the door, evidently not anxious to speed on her mission, when the Baroness in a tone of hauteur resumed—"And all my card-castle which is likely to tumble to the ground? Madame la Baronne—Directress of the Grand Imperial Line of steamboats—connecting the interior of His Majesty's Dominions with the ocean—and Mademoiselle Babette, Treasurer, etc., etc. Quick, away with you, or our mining and farming treasure will escape. Go, bring him straight to us."

Babette went, but not rapidly. There was a shorter approach to the picture gallery through the drawing-room, the apartment in which the pictures were hung being beyond the music-room. Babette lingered a while in the drawing-room, took a flower from a vase, and plucked its leaves one by one. Then she went still more slowly to the music-room—opened very noiselessly the piano. She gazed at the instrument a moment, then looked at the black and blue spots on her arm, hesitated a moment or so, and then struck one or two chords very softly, then paused as if in a reverie, and then went on playing quietly as if in a subdued manner, looking from time to time to see whether the heavy folds of curtains which were before the door were properly closed. Then there was an expression of pain on her face, as if her arm hurt her. Presently she ceased, withdrew the *portière*, opened the door, and uttered a half exclamation, as the person she was in quest of stood beside her.

"A thousand pardons," he said, "for thus startling you. Did I not tell you I was the most unfortunate, the most awkward creature in the world—always getting people and things into a fearful embarrassing condition. Here have I been sedulously examining the pictures—and very fine ones they mostly are—trying to see if there was anything of yours exposed to view."

"Nonsense, sir—anything of mine here would be out of place. They hang them in their proper place—in the hall with the hats canes, and umbrellas."

"But yet," continued the gentleman, "I thought here in this corner was a little picture which might be yours. That brought me near the door. The picture—a charming bit of *genre* work—there it is—was by some one else. So I sat down and commenced to think and muse. It was so comfortable, and the chair was so easy, that—pardon me—kind of wondering how on earth I found myself here, and why the Baroness had sent for me, and why I had made a proffer of my services—all came before me in such a confused way that I thought it was a dream. I must confess that I gave way to a physical weakness, and dozed—when I half awakened by some one just softly, very softly playing something from Schumann—a disconnected bar here and there—and whilst I was trying to connect the harmony—for the performer was touching the keys in a most provoking way—why, just then the door opened. That's my apology for startling you, and a very honest but lame one it is, I assure you. Who was playing? Could they play again? Were you playing?"

"I have been sent, sir," said Babette, not heeding his question, "to request your presence. The Baroness, I think, has decided to engage your services."

"Dear me," replied the gentleman, in apparently quite an indifferent manner, "and is this, Mademoiselle Babette, the manner you assume in imparting this most important fact to me? You ought to have broken it to me much more gradually. We wait her ladyship's behest. But, Mademoiselle Babette, was it not Schumann you were playing? and, as I am certain of it, will you not kindly play it for me again? But how stupid I am. I had forgotten your bruised arm."

"It seems to me, sir, you receive the announcement of her ladyship's will, the engagement of your services, in a singularly indifferent manner," said Babette in a tone of resentment. "Such things are quite serious, I assure you—at least I have been taught to consider them so."

"So they are," replied the gentleman; "but I show my philosophy by being neither depressed nor elated, though I must confess I am on the whole delighted. I trust you had a kind word to say for me, since the Baroness said you were to consult with her about it. To tell you the truth, Mademoiselle, I hardly enjoyed the pictures at all, knowing all the time that my possible future might be under discussion whilst I was pacing this gallery." Whether he was laughing at her or not Babette could hardly tell. "But," he continued, "of this you may rest assured: since I am engaged, on my honor, her ladyship can never have a more faithful workman. I intend to do my whole duty."

There was a more pleasant expression now visible on Babette's face.

"Now," said the gentleman, "this matter being nearly concluded, I return to Schumann—will you play for me, providing your arm feels better, and it don't hurt you?"

"I would rather not—that is to say, just now. The Baroness awaits us. I had no idea you could hear the piano through the curtain and the door. To have recognized what I was playing, must presage some familiarity with the air."

"Will you play it for me?" said her companion in a very determined way, "when I tell you it was the last thing my sister played for me, before I left home?"

"She was seventeen, you said?" asked Babette.

"Who told you so?"

"You told me so yourself."

"Did I? Well, will you play for me?"

"Willingly—but just for a moment—that one romance of his, it's but fifteen bars, not more."

"Do you play it when your spirit is uneasy and wants rest?"

"Who told you that," asked Babette. "Nonsense. I am the least romantic person in the world," and saying this, with a slight frown, she opened the door, and went to the piano and played for him.

"You will play it for me but once more," said the gentleman, "and this time we will put the cover down on the sounding-board—I like it better so." The music was repeated.

Without any other comment than to say, "You play it with more feeling than my sister, probably because you have had more experience—I don't mean exactly of a musical character—but the world's experience." The music ceased before the proper conclusion of the piece—and Babette closed the piano with a bang, saying her arm hurt her, and adding quite sharply, "What do you know about my experiences?"

"Nothing—only I have indulged, I suppose, in an impertinent surmise."

"You will please go with me now—I have been away too long from the Baroness. I assure you, sir, I have been trained into a kind of passive obedience to her ladyship's orders, and have not assumed on my own part to advance your interests in the least. I was simply instructed to inform you of her orders." This was said rather spitefully, with a little shade of haughtiness.

Just then Babette opened the door and showed the gentleman in, standing outside herself. The Baroness was writing, and so busily, that she appeared to take no notice of his coming in. She glanced at him for a moment, and went on writing again for fully five min-

utes, then rang the bell for a servant, who, on entering, was given a letter, with instructions to ride to the neighboring town to post it.

"Ah!" at last she said, "here you are. This is your first lesson of servitude, to wait fully five minutes doing nothing, until I am ready. That is the commencement of my breaking you in. I intend to be a cruel task-master or mistress. You shall see. Mademoiselle Babette has informed you that monstrous as are your demands—"

"Excuse me, madam," interrupted the gentleman, "nothing is concluded yet."

"Please keep quiet—I did not mean monstrous—rather preposterous."

"If either word implies the least reproach—" again said the gentleman.

"Nonsense, my friend," said the Baroness. "I don't mean it in the money sense—quite to the contrary. You see the old smelting-works were quite worn out, and I would have had to build one shortly, so that I should have been forced to spend money on it, anyhow. You can't imagine how terribly shrewd I am. The preposterous part about it is, that I should take a person who sells horses to manage my mines, and that person one even whose name I don't know."

"I am ready to give it to you now. How it has happened that it has been withheld from you before I can't imagine."

"Now to show you how little I care about knowing it, if it wasn't for the fact that you would be forced to give it when you sign your agreement with me, you might if you liked call yourself 'the man in the moon,'" said the Baroness, carried away by a particular whim. "All I know is that I think you are a gentleman—and honest, I trust. The affair is fixed. The letter I sent away just now is a point-blank refusal to sell my ore at the mine to a large smelter in the next district. I have been suspecting all along, from the price he offered me, that there was something more in it than I was aware of. So you see, having burnt my ships, you must not leave me to perish. Come in, Babette. Write a letter to my lawyer, giving him the points of the agreement to be made between this person and myself, and instruct them to draw the paper very tight—as tight as possible. By the way," added the Baroness, as Babette took ink and paper and commenced writing, "how did you like my pictures? Herr Von V.'s picture of my turret is considered very fine. Any improvements you would like to suggest either in the way of pictures or in the disposition of the gallery? If so, pray suggest them." This was said rather mockingly. "Well, I am glad something satisfies you. Look you—seriously, if we fail in this

mining matter, it won't be the money wasted which will disturb me, though I hate to waste money—but it will be the fact that I shall be held up as the laughing-stock of the whole country. This is a bold venture on my part. It would never have done for me to have been a Queen or an Empress—I should certainly have had beheaded with tortures every bungler in my dominions,” and indeed just then the Baroness did have a very severe, implacable, and cruel expression of countenance. But, woman of impulses and peculiar freaks, she asked in a moment afterwards, “Who was playing the piano?”

“I was,” said Babette, writing on.

“I thought your hand or arm was hurt so that you couldn't play.”

“It got better.”

“Ah!” said the Baroness in a peculiar tone of voice.

“Now, sir, if to-morrow will suit you, the agreement will be ready. We will for the present drop all considerations of employer and employé, but when in my service it will necessarily suggest itself to you how a certain discrimination as to our positions will be requisite. We keep country hours here, and dinner will be ready in a short time. You will dine with us. I shall excuse your riding costume for to day. Babette and I have some work to do before dinner. A cigar on the lawn is admissible.—Max,” this she said to a servant, who came at her summons, “show this gentleman one of the guests' rooms, and call him in time for dinner,” and with a very regal air she dismissed him.

(To be continued.)

RABBINICAL APHORISMS.

Levity banishes respect.

To choose good is to avoid evil.

An ignominious victory is a defeat.

Revenge produces sorrow, pardon gladness.

Reflection insures safety, precipitancy regret.

To repine at the events of life is to rebel against God.

Truth establishes all things, falsehood overthrows them.

The wise find tranquillity in discovering the truth, the ignorant in folly.

Who may be termed most prosperous in his dealings? He who barter the perishable for the everlasting.

THE UNINSPIRED LITERATURE OF THE HEBREWS.

BY HYMAN HURWITZ.

(Concluded from the April No.)

THE Talmudists are accused of esteeming their own works more than the Bible, and of recommending the Mishnah and Talmud in preference to it. Their traducers endeavor to support this truly absurd charge by two passages from the Talmud. One (according to their representation) runs thus:—"They who study the Bible do what is deemed neither virtue nor vice. They who study the *Mishnah* perform something of a virtue, and on that account receive a reward. But they who study the *Gemara* perform what may be esteemed the greatest virtue." (Talmud Baba Mezhiah.) The other runs thus:—"The Bible is like water, the Mishnah like wine, and the Talmud like spiced wine," etc., etc. (Treatise Sophrim.)

From these passages it is inferred that the Talmudists preferred their own works to the Scriptures. But really I cannot see how such an inference can fairly be drawn from them. For what regards the first quotation, the first part thereof is evidently mistranslated. The original doth not say,—“that those who study the Bible do what is deemed *neither virtue nor vice*,” but *הנוספים במקרא מדה ואינו מדה* “Those who study the Scripture do what is deemed a *virtue and no virtue*,” that is to say, the knowledge of Scripture is so indispensably necessary to every Israelite, that those who are engaged in its study have no right to arrogate any particular merit to themselves, since they are only doing their duty. “Those who study the Mishnah (not indeed to the exclusion of Scripture, as those writers would have us believe, but in addition to it), do what is meritorious, for which they may expect a reward.” Because a knowledge of it is not absolutely necessary for every individual, but for those who are designed to instruct their brethren: because, also, it cannot be acquired without great industry and application. And a knowledge of the Talmud, in addition to the preceding, is still more laudable, for the same reasons. The second quotation inculcates the same sentiments. The holy writings are compared to water:—water being indispensably necessary for the preservation of every individual; so are the Scriptures. The Mishnah is compared to wine,—wine being very acceptable, but surely not absolutely necessary. Still less necessary is spiced wine, to which the Talmud is compared:

though happy is he who possesses all three in abundance. That these were the real sentiments of the Talmudists, is evident from what they have asserted in words which can bear no misconstruction. "At five years of age, says the *Mishnah*, let the child begin to study the Scriptures; let him continue so to do till the age of ten, when he may begin to study the *Mishnah*; at the age of fifteen let him begin the *Gemara*."*

It is true that this judicious system of instruction was entirely perverted in succeeding ages, particularly in the last five centuries; and that especially in those countries where the unfortunate sons of Israel were most despised and most oppressed. Instead of confining the first five years of the time allotted for education to the study of Scripture, and deferring the study of the *Gemara* or Talmud to the age of fifteen, it was thought proper to abridge the first period, and to extend and anticipate the second. The Bible was not indeed entirely excluded; but it was taught in so unedifying a manner, that the instructed derived but few of those many and great benefits which it is so well calculated to impart. Grammar, history, and many other useful branches of learning were not only neglected, but despised: and children at the tender age of seven or eight had no sooner passed through the Pentateuch, or some of its parts only, when they were put to the difficult study of the Talmud; and this without reference either to their capacities or future prospects. In this pursuit they consumed their valuable days, and even nights. In short, it would appear as if the injudicious guides of Israel's unhappy children intended to transform the whole nation into Rabbis:—Rabbis, not like those of ancient days, or even like some of more modern date, such as Aben-Ezra, Maimonides, Abarbanel, etc., etc.—who, in addition to most extensive biblical and rabbinical knowledge, were well versed in the sciences, and in all the learning of the respective ages in which they lived—but like those of an inferior cast, whose chief and often only merit consists in the knowledge of the Talmud and its appendages. These good men never reflected that an entire nation of Rabbis would be just as useful as an entire nation of shoemakers or lawyers.

That in those gloomy times a knowledge of the Talmud was considered, if not more, at least equally necessary as that of the Bible, and that longer time was spent and more pains bestowed on the former than on the latter,† are facts as lamentable as they are true. Equally true, and

* T. Aboth, chap. v.

† Aware of the evils resulting from a system so absurd, the celebrated *Mendelssohn*, and his learned friend *Hartog Wessely* (author of the *Mosaïd*, etc., etc.), employed their great talents to counteract and remedy them. To effect this, and to wean his brethren

no less lamentable, is it that there are still many fanatics amongst Israel who entertain similar notions; and who would, most willingly, replunge their brethren into the gulf of superstition and ignorance, into which accumulated misery, oppression, seclusion, and misrule had thrown them, and from which the people in general are happily fast emerging. These misguided men still consider the absurd mode of education before described, as the best of all systems; strongly recommend its readoption, and look with an evil eye upon all those instructors of youth who have sense enough to deviate from it. All this is, alas! but too true. But these faults cannot, with any degree of justice, be ascribed to the Talmudists. They, as we have before shown, recommended the Scriptures as the primary object and as the basis of all studies; and the whole tenor of their writings proves that they held the Sacred Records in the highest possible veneration.

Indeed, strange as it may appear, it is nevertheless highly probable that this very *reverence* gave rise to that fondness of anatomizing the sacred text, with a view of discovering its hidden meaning, by which they were often betrayed into those fanciful interpretations, and whimsical conjectures, with which they have, not unjustly, been charged.

These ancient interpreters of the Bible were persuaded, and firmly believed, that it contained, besides the plain and obvious meaning, mysterious and concealed truths: they thought that in a book so holy, and coming from the Fountain of all wisdom, there cannot possibly be either a redundant word, or even a superfluous letter, or a grammatical anomaly; and consequently, whenever such do appear, they must have been designedly introduced with a view of indicating some unknown truth. Further, as a book of instruction, evidently intended not only to correct the heart, but to enlighten the mind, they supposed it to contain everything that can be included in the term *knowledge*; and hence they endeavored to ingraft their philosophical opinions on

from the corrupt jargon they had adopted in the days of tribulation, the former published his excellent German translation of the Pentateuch and Psalms; and the latter wrote several tracts, in which he condemned the modes of instruction then in vogue, and recommended a more judicious system. Many were the obstacles with which these eminent men had to contend. The nation was not sufficiently enlightened to appreciate the transcendent merit of their benefactors. The bigots of those days were all up in arms against these two great instructors of Israel, and repaid their important services by considering and *treating* them as heretics! Nevertheless, truth gradually made its way, and triumphed at last. It is to the labors of these two pious philosophers, aided by the laudable exertions of several learned Jews and noble-minded Christians, that the Israelites of Germany and Holland owe, in a great measure, the rapid advancement in literature, arts, and sciences, by which they begin to distinguish themselves.

the text. Further still, they were firmly persuaded that the inspired writers must have had a reason for the choice of particular words, their position in sentences, and even for the consecution of chapters between which there is apparently no connection. All this they endeavored to discover; and they succeeded, or failed, according to the measure of their respective capacities; or according to the nature of the truths of which they were in search. Now though it must be confessed, as has already been observed, that in this pursuit they often exceeded the bounds of just criticism, yet it cannot be denied that many of their inferences and interpretations are highly ingenious, and that most of them have a moral tendency. A few examples will make this clear; and give the general reader an idea of these *Researches* or *Inquiries*, as they are called.

1. The holy Law, or Pentateuch, begins with the letter \beth *beth*. Why? Because, says the son of *Kafra*, this letter as a numeral represents the number *two*, and the divine writer wished to indicate that there are two worlds; * one, the material, in which we move and exist, the creation of which he was about to describe; the other, the world of bliss, which we may enjoy hereafter.

2. Because also, says another Rabbi, the figure of this letter \beth represents a space enclosed on three sides, namely the anterior, upper, and lower parts: one side only is left open—intimating that such a frail creature as *man* must not, dare not, search into what existed antecedent the creation, nor into what is above or beneath him: † all this is enclosed and interdicted; but there is still a wide open space left for his searching mind, namely from the creation onward; in as far as God has chosen to reveal it in his holy word, or has laid it open to our view in the great and wonderful book of nature.

3. The final letters (says one of the Talmudists) of the first three words of the *Law* are $\aleph \beth \daleth$ composing the word *emeth* (the Hebrew word for *truth*), to indicate that the only object of the holy book is *truth*. This the divine Psalmist has distinctly expressed by saying, "The beginning of thy word is TRUTH." ‡ (Psalm cxix. 160.)

4. They remarked that the letters composing this word are taken from the beginning, middle, and end of the alphabetical series; because, say they, *truth* ought to be the *beginning*, *middle*, and *end* of all our thoughts and actions, and the object of all our pursuits.

5. They called *Truth* the seal of God, § because he has impressed it on all his works—all of which proclaim his power, intelligence, and goodness.

* *Medraah Rabbah*.

† *Medraah Rabbah*.

‡ *Talmud Jerusalem*. T. Chagigah.

§ T. Shabbath.

6. From the first chapter of Genesis, it would appear that the heavens and earth were made on distinct days ; * but from the 4th verse of the second chapter, it appears that they were made on the same day. Is this a contradiction ? No, said the Hebrew Philosophers : † Heaven and earth, and everything they contain, were created at once by the Divine will ; but their development took place at different periods. To familiarize this transcendent truth to our minds, they compared the divine fiat to the act of one who throws a handful of seeds of various kinds into the ground. The act of sowing is instantaneous, and one ; but the growth and the development of the plants are successive.

7. Gen. i. 9, *yekavu hamayim*, "Let the waters be gathered together." The Hebrew verb corresponding with the English words, "*let them be gathered together*" is "*yekavu*." As there are many Hebrew words expressive of the same action, why then did the inspired writer choose the term "*yekavu* ?"—Because, says Rabbi *Aba*, he wished to indicate, "that God gave them (*the waters*) a measure ;" ‡ that is to say, the primitive *kav*, from which the verb is derived, signifies a straight or levelling line, and the inspired writer wished to intimate that the Creator impressed the waters with that peculiar property of always keeping their level ; and he therefore chose a word including the idea of gathering together and making level.

8. In the 20th and 21st of the first chapter of Genesis, it is asserted that the birds were produced from the waters ; yet, in the 19th verse of the second chapter, it is said that they were produced from the *ground*, or *earth* : how is this to be reconciled ?—"Because," says a Rabbi, "this apparent contradiction is to teach us that birds were formed from a matter partaking both of the properties of water and of earth, namely רֶקֶק, the mud or slime." § Or rather, that the Almighty had given the feathered race a different organization, suitable to the element in which they were designed to move.

9. "And the Lord God formed man," etc. (Gen. ii. 7.) The Hebrew word corresponding with *and he formed*, is יָצַר, written in every instance where it occurs with a single י *yod*, but in this verse only it is written, contrary to orthographical rule, with two יי *yods*, thus יִיצַר. What is the reason ? "Because it alludes, says Rabbi *Jose*, to two formations ; one that of *Adam*, the other of *Eve*." "Because, says Rabbi *Huna*, it alludes to the twofold nature of man, the spiritual and the material."

10. Gen. ii. 19. "*It is not good that man should be alone, I will make him כְּנֹרִי עֹזֵר a help meet for him.*" But the word כְּנֹרִי, rendered

* See Gen. i. 6—10.

† Medraash Rabbah.

‡ Medraash Rabbah.

§ T. Cholin.

in the translation "*for him*," means literally, *as opposed to him*, or *against him*. Now it may naturally be asked, how can that which was intended as a *help*, be against us? *—Answer—The first word alludes to a good and virtuous woman, who, according to the divine intention, is a crown and glory to her husband—a source of life and domestic blessings. But the second word alludes to a bad and wicked woman, who, instead of being a *help meet*, acts in continual opposition to her husband's will, deprives him of domestic enjoyment, and often proves a curse to him. Be therefore careful, young man on whom thou dost fix thy affections; lay not too great a stress on beauty nor on riches; but let piety and virtue be the chief ornaments of her whom thou choosest as the partner of thy life.

11. Gen. ii. 23. "*She shall be called ISHA, woman, because she was taken out of ish, man.*" The latter word is the Hebrew name for *husband*, the former for *wife*. Both words are composed of the letters ו, א, and the variation consists in the latter having a י, interposed between the א and ו (thus, וֹאִשׁ), and the former having ה for its final letter. The letters יו form the word יְהוּה, one of the sacred names of God. It is evident, that if we abstract ה from וֹאִשׁ, or י from וֹאִשׁ, there remain only the letters וֹאִשׁ which, as a word (*esh*), signifies *fire*. From these circumstances the Talmudists have drawn the following moral inference:—

Marriage is a divine institution, intended for the most moral and most beneficent of purposes. As long, therefore, as the conjugal alliance is attended by mutual love, mutual fidelity, and a joint endeavor of the two individuals to discharge the sacred obligation of protecting and rearing their offspring—of educating them on moral and religious principles—setting them the best example by the strictest decency and chastity of manners, and by living in peace and harmony—so long will they merit the distinguishing names of וֹאִשׁ (*ish*), *husband*; וֹאִשָּׁה (*ishah*), *wife*. The sacred name of God, יְהוּה (*Yah*), will remain with them, and his blessings will attend them. But when the union originates in unchaste or impure desires, or in other base motives, it will soon be disturbed by strife and contention: the parental duties will be neglected; God will withdraw his sacred name, and there will remain nothing but וֹאִשׁ, *esh*, וֹאִשׁ, *esh*, *fire, fire*;†—or two unhallowed flames, which will soon consume and destroy the unworthy pair.

12. Gen. iv. 7. "*If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.*" The Hebrew word חַטָּאת, corresponding with the English word *sin*, is feminine, and ought, ac-

* T. Jebamoth. — Pirke Rabbi Eliezer.

† Talmud. T. Sota. Pirke Rabbi Eliezer. Medrash Rabba.

cording to grammatical construction, to have the corresponding verb in the same gender; thus רבצו: but in the sacred text the verb is in the masculine, רבץ. How shall we account for this grammatical anomaly? Did the inspired writer not know the grammatical construction of his own language? This idea is too absurd to be entertained even for a moment. But the sacred penman intended, by this very anomaly, to intimate a most important truth; namely, that the human heart is not essentially vicious. On the contrary, it requires time and repeated attacks to corrupt it; and that "Sin, in making its first approaches, appears as unassuming, as modest, and as fascinating, as a weak and innocent *female*; but admit it once over the threshold of your door, and it will soon be found as vigorous, as daring, and as presumptuous as a *male*."*

On this was the saying of Rabbi Akiba founded, "That *the evil thought*, or the excitement to sin, appears at first as the unsubstantial threads of a spider's web; but is soon found as strong as a ship's cable."†

To this also the Prophet Isaiah alluded when he said, "Woe be unto them who draw iniquity upon themselves with almost imperceptible cords, and soon find their sins as thick as the ropes of a wagon."

13. "*And thou shalt grope at noon-day, as the blind gropes in the dark.*" (Deut. xxviii. 29.) The word בְּאֶמְלָח, *in the darkness*, appears redundant. This Rabbi Jose remarked, and said (to use his own words)—"All my days did I feel pain at not being able to explain this verse. For what difference can it be to the blind man, whether he walketh in the light, or in the dark?" And yet the sacred penman would not have put down a word unnecessarily. What then does it mean? This the Rabbi did not know—and it gave him pain—"Till one night," continues the sage, "as I was walking in the road, I met a blind man with a lighted torch in his hand. 'Son, said I, why dost thou carry that torch? Thou canst not see its light!'—'Friend, replied the unfortunate man, true it is, I cannot see it, but others can:—as long as I carry this lighted torch in my hand, the sons of men see me, take compassion of me, apprise me of danger, and save me from pitfalls, from thorns and briers.'"‡ The Rabbi was then satisfied that the apparently superfluous word was meant to depict the greatness of the calamities that were to befall the Jewish nation. Its unfortunate members were not only to grope about like the blind—but like the blind in the darkness!—without a ray of light to exhibit their distress, and without a pitying eye to take compassion of them!

* Medrash Bereshith Rabbah.

† Ibid.

‡ T. Megilah.

And O, thou unfortunate daughter of Judah ! How truly, alas ! has this malediction, denounced against thee above three thousand years ago, been verified during thy eighteen hundred years of sad pilgrimage ! How truly is it still verifying in many countries ! The light of knowledge shines with resplendent lustre, but it shines not for thee !—Loud, and sweetly too, does humanity plead the cause of wretchedness ; but it pleads not for thee. The benign eye of Benevolence darts its vivifying looks everywhere, but it regards not thee. Thou alone—thou once great amongst nations—thou art still derided, despised, and neglected ! For thee eloquence is dumb—compassion deaf—and pity blind. But despair not, Israel ! The same awful voice that denounced the malediction, did also promise thee happier days. It rests with thee—with thee alone. “Return unto me, and I will return unto you, says the Lord of Hosts.” (Mal. iii.)

14. But to proceed :—“Then shall the dust return to the earth as it was, and the spirit shall return unto God *who gave it.*” (Eccles. xii. 7.) The words, *who gave it*, appear redundant. For know we not that it is God who gave us the soul ? But, say the wise men, these words teach us to remember that God gave us the soul in a state of innocence and purity ; and that it is therefore our duty to return her unto him in the same state as he gave her unto us—pure and undefiled. And they illustrated this by the following parable :—“A certain king distributed amongst his servants various costly garments : Now some of those servants were wise, and some were foolish. And those that were wise said to themselves, The king may call again for the garments ; let us, therefore, take care they do not get soiled. But the fools took no manner of care of theirs, and did all sorts of work in them, so that they became full of spots and grease. Some time afterwards, the king called for the garments. The wise servants brought theirs clean and neat ; but the foolish servants brought theirs in a sad state, ragged and unclean. The king was pleased with the first, but angry with the last. And he said, Let the clean garments be placed in the treasury, and let their keepers depart in peace. As for the unclean garments, they must be washed and purified, and their foolish keepers must be cast in prison.”

Thus, concerning the bodies of the righteous, it is said—“He shall enter into peace ; they shall rest on their beds.” (Isa. lvii. 21.) And of their souls it is said—“And the soul of my Lord shall be bound in the bundle of life *with the Lord thy God.*” (1 Sam. xxviii. 29.) But concerning the bodies of the wicked it is said—“There is no peace, says God, to the wicked.” (Isa. lvii. 21.) And of their souls it is said

—"And the soul of thine enemies, them shall he sling out, as out of the middle of a sling."*

In a similar manner did Rabbi Jochonan explain the following verse: "Let thy garments be always white, and let the oil of thy head never lack." (Eccles. ix. 8.) The meaning of which is—Keep thy soul always in a state of purity, like a white spotless garment, and anoint her with the oil of righteousness: for thou knowest not the day when she may be called before her heavenly Father. And he added the following parable by way of illustration:—"A certain king once invited all his servants to a feast, but did not specify the precise time. And some of these servants were wise, and some were foolish. Now the wise servants said to themselves, It is true here is no immediate sign of a feast, but nothing can be wanting in the house of a king. The feast may be got ready in a moment, and we may be called. They therefore went and washed, and anointed themselves; and when they had put on their best garments, they waited before the door of the king's palace. But the foolish servants said, Is there ever a feast without preparation? But here are no cooks, no cloth laid, no tables spread—come, let us go about our usual work. It will be time enough to wash and to change our garments when the preparation for the feast begins. And they each went to his usual labor—the whitewasher to his lime, the potter to his clay, and the blacksmith to his coals. All on a sudden the herald proclaimed that the feast was ready, and that the guests must come without a moment's delay. The wise servants appeared before the king clean and neat, but the foolish servants appeared in their common garments, covered with mire and dirt. And the king was rejoiced to see the first, and was angry with the latter. And he said, Ye that have prepared yourselves for the feast, sit down and enjoy it: but ye fools who have neglected my invitation, stand off, and look on."†—Now by the king is meant the King of kings, the Almighty—blessed be his name. The wise servants are the good and virtuous: the foolish servants are the wicked and ungodly. By the garments is meant our thoughts and actions; and by the *feast*, future everlasting bliss. To this feast we are all invited—all may enjoy it, provided they appear as they ought. And since the hour of call is uncertain, it behooves us to be *always* prepared; that our soul may appear before our Heavenly King pure and spotless as a white garment, and adorned with the never-fading flowers of truth and righteousness.

Such then is the nature of these *Inquiries* or *Researches*—such their moral tendency. And though it must be admitted that the Talmud-

* T. Shabbath.

† T. Shabbath. Medrash Koheloth.

ical inferences are not all of equal interest with these—(and indeed the Talmudists themselves have attached no such vast importance to them*)—yet it cannot be doubted that the motives of their respective authors were truly laudable. The charge, therefore, of their having drawn unwarrantable inferences from the sacred text is, to say the least of it, greatly exaggerated.

But the Talmudists, it is said, “believed in the existence of demons,” &c., &c. And suppose they did? Less than three centuries ago, who did not? The sagest and most learned of Europe would have reprobated the denial as a presumptuous innovation. And must they therefore have been fools and idiots?

It is well known that the existence of demons was not only the popular belief, but was entertained by the wisest men of antiquity, Plato himself not excepted. That the Jews should have adopted the same error is not at all to be wondered at. Now, as we neither despise the learning of Aristotle, though, in common with other philosophers, he believed that the heavenly bodies were all animated, living beings;—nor the wisdom of Socrates and Plato, though they believed in the existence of demons, I do not see why the Talmudists alone should be derided and despised for having adopted and asserted similar opinions.

As for the two stories before cited, I think they have been most unfortunately chosen. For what regards the first, about the *Enchanter* and the *Calf*, I do not see how such an inference as the Rabbi’s belief in the interference of the devil can reasonably be deduced from it. This infernal personage is not so much as mentioned in the original.† His sable majesty was purposely introduced by the objectors, to give greater effect to their unreasonable charge. All that we can justly infer from the original is this:—That the son of Chananya, having observed the wonderful feat of the conjurer, told it to his father; and that the father, like a sensible man, jocosely told him, “Hadst thou eaten of that calf, thou mightest have believed it; but since thou didst not, rest assured it was only a semblance before thy eyes”—an optical illusion.

* That the Talmudists have attached no such vast importance to this species of study, is evident from their having made it a general rule “That the text does not depart from its simple and obvious meaning.” And from their *saying*, “We must not lean or depend upon mere inference.”

† Not a word appears here of either the devil or his fraternity. But the deriders of the Talmud, instead of having recourse to the original, made their quotation from a work entitled *Nishmath Chajim*, written by the learned Manassah Ben Israel; and were misled.

The second story,* however, betrays such gross ignorance in the translators, and the allegory is in itself so beautiful, that I cannot forbear to give its proper interpretation. But before I do this, I think it necessary to premise the following particulars:—That the Rabbis often designate the vices, passions, and evil propensities by the name of *devils*: that the word *Lilith* (from *Lajela*, night) denotes *darkness*, *ignorance*:—that *naamah* (from *noam*) means *pleasure*:—that *Igereth* (from *Jur*, to be in an unsettled state, to wander) alludes to the wandering of the *fancy* or *imagination*:—that *machelath* (from *chalah* to be sick, diseased) denotes *weakness of mind* or *body*:—that *nishpah* (from *noshaf*) signifies *twilight*. And now let us read over the cited story.

“The devils (VICES) owe their origin to four mothers (SOURCES); namely to *Lilith* (IGNORANCE), *Naama* (PLEASURE), *Igereth* (the IMAGINATION, or the wanderings of the fancy, which seldom present things in a true light), and, lastly, *Machelath*” (WEAKNESS OF BODY OR MIND). They are accompanied by hosts of impure spirits (*desires*). “They each rule one of the four seasons of the year,” i. e., the four principal periods of life: Thus, *Ignorance* governs *childhood*—*Pleasure* governs *youth*—*Imagination* and the speculative wanderings of the fancy govern *manhood*—and *weakness of mind* governs *advanced age*. “They all assemble near the mount *Nishpah*” (*twilight*), alluding to those unhappy beings, who, just awakening from the torpor into which superstition had thrown them, and with glimmerings of light, barely sufficient to make their own darkness visible, fain would enter into the arcana of nature, and engage in speculations above their reach. Such unseasonable and inadequate efforts generally commence in scepticism, and end in infidelity; that great reservoir of vice and sensuality. “They rule from the setting of the sun (i. e. *reason and intellectual light*) till after midnight” (the re-appearance of knowledge). And the allegorist adds, that, formidable as these bands appear, yet *Solomon* (WISDOM) governs them all, and uses them according to his pleasure. For it is the wise man, and *he* only, that knows how properly to direct and guide those passions and desires which nature, for the wisest of purposes, has implanted in our breasts.

Now though it is far from my wish to exalt the learning of the Rabbis (and indeed they need it not), yet I may be allowed to say, that had this beautiful allegory appeared in the writings of the Hea-

* Even this story is not at all to be found in the Talmud. The Objectors have taken it from Rabbi *Bechaje's* comment on the Pentateuch; and, as usual, their hasty zeal to condemn has deprived them of that judgment which a critic ought to possess.

thens, it would have been fondly admired. But because it is found in the works of the Rabbis, it is perverted and distorted, and brought as a proof of their belief in witchcraft and devils. But so it is; for all our boast of being enlightened, we are still governed by names. When Plato says—"that the main object of human pursuits ought to be a resembling God as much as possible; and to resemble God is to imitate His justice, his holiness, and wisdom"—*—we justly regard it as a divine truth; but when the Talmud expresses the same sentiments, only in different words, † it is passed over with silent contempt.

When *Esop*, in answer to the question put to him by *Chilo*, What God was doing? said, "That he was depressing the proud, and exalting the humble,"—the reply is considered as most admirable.‡ But when a poor Rabbi says the same thing, only differently expressed, then it is treated with ridicule.

Enough, I think, has been said to show the injustice with which the Talmudists have been treated by many modern writers. But what may be considered as most blamable in them is, that they have totally passed over the moral part of the Talmud; and those instructive parables and tales, which, independent of the entertainment they offer, are so many miniature paintings of the habits, manners, and modes of thinking of an ancient people at a remote period of antiquity. However, as the object of this Essay is not to arraign others, but to defend the uninspired writings against unjust attacks, and to give the reader a general idea of their contents, I most willingly drop this subject.

To conclude: I lament with *Schelling* (in the words of my esteemed Friend), "that the learned should have turned their backs on the He-

* Plato's *Theatetus*: the same sentiment will be found in his *second Alcibiades* and in his *Laws*.

† "It is written in Scripture," says the Talmud, "Ye shall walk after the Lord your God, and cleave unto him." How is this possible? Is it not said that the Lord is like a consuming fire! But the meaning is, that it is our duty to imitate our Creator as much as possible. He is merciful; so ought we to be. He is holy; so ought we to be. He clothes the naked; so ought we to do. He feeds the hungry; so ought we to feed the hungry, &c.—Treatise Sota. See also Maimonides' *Canones Ethici*.

‡ Bayle, in his Dictionary, admired this answer of *Esop*, and thought it wonderful. But the same sentiments are to be found in the *Midrash*, though expressed in different words; and conveyed, as was usual with the Jewish writers of ancient days, in the form of a story. It runs thus:—A matron once asked Rabbi Jose, "In how many days did God create the world?"—"In six days," replied the Rabbi, "as it is written, 'In six days God made the heaven and the earth,'"—"But," continued she, "what is he doing now?"—"O," replied the Rabbi, "he makes ladders, on which he causes the poor to ascend and the rich to descend:" or, in other words, he exalts the lowly, and depresses the haughty.

brew sources; and that, whilst they hope to find the key of ancient doctrine in the obscure, insolvable riddles of Egyptian hieroglyphics; whilst nothing is heard but the language and wisdom of India; the writings and traditions of the Rabbins are consigned to neglect, without examination."* Still more do I lament to observe this general apathy amongst my own brethren. True it is, that the short period generally allotted for the education of Jewish youth—a period hardly sufficient to furnish them with an ample knowledge of the Hebrew Scriptures—must exclude the Talmud from forming a branch of early instruction, were it even advisable. But admitting this, I really do not see why persons of riper years, blessed with competence and talents, should entirely neglect it; unless they choose blindly to follow the dictates of men, and imagine that the essence of religion consists in the mere observance of a few rites and ceremonies.

Nor is this attainment so difficult as is generally supposed. A knowledge of the Hebrew language will enable any person, with the assistance of a commentator, to understand the Talmud. But whoever peruses that ancient work, must bear in mind that it contains the religious and philosophical opinions of thousands of learned and highly-gifted men, who lived during the long extent of nearly a thousand years, in different countries, various situations, and under the most variegated circumstances; and that above a thousand years have elapsed since those opinions were collected. The piety of its authors is unquestionable. Its morality, with the exception of a few isolated opinions, is excellent. To believe that its multifarious contents are all dictates of unerring wisdom, is as extravagant as to suppose that all it contains is founded in error. Like all other productions of unaided humanity, it is not free from mistakes and prejudices, to remind us that the writers were fallible men, and that unqualified admiration must be reserved for the works of divine inspiration, which we ought to study, the better to adore and obey the all-perfect Author. But while I should be among the first to protest against any confusion of the Talmudic Rills with the ever-flowing Stream of Holy Writ, I do not hesitate to avow my doubts, whether there exists any uninspired work of equal antiquity, that contains more interesting, more various and valuable information than that of the still existing remains of the ancient Hebrew Sages.

* See *The Friend*, by S. T. Coleridge, vol., ii.

GEMS OF THOUGHT.

GREAT objects form great minds.—*Emmons.*

Have no friend who is morally inferior to yourself.—*Confucius.*

Most men give advice by the bucket, but take it by the grain.—*W. R. Alger.*

Affectation hides three times as many virtues as charity does sins.—*Horace Mann.*

To a being so nobly endowed as man; God himself can give nothing better than opportunity.—*Celia Burleigh.*

Hurry and cunning are the two apprentices of dispatch and skill; but neither of them ever learn their master's trade.—*Colton.*

A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of.—*Addison.*

If we would go beyond our nature we must be content to rush into darkness; but within that nature, consciousness is sure and certain.—*Kant.*

It is very often more necessary to conceal contempt than resentment, the former being never forgiven, but the latter sometimes forgot.—*Chesterfield.*

A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.—*Pope.*

Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—*Edward Everett.*

Of all the strongholds of Satan, pride is the strongest which truly is more than ordinary error, being the boast and bravery of error.—*Edward Irving.*

Nothing that is truly great can ever be altogether borrowed; and he is commonly the wisest, and he is always the happiest, who receives simply and without envious question whatever good is offered him, with thanks to its immediate giver.—*Ruskin.*

There is no difference between knowledge and temperance; for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and temperate. But they who know very well what ought to be done, and yet do quite otherwise, are ignorant and stupid.—*Socrates.*

SCIENCE, ART, AND FACTS.

THE United States Senate passed unanimously, let it be said to their credit, a bill appropriating \$50,000 to meet the expenses of an observation to be taken in 1874 of the transit of Venus.

Philologists have been prone to consider the Semitic as a parent or original language. Late discussions on this subject seem to show that it was a secondary language, derived possibly from the old Egyptian.

New York has its iconoclasts. How otherwise can we judge of the ruthless acts of some of our Park Commissioners who had destroyed the skeleton of one of the most remarkable of the extinct American animals, notably the bones of a Hadrosaurus, which was thirty-nine feet long? They thought it cumbered the Park.

The rapidity of the movement of meteoric stones is calculated to be about $12\frac{1}{2}$ miles per second, though some have been observed to which the enormous speed of 40 miles per second has been given. Of course, by far the larger portion of the heat generated by the moving of the stone, in its resistance to the air, is lost during its trajectory, but sufficient is left to explain the phenomena of fusion and detonation when it reaches the earth.

Very recent archaeological researches show the existence of a potentate in early Assyria, called Sargina. The date of his reign is uncertain, though placed somewhere about 2,000 years before the destruction of the temple. An account of his birth and infancy, preserved on a tablet in the British Museum, offers a great similarity to that of the infancy of Moses, as related in Exodus. At least the account of his mother is very much like the history of her devotion. As ascribed on the tablet it is as follows:—"In a secret place she brought me forth. She placed me in an ark of bulrushes, with bitumen she closed up the door. She threw me into the river, which did not enter the ark." The inscription seems to have been a very long one, but only a small portion of the beginning has been saved.

Whether the great Humboldt made any mistakes in his *Cosmos* or not, only time will determine. An English scientist, however, a Mr. Moore, has been taking the great philosopher to task. There is a certain question grappled by this master mind, treating of the centres of gravities of the various continents. According to Humboldt the North American continent is 1,132 feet as a mean above the level of the sea.

Mr. Moore denies this, and other facts of a similar character. The main question, however, in all this is in regard to the degradation of the various continents by the wash of the sea. Sir Charles Lyell informs us, based on the figures given by Humboldt, and copied by Herschel, that those living in the United States, in a space of time, say four millions and a half of years, will all be washed away by the rising surges, and Mr. Moore, taking a less cheerful view of it, advances the deluge several hundreds of thousands of years. *Après moi le déluge.*

The aid photography has given to science can hardly be imagined. The solar records now kept on unceasingly in all observations are due to photography. The absolute track of the stars over the heavens has been lately photographed by Professor Rutherford. The NEW ERA in its last number spoke of microscopic photographs. Whole batches of letters, whole sheets of newspapers were reduced by means of the photograph to within the most insignificant limits, and produced upon a transparent pellicle, a dozen of which could be attached to a pigeon. The latest beautiful use of photography is that employed by Dr. Ozanam, to determine the pulsations of the heart. By means of delicate instruments, the perturbations of the heart are legibly recorded on paper, and the result has been a novel discovery. The photograph showed that at one single bound the blood leaped from the heart, but that in crossing through the veins, at the end of the beat of the heart, triple and even quadruple pulsations were visible.

What is entitled *mimicry* is occupying great attention of late. It is that peculiar faculty with which Nature endows some of its creatures, which enables them, either as insects, birds, or animals, to so closely resemble their surroundings as thereby to escape observation and consequently destruction. There are butterflies, it is well known, so exactly similar to the leaves of certain plants on which they nestle, as to become indistinguishable. Even in such a large brute as the tiger, the peculiar color of the coat and its markings assimilate to the jungle in which he lurks. Snakes resemble very nearly the dry grass and leaves in which they live. But what has not been as well determined is the absolute power some creatures have of producing such mimicry, apparently at will. The mother's sense of sight seems to inform her of the critical position her offspring may be in, and she does her utmost to preserve them. Mr. Leslie showed this lately in London by experimenting with the caterpillars of the *Pontia Rapæ*, which when enclosed some in black, some in white boxes, produced chrysalises respectively modified to suit the color of the box. Mr. Robert Holland, an English savant, also showed how certain moths, when forming their cocoons on white paper made them white, and on soiled paper brown.

In the last number of the *NEW ERA* we threw out some suggestions regarding the possible connection between the earthquakes of California and the eruptive condition of volcanoes, and our ideas have been fully confirmed. On March 26th commenced the earthquake at Independence, Inyo county, California; on the 3d of April, Antioch was almost destroyed, nor did the vibrations cease here, for we learn that on the 14th of April, at Accra on the gold coast, an earthquake occurred causing considerable damage. As unwonted atmospheric disturbances have often been connected with volcanic phenomena, it may not be out of place to mention the fearful hurricane which wrecked every vessel but one in the harbor of Zanzibar on April 15th. Now as to volcanoes, on April the 24th commenced the late fearful eruption of Mount Vesuvius. Now is there any connection between these phenomena, exhibited in so distant parts of the earth's surface? One thing is certain, namely, that within the short space of a month all this has occurred, and one can hardly help thinking that somehow or other these volcanic countries may be connected under ground. It has long been thought that Etna and Vesuvius are points on a volcanic area which passes northwest to Iceland. Can Antioch or the African coast be in the same area, and does the Sierra Nevada country come into the same plan?

LITERARY NOTICE.

THE AMERICAN WATCHMAKERS, JEWELERS, AND SILVERSMITHS' JOURNAL. Monthly. Published by Shaw & Co., No. 41 Park Row, New York.

WE have before us the June number of this journal. Purporting to be simply a trade journal, it is remarkable for the terseness, vigor, and originality of its text, and for the elegance of its typography. It contains a number of highly-executed designs, serving as illustrations of the various branches it represents. Whilst tending to elevate American art on its æsthetic side, the practical and commercial portion is not omitted, and in it can be found just such matter as must be of interest to every watchmaker, jeweler, and silversmith in the country.

The progress the United States has made in the various branches of which this journal treats, both in an artistic and mechanical sense, has been among the industrial triumphs of the century, and we believe the *American Watchmakers, Jewelers, and Silversmiths' Journal* to be a fitting organ for its further illustration.

THE NEW ERA.

VOL. II.—JULY, 1872.—NO. 9.

THE SECOND TEMPLE—THE ORIGIN OF TALMUDISM.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

THE first small colonies of Jews (whose numbers were subsequently augmented by other bodies) that returned from the Babylonian captivity to Palestine, were necessarily composed of those exiles, who, faithful to the standard of the Prophets, had kept themselves aloof from the habits and manners and the idolatry of Babylon, and held fast to Mo-saism, though perhaps regarding it merely as a peculiarity of the Jewish race.

Their total alienation from heathenism was further confirmed by the erection of the Second Temple, by the influence of the three last prophets, and by the efforts of the two upright but somewhat stern legislators, Ezra and Nehemiah. Holding official situations at the Persian Court, and being thereby invested with something of a judicial character, they enforced the observance of many municipal regulations in popular life, and introduced many ordinances for the re-establishment and reorganization of divine worship.

From that moment, all admixture of heathen elements will be found to have wholly and finally disappeared from amid the Jewish race. Happily, under the mild and tolerant sway of the Persian monarchs, centuries of tranquillity passed over the heads of that race—centuries of internal and external growth, during which they acquired organic consistency and firmness. Of these years of peace and progress nothing can be observed, since nothing is known of them, nor did anything occur in them worthy to be recorded. Even the overthrow of the Persian monarchy by Alexander the Great caused but a brief interrup-

tion to this halcyon interval of calm. This small and no longer independent nation could but bend reed-like beneath the world's mighty events, but could not be crushed by their pressure. So that the dissensions and conflicts among Alexander's generals passed over the land, like a summer shower, the Jews yielding homage now to the Egyptian Ptolemies, now to the Syrian Seleucidæ. The struggle in which the Jews themselves were destined to engage began when the rest of the world had almost regained tranquillity, and has continued, with but small interruption, from that moment up to the present day. The more firmly the Jews established themselves on the broad basis of Mosaism, the more evident did it become that it presented, not an ideal, but a real contrast to heathenism, a contrast inherent in the very being, physical and mental, of the Jewish race. The heathen world, restored to peace, awoke to the consciousness that this antagonism existed; it took up arms and combated it, as for life and death. After heathenism had thus opposed the religious idea within the Hebrew race, and had succumbed to that idea within Judaism itself, foreign heathenism turned to bay, to do battle with it in the persons of the Jews, then and evermore its bearers.

The first champion of heathenism in the fight against the religious idea was the Seleucide, Antiochus Epiphanes. He sought to exterminate, not the Jews, but Judaism. He used every means to compel the Jews to bend the knee before his idols. Then arose a small band of Jews to do glorious battle in a glorious cause. Then it was again shown what a handful of people, when bound together by one intense and animating principle, may achieve, even though the power of a world be arrayed against them. As the Greeks fought against the Persian Colossus, the Swiss against the Burgundians and Austria, so fought the little band of the Maccabees against the host of the Syrian, ten against a thousand. Hurrying from victory to victory, they ere long restored, not only the religious idea, but also freedom and independence to their people and country. Bearing on high the trophies of this triumph, the Jews regained for a time their historical position as a nation among the nations, governed by native rulers, who soon exchanged the priest's mitre for the king's diadem.

But it was the struggle which had quickened into pulsation the life-current in the hearts of the Jews. Tranquillity once restored, the ruling families exhausted themselves by mutual dissensions, splitting the people into parties that attacked each other with all the virulence of fraternal animosity. Morality and religion were thus undermined. The opposing factions themselves summoned the second champion of heathenism, the Roman, into Judea, which country he

would doubtless soon have visited unbidden, since it lay in his path of conquest.

The people having thus lost their internal self-dependence, by means of the disunion and conflicts of their leaders, submitted almost without resistance to the yoke of Rome. But her rule degenerated soon into unheard-of oppression on the part of the exacting governors, who transplanted the despotism then prevailing in the imperial court of Rome to the soil of the provinces. In the Jewish race there yet dwelt a fund of strength which had long disappeared from the other dependent States of the empire. So soon as discontent and hatred came to prevail between the governors and the governed, it was impossible but that religious strife should speedily ensue. Everything heathen was obnoxious to the Jew, as everything Jewish was ludicrous and contemptible in the eyes of the Roman. To render idolatrous worship to the statues of the Cæsars in the temple was repugnant and impossible to the Jew, while his incomprehensible refusal was regarded by the Roman as being prompted by a spirit of resistance only. The igniting spark was not long ere it fell on this inflammable heap.

The Jews rose *en masse* with desperate fury against the Romans, and soon freed their land from the presence of an enemy whose sway at that very time extended from the Euphrates, over the lands watered by the Danube, the Weser, and the Tweed, to the shores of the Atlantic Ocean, and from the Atlas Mountains to the sources of the Nile. Two distinct but equally dangerous circumstances co-operated to render a war of extermination inevitable—its fatal issue certain. The first of these was the invasion of Judea by countless legions, flushed with a long course of conquest under the veteran generalship of Vespasian and Titus. The second and more fatal condition of this impending ruin was the internal dismemberment of the people, who, lacking one ruling spirit, were torn into factions by their several contending leaders. During the continuance of the war with the Romans, these rival chiefs, some of them animated by the fiercest zeal, others advocating submission to the invading forces, had even availed themselves of every brief suspension of arms granted by the foreign foe to renew their bloody and suicidal domestic struggles. In the final conflict, brilliant was the courage, inflexible the firmness, undaunted the perseverance, and heroic the spirit of self-sacrifice displayed by the Jews. They rushed into the burning temple, snatched the golden seats of the priests from the flames to cast them on the heads of the besiegers. More than a million Jews fell in this war; 97,000 were taken prisoners. Some of these were put to death, others sold as slaves, others sent to work in the mines, and others reserved to be carried captives to Rome, and there torn in pieces

by wild beasts in the public games. The existence of the Jews as a people was annihilated. But did all this involve the annihilation of Judaism? No! in truth. Though in many a page of history the designs of Providence are legible, surely they are nowhere so clearly to be read, so deeply to be revered as in this one. All other nations of antiquity were to perish. The Hebrew race alone was eternally to endure. And the conditions necessary to its preservation had been long prepared.

A large portion of the Jews of the captivity had remained behind, in the countries washed by the Tigris and the Euphrates. After the re-establishment of their brethren in Palestine, they had there formed themselves into communities. Their several conquerors, from the time of Alexander downwards, had caused large colonies of Jews to be transplanted to the cities they respectively built. The internal dissensions prevailing during the closing years of their national existence had induced many Jews to emigrate to other countries, long before the destruction of Jerusalem. Thus a wide net of Jewish communities had been gradually spread over the then known world. Numerous bands of Jews had gathered themselves into communities in various parts throughout the eastern countries of Asia, throughout the whole of Syria, Egypt, and Cyrene, Italy and Greece. Some had wandered into Spain and Gaul, and some had advanced even beyond the Danube and the Rhine. The endurance of Jewdom had thus been long insured. The fugitives from Palestine found everywhere cities of refuge well prepared to receive them, and from them they could again, in their turn, secure others. The Jews had, besides their identity of race, a characteristic which imbued their lives with a purport peculiar to themselves, and wholly distinct from that of the rest of the world, a religious purport. They could not, therefore, after the loss of their nationality, be amalgamated with their conquerors, as other nations had been, but were forced universally to keep themselves apart and self-dependent. Thus a second time did the religious idea become the salvation of its bearers; that by means of which the Jews achieved their own preservation.

Although the dreadful catastrophe in Asia could not, it is true, at first remain inoperative on the destinies of the dispersed Jewish communities, yet the Jews in Africa and Asia rose again and again in active revolt against the Roman dominion.

After these convulsive and expiring efforts of the love for freedom, in which the lives of hundreds of thousands of Jews were sacrificed, they necessarily lived through a period of peace and security. For heathenism being itself in a state of progressive dissolution, had no longer the strength requisite to oppose this antagonistic principle of Judaism. At length the Jews received, as did all other conquered na-

tions, the right of Roman citizenship, and began by degrees to participate in public life. The struggle was not renewed until Christianity ascended the throne of Rome. It terminated in the entire isolation of the Jews, and their expulsion from civil and municipal society.

A passing glance must now be bestowed on the inner life of Judaism during the second period of Jewish national existence. Judging from external manifestations, we at once perceive the absence of all creative intellectual power. Of this all the writings that have come down to us from that period give evidence. They consist, partly of the remnants of the past, such as the three last prophets, the book of Esther, and the Chronicles; partly of imitations devoid of all originality, and therefore preserved to us by means of translations only, like the Apocrypha; and partly of un-Jewish offshoots, grafted on a Jewish stem, like Daniel of the Asiatic, Philo of the Egypto-Greek, character, or of a mixture of Greek and Roman, like Josephus. But within this apparent stagnation of Jewish intellect, there was latent, and preparing to work itself out, a new and comprehensive growth which had struck root and shot forth its branches in the last century before the fall of Jerusalem, although its matured fruit was first revealed to the sight of man many centuries after that event.

It has been seen that early in the annals of Judaism there was introduced the severance of the Idea from the Life, which in Mosaism form a unity. It has been seen also that Prophetism, in fulfilment of its purpose, had, when the popular life had become un-Mosaic, directed its efforts to the development of the Idea. Now that the Jewish race had again devoted itself to Mosaism, it was sought above all things to impart to the life a Mosaic character. The intellectual power of the national mind being at that period exhausted and insignificant, the Mosaic idea was thrust in the background, and the Mosaic life forced prominently forward. But this condition of things was, ere long, disturbed by two circumstances. In the first place, human life can never be raised to a high standard, unless it is animated by that which is, in the abstract, truth. If not so inspired, it must become more or less conventional and soulless. In the second, there existed then so great a diversity in the historical positions of the people, that a national observance of the whole of Mosaism could not be even contemplated. The result of the first circumstance was the strictest adherence to the letter of the Mosaic law, while the Mosaic idea was neither realized nor understood. The consequence of the second was, that the popular every-day life came to require numberless regulations, nowhere contained even in the letter of the Mosaic writings. Besides, national life had itself produced national customs and national views, which, though

not actually un-Mosaic, have no real place and foundation in the writings of Moses. Finally, what further operated in this direction is this, that the law of Moses indicates so much, for the observance of which in practice much detail is required. Allow me to examine these propositions somewhat more closely.

The unfavorable circumstances under which the Israelites entered into possession of the land of Canaan, such as their small numerical strength, and the vicinity of so many hostile nations, by whom their possession of every hand's-breadth of territory was disputed, and lastly, their being subservient to a foreign power, were all so many obstacles to the establishment of their polity on the true Mosaic basis, viz., the equal division of the soil. Though the principles of entire personal freedom and equality of civil rights were carried as far as possible into practice, yet, by the partial neglect of the Mosaic territorial enactments, an un-Mosaic tendency was imparted to the constitution. This soon became manifest in the non-observance of the Sabbatical Year and of the Jubilee in their true spirit and signification, their ceremonial ordinances being at the same time fulfilled. The Mosaic temple-service was strictly performed, long after its true life had become extinct, under the pressure of a political condition that had suggested other requirements. Family worship, assemblages for devotional purposes in all parts of the country and without the walls of the temple, meetings for instruction and prelections: all these were institutions for which the pentateuch furnishes no enactment, or for which (for example, the reading of the law) Moses provided after a wholly different manner. Either these arrangements were made irrespectively of the Mosaic code, as in the instance just quoted, or it was sought to establish customs analogous to the Mosaic institutions. Thus, instead of sacrifices, the offering up of certain prayers was enjoined. But this arrangement was so far opposed to the Mosaic ideal conception of sacrifices, that while they were for the most part voluntary, the prayer was offered by the whole community, and was fixed and obligatory.

What were the inevitable consequences of these varying, and, in some respects, mutually counteracting circumstances? One was, the unconditional authority of the Mosaic code; the other, its interpretation by uninspired organs. Of what nature was this interpretation or commentary? It was in part narrowly restricted to the very letter of the law, and yet it was a free interpretation, since it included much foreign matter, which had by its means to be referred to the letter of the law, much extraneous element, whose origin had to be sought and found in that code. This appears to be paradoxical, and yet it is not so: a rational interpretation is directed to the discovery of the true purport

and spirit of the text; these once ascertained, they are admitted to be unchangeable. An interpretation of the letter only has no regard to the rational signification; the commentator's efforts are directed to the search of something predetermined upon as discoverable in the letter. Till this is found, the letter even is freely handled.

Such then was the nature of that which then and thenceforward was to form and fill the intellectual life of the Jew, and which imparted to the third phase of Judaism—Talmudism—its distinctive and inalienable characteristic. That characteristic was the peculiar interpretation of Holy Writ. This interpretation, *Midrasch*, was at one and the same time literal in respect of the letter, and free as regards the spirit and meaning. It was also divided into two distinct branches of inquiry; the one was that of the law, the other that of the doctrinal, moral, and historical contents of Scripture. In the latter division, it was necessary that the interpretation should be especially free and unfettered; this mode of explanation gave rise to a huge growth of moral ramifications. Thus was accumulated an inexhaustible store of parables, metaphors, fables, anecdotes, aphorisms, and proverbs, which, under the name of *Agada*, contributed to the diffusion of worldly prudence and moral wisdom, and to their circulation as current coin among the people. In the first of these divisions, the Law, it was indispensable that perfect consistency with its letter should exist in the interpretation. Certain rules were therefore adopted, and according to them the cases were determined in which, if expedient, the explanation might be limited, and the others in which, if the relative circumstances demanded it, it might be extended. By these rules it was also permitted to reach the desired conclusion by a long series of deductions and inferences. This set of rules, in their collective form, was called the *Halacha*.

This system was productive of two direct results, of which the one, affecting the material life of the Jews, may be thus defined. The development of this intellectual phase must have been free, as the tendency must have been natural to the people. It induced the formation of an independent body of literati from among the people, who gradually forced the old orders of the priest and the Levite into the background. This intellectual movement produced more mental equality among the mass, or, to use a recent phrase, the preponderating power of intelligence. The field of inquiry embraced by the second division referred to the inner life. Its first condition was the fulfilment of the Mosaic life, in so far as its practice was possible, and the amalgamation of all that had grown out of the popular habits and manners with material existence. The smaller the portion of the Mosaic life of which the then circumstances allowed the observance, according to its true spirit and

extent, the more rigid was the adherence to the remnant of ordinances still observed. This gave rise to the three following consequences: 1st. All that could be obeyed in the ceremonial law was held to be religion, its infringement to be sin against God. 2dly. The law, as presented to the Jew in the code of Moses, was no longer considered binding; but it was binding according to its subsequent interpretation by the commentators. 3dly. In order to insure the observance of the Mosaic law, it was superincumbered with restrictions: the fulfilment of these restrictions was held to be the fulfilment of the Mosaic code: a hedge, it was said, was planted around the law. It will be at once perceived that the laws were thus multiplied a hundredfold, and a direction was imparted to them foreign to Mosaism. 4thly. The popular mind received and adopted the impression that everything in human existence, from the most insignificant trifle in material life to the most important action involving a first moral principle, was equally to be determined by the law, was to be found specifically provided for in the law. This gave birth to casuistry, or the regulation by the law of every possible individual contingency.

I have thus attempted to place before you the origin and tendencies of Talmudism. Its commencement dates from the last century before the fall of Jerusalem—its development and consolidation from the third—its close from the sixth, century of the vulgar era. I shall therefore consider its contents and purport in a future lecture.

If we would view the subject from a higher point, however, we must inquire what was the real influence of this second phase of Jewish existence, and of the tendency of the Talmud, on the development of the religious idea.

The solution of this question is not difficult; for it has been shown that the religious idea had overcome its antagonism, the heathen idea, within the Hebrew race; and further that when the internal principle of decay within heathenism had prepared its dissolution in the then civilized world, the religious idea was destined to step forth into the general world of man. The Divine idea, as will be presently seen, could in the first ages of its promulgation take but partial hold of the mental soil of the human race. It was necessary therefore that it should be preserved in its integrity within Judaism, until such time as mankind, prepared by increased civilization for its reception, should be fitted to accept it, and be imbued with it, entirely and universally. The twofold mission was thus imparted to the religious idea: first, to be partially disseminated among mankind generally; secondly, to be preserved inviolate in the very heart of Judaism. Its preparation for both these conditions formed the second phase of the popular existence

of the Jewish race. During this second phase antiquity witnessed the final extinction of heathenism. The religious idea had meantime gathered up the strength and the means by which to endure, in the midst of Judaism, for thousands of coming years. The dissemination of the religious idea throughout the world has been effected by means of Christianity, at a later period by Mahometanism, and by the dispersion of the Israelites over the whole earth. The preservation of the religious idea within Judaism was secured by Talmudism; for Talmudism is but its transformation into the chrysalis, the enveloping it in the cocoon, formed of a web of enactments for material life. Within that web the religious idea lay pure and unscathed, distinct alike from the semi-divine ideas comprised in Christianity and Mahometanism, and from the remains of heathenism, then still lingering among mankind.

Whoever recognizes in the history of man, not an entangled skein of accidental circumstances, but in truth a series of cause and effect yet in actual operation, according to the pre-ordained plan of an allwise and divine Providence, must at once perceive that the simultaneous occurrence of the two great events, the rise of Christianity, and the dispersion of the Jews, was not a fortuitous coincidence. He must, on the contrary, be impressed with the marked unity of purpose evident in both these occurrences, a unity, not in their origin and their action (for Jerusalem was not destroyed by Christianity, nor Christianity diffused by Judaism), but in their aim and result. If, according to the clear and unequivocal declaration of the Prophets, it is ordained that the whole human race is to be subdued by the religious idea, it is manifestly necessary that the development of mankind should ever be left free and unshackled, in order that the universal dissemination of the religious idea may be the ultimate fruit of that free development. This result could not at once be achieved. The acceptance of the religious idea must be gradual, as the development of man is progressive; the ultimate stage of that progress being its universal acceptance, in the entireness and purity in which it has been preserved for mankind. The first condition necessitated its partial introduction, under the forms of Christianity and Mahometanism; the second, the preservation of Judaism and of the Jewish race. This destined preservation of the Jewish race and the religious idea, not on one spot of earth only, but throughout the world, equally demanded the dispersion of the Israelites over the habitable globe. By the eye of Christianity this dispersion was long viewed as a curse; and verily a curse it was for the individual outcasts of the Jewish race, who by its means suffered unutterable torments, a martyrdom both of body and spirit. Yet for the Hebrew race, as its children have long known, this very dispersion was

a blessing. Abarbanel, even he, who in his troubled pilgrimage had to fly from Spain to Portugal, from Portugal to Italy, from Italy to Corfu, himself observes,—“By means of the dispersion only were we saved; for when oppressed by the rulers of one country, we have raised our heads, and have been preserved in another.” Nay more! this dispersion has been fraught with blessing for all humanity. As depositaries of the religious idea, the Jews were and are everywhere its irrefutable visible witnesses. In respect and on behalf of the religious idea (and this our further investigation into the existing conditions of man will prove to demonstration) they will evermore exercise fresh and ever-increasing influence over mankind, until that idea shall have acquired universal and undisputed sway over the mental being of the human race. Amid the vast revolutions and transmutations that were impending over the whole civilized world, when the migrations of the various peoples and races changed the entire face of the known habitable globe, when the senile and expiring nations of antiquity were fast sinking into their long-prepared grave, and when a youthful and vigorous race were destined to subdue the earth, it would have been impossible for the Israelites to have maintained and defended their independent national existence in Palestine. The Jewish people, as a people, had also passed away. But they did not disappear, as other races have disappeared, from among men. The Almighty had provided for them a wholly new and peculiar phase of being. His providence decreed that the race of Israel should arise in the midst of all nations to new life, endowed with inexhaustible strength and unconquerable perseverance. For this new life, the second phase of the national existence had been, both in its internal and external relations, an indispensable preparation. The wider the difference between the Assyrian and Babylonian captivities (in which the Jews were transported collectively to one fixed place of exile) and their second and final removal and dispersion, the clearer is it made, that during the second national period the preservation of the religious idea was prepared and insured;—within, by means of a concrete system of material enactments derived from the Mosaic law—without, by the dispersion of the Jews before the destruction of Jerusalem.

Here then it becomes necessary to consider Christianity in its relation to Judaism. But as Christianity is the ground on which the Jewish and the heathen world first came into spiritual contact, it is desirable that we should inform ourselves somewhat more precisely as to the state of the heathen world at that moment. With a few brief remarks on this subject, I will, with your permission, close this day's lecture.

In what direction soever we turn our inquiry, we shall at once

clearly discern that at this juncture all hitherto existing forms were in a state of decay or of entire decomposition, and that no means of resuscitation or reformation were at hand. The political existence of all nations that had once played an important and independent part in the world's drama, had been annihilated by the arms of Rome. Egypt, Asia-Minor, Northern Africa, Spain, Gaul, and Britain had been reduced to the insignificant condition of Roman provinces; only there where a youthful and vigorous race—the Parthians and Germans—poured down from the north and east, had the arms of Rome received a check. The power of Rome, the mistress of the world, began to decline. The republic had been transformed into an empire. To the despotism of the Cæsars had again succeeded the uncurbed personal authority of the procurator. Justice had been displaced by arbitrary rule, in which dwelt combined the insatiable avarice of individuals, and the senseless and profane deification of the emperor.

Heathenism had known but two classes—rulers and slaves; even the much-vaunted freedom of the Athenians and Spartans was but the freedom of the dominant families; and of these the masses of the population were the bondmen. The propitious moment at which the Roman plebeian succeeded in curbing the absolute rule of the patricians, laid a subject world prostrate at the feet of the citizen of Rome. This degeneracy reached its extreme point during the imperial rule of the Cæsars. Save emperors and slaves, naught remained.

The political world was transformed into a multitude of disconnected particles, an assemblage of men devoid of freedom, of organization, and wholly governed (as may be seen from the elections and depositions of the Emperors by the Prætorian Guard) by unbridled passion and brute force. Such was the ultimate result of the social experiment, in that antiquity which had so variously operated on man in his political relations. That a boundless immorality would, in such a condition of things, gain entire ascendancy over society, is evident. The pleasures of the senses, and the possession of the means by which to insure their enjoyment, were the sole incentives to action. Sensual excess, an indulgence of the appetites bordering on insanity, and such as the world has never since beheld, covetousness, extortion, legacy-hunting denunciations; these comprised the whole range of social activity. The moral sense of man was dead.

There stood heathenism sunken and depraved, an object of ridicule and contempt in the sight of its own sons, a senseless drama, played by soulless actors. Whoever reads the coarse but biting satires of Lucian, and at the same time calls to mind the worship offered to the degenerate, yet deified emperors, as though they had indeed become gods, will

at once discern in such things the decomposed elements of a decayed organism. Philosophy had a like fate; for the philosophic consciousness of mankind must truly have fallen to the lowest ebb, when so-called philosophers were the most cringing, the most fawning and abject flatterers, who clothed in flowery and figurative phrases their advocacy of the most shameless skepticism, the lowest morality.

What, save utter despair, could result from such a state of being? When sensual indulgence has reached the point of exhaustion and satiety, a higher yearning makes itself felt; the more keenly and bitterly, the smaller the power left in the burnt-out embers of the soul to satisfy her own aspirations after light and life. Doubt fills the spirit with deepest sadness, with bitterest anguish at the sense of its own nothingness. Then the slave desires enlargement. If earthly freedom be denied him, he stretches forth his hand to heaven, and seeks an imagined spiritual liberty on high. Even the most shameless parasite despises him before whom he bends, gnashing his teeth and muttering to himself, "Had I but your possessions, thus should you render obeisance unto me." For all these longings, all these aspirations, antiquity could offer naught, no—naught; could yield no satisfaction. For under the dominion of Rome, and the degeneracy of the other nations, Art, even she that had been the peculiar creation and attribute of antiquity, had wholly declined.

One only nation still existed, in whom there yet lay a vigorous germ, a strong element of life and being—the Jews, with the religious idea. This idea passed from Judaism into Christianity; and, arrayed in this garb, entered the general world of man. She thus received the worn-out old world in her maternal embrace, mitigated the death-struggle for antiquity; and though doubtless no longer wearing her previous aspect, arose with the fresh morning dawn, in the midst of the new races of the earth.

THE COUNSEL OF A GOOD WIFE.

RABBI MEIR had some very troublesome neighbors, who took the greatest delight in doing him every mischief in their power. Vexed with their outrageous conduct, he prayed that God might destroy them. His wife heard him. "Dear husband," said she, "would it not be better to pray for their reform? Recollect that king David did not pray for the destruction of *sinners*, but of *sin*, as it is written, '*Let sin be consumed out of the earth, and the wicked will be no more.*' (Psalm 104.) Pray, then, for their repentance, not for their destruction." The good Rabbi approved of the advice of his wife, and thenceforth prayed that God might enlighten the minds of his troublesome neighbors, and reform their hearts.

T. BERACHOTH.

THE DISORGANIZATION OF LABOR.

THE present attitude of thousands of discontented workmen in New York and other large cities presents a picture by no means pleasing to contemplate. Combinations of craftsmen of all callings are making a sudden demand for the curtailment of the hours of daily production. Demagogues, improving the situation for the advancement of themselves, hound on the multitude to revolutionary disorder. Chaos displaces the processes of industrial regulation, exerting a more destructive tendency than would be effected by a wide-spread commercial revulsion. Men have been diverted from their legitimate services in creating the common fund of needed supplies to the ignoble deeds of anarchic idleness. Instead of building up, tearing down is the order of affairs; and distrust and rancor have impeded the co-operative workings of employer and employé.

At the bottom of this state of affairs lie manifold and interacting causes by no means expressed by the assumption of a question having arisen between capital and labor. Between these two there is no issue. Prominently the present confusion is the out-come of a social change. The position of the craftsman has improved in value and power. Instead of as in former times the workman seeking the work, the work now seeks the workman. Once he asked leave to toil, now he can in a degree afford to refuse the once-coveted opportunity. While we are glad to contemplate this as part of the advance which mind is working out in human conditions, we cannot but deplore the abuse and waste of the better time. We regret it as retarding the very forces which have benefited the workman; as not only decreasing the average of personal wealth, but as obstructing the distribution of wealth. While there is strength enough left behind law to hold society together, these disturbances but crush the man of small means and enhance the wealth of the great capitalist. Many employers are in no sense of the word capitalists. Thousands of industrious and capable artificers throughout the land, who have workmen in their employ, have as their sole capital their knowledge of and devotion to their respective callings, accompanied with the will and industry to rise. Temporarily submitting to a bare subsistence, they toil even more continuously, and submit to even greater self-denial than the journeyman craftsman whom they employ. These are the men who are most directly struck by the strikers.

To every reflecting mind the further the present demand for two hours' daily idleness is considered, the more does it appear as a crime against society. It does not merely denote the cessation of persons from their work. Our labor is now a highly complex thing. It is made up of persons, machinery, appliances, resources. The cessation of the first is for the time the abandonment of the other elements of production. There is in Philadelphia, for example, machinery, steam and otherwise, equal to a working power of 500,000 men. The present proposition is to lessen the productive value of this power by one-fifth. It is a great programme of loss. The creative force of great investments, the resources of large establishments for making their contributions to the sum of human comfort are lost—lost to the community, though the investor, in the complication of prices, may find compensation, and even gain. Many of our most intelligent mechanics who have been reluctantly compelled to join in the strikes recognize this fact, and the present emergency is contemplated by them with no little apprehension.

As to the operations of trades unions in promoting such destructive disturbances various opinions prevail. These societies were doubtless formed at the outset from the most laudable motives. That they have failed to confer the benefits upon their members which they were expected to do, is a matter of record. That they may have proved useful in some instances we do not deny. But how non-visionary American operatives could be hoodwinked into identifying themselves with these protective associations, as at present misdirected, is beyond our ability to comprehend. The trades union now is the refuge of the drone and the incompetent. Its levelling socialism is the grave of individual aspiration. "Let the best man win," was once, at least, the spirit of the independent American freeman. But no matter how inefficient an artisan may be—no matter how thriftless, careless, or lazy—if he is a trades union man, he must receive a compensation equal to that obtained by the most ambitious and conscientious workman. All distinctions of merit are wiped out. The most arbitrary rules governing members are enforced; and the prominent idea running through the whole organization is a senseless hostility against "the rich," forgetful that the really rich, as a class, have generally sense enough to keep out of the cares, anxieties, and risks of employment.

Of the right for artisans and others to combine for the protection and improvement of their interests, there is not even the shadow of a doubt. Such associations, if they could only be guided by principles through which the best interests of the members could be subserved according to desert, and the rights of others not trespassed upon, would

receive the sympathy and encouragement of the entire community. But as they are now managed, every one outside their membership seems called upon, even in the simple discharge of his duty as a good citizen, to resist them.

Imagine a number of workmen belonging to a single trade. Among a specified multitude, men of all ages, temperaments, habits, and aims, are enrolled. Possibly a majority may be frugal, earnest, and conscientious toilers—eager not only to advance themselves, but firm in purpose to discharge their contracts with their employers faithfully and earnestly; such men are not generally content to remain for life in a position called subordinate. They have other objects in view, and entertain a laudable ambition to excel; and the hope at some future time to exchange their position from that of an employé to an employer fills their vision. This sentiment—this independence which may be styled peculiarly American—is one which deserves and commands respect. But against this, trades unionism is firmly set, and internationalism in its ultimate grasp aims but to bury the individual in the mass of employmentship. When a workman loses sight of future advancement, when he expresses contentment in always remaining in his position as a mere employé, having no ambition to advance, when he listens to the garrulous speeches of the intriguers who generally contrive to control societies composed of artisans, his object in life must be considered as a mere bauble, and his instincts must have been reduced to a level with those of the helots of ancient Greece.

In a true democracy countless examples are furnished of men who have risen to distinction from the ranks, and who, if they had been tied down by the arbitrary rules of these despotic societies, would never have advanced to distinction. Our Franklins, Harrisons, Winans, Merriks, Baldwins, and other distinguished craftsmen would have lived and died unknown, had their genius been smothered by the wet blanket which mediocrity strives to throw over merit. This measure of intellectual and moral greatness which is attempted to be imposed is no less wise than the practice of the ancient Gallic monarch who tried to make his recruits conform to a uniform physical stature by either stretching on the rack or shortening by amputation. The moral and mental agencies of labor deserve recognition as well as the corporal, and are far more effectually felt in the body politic.

It is a fortunate circumstance that these disturbances do not extend throughout the whole country. In our large cities they are severely felt; and their effect may possibly be to drive a liberal share of industrial enterprise away from the influences of crowded towns into rural locations. In New York this result has, in a measure, already been

accomplished. In large cities the demagogic social disturber plies his arts most industriously; and as constant turmoil is his harvest, it is his endeavor to foment all the tumult within the scope of his mischief-making disposition. It is in such places that labor reform puts on the caricatures of socialism.

One of the predominant misfortunes of our political system is that the foibles and weaknesses of masses of people are made the means with which their leaders carry out their own plans. If there is one thing which may ever lead thinking men to doubt the wisdom of our plan of government, it is the facility with which unscrupulous adventurers assume a sway over too credulous people, luring them on to a fancied improvement of their condition by picturing the imaginary wrongs under which they labor, and promising, in case of their advancement, an immunity from the dreadful evil of earning a livelihood. Whenever strikes are in progress such harpies may be found, like the vultures hovering over the field of battle, ready to pick up what they may devour. With an affected regard for the thousands who toil for their daily bread, they stir up discord for the furtherance of their own ulterior designs, and are ever ready to proffer a simulated sympathy with grievances which, but for their false representations, would never be supposed to exist.

We will not willingly think that the great body of our American workmen have arrived at such a stage of degradation that they will be blindly led by bushwhackers of this kind, though the history of the past few weeks seems to confirm the suspicion that such may be the case. It is to be hoped, however, that a second sober thought may induce our artisans to take a careful survey of the question, untrammelled by the declamations and class hatreds which are so often considered as arguments. It is a matter of vital importance not only to those whose hands bear their share in the toil entailed upon the man, but to the others who gather round the hearthstone. That the families of striking operatives (themselves in part workers) are now suffering the pangs of hunger, is a fact only too apparent. Thousands of helpless wives and daughters have been brought for the first time to experience the bitter trials of want. So long as our operatives will continue to put their faith in evil machinations, and support them by their aid and presence, will this unfortunate state of affairs exist. When they rise in their might and denounce the tyranny which puts the best on a perfect equality with the worst, then the triumph of the individual over the mass, of merit over mediocrity, will have been assured. Reason will then have assumed her sway, and passion and ignorance will have been driven to the wall.—*American Exchange and Review.*

THE NECESSITY FOR REFORM.

BY JOSEPH P. JOACHIMSEN.

THERE can be no doubt in the mind of every reasoning person who professes Judaism, that, had it not been for the persecutions to which the Jews were subjected, not only in the dark ages, but even up to the last half century in all countries, with the exceptions of Holland, the United States, and some few other governments, our religion would long ago have undergone the change from orthodoxy to reform which of late years has been making such quick and large strides and inroads upon the Jewish faith.

That reform was sadly needed, no one can deny, for the superstitious dogmas which incrustated our real belief had almost become, if not actually so, like the "old man of the sea," from whose tenacious grasp and hold it was fast becoming impossible to free it. Of course there are those who, having been taught in childhood the tenets of any particular faith, will implicitly believe in all its doctrines without permitting themselves to inquire into the origin and effects of its teachings, and to whom the slightest deviation from its fixed rules would be eternal perdition. There are others, and many of them, who view religion as a thing which had its origin at a time it was absolutely necessary for the progress of civilization for it to be encumbered with numerous teachings suited to the age when it sprang up and the countries in which it was practised, but that it must be varied according to the changed circumstances and times in which we live. Such persons to whom "The voice of Reason is the voice of God" cannot fail to place themselves in the foremost ranks of reform as well as of civilization.

There are, naturally, teachings and beliefs which it would be dangerous to encroach upon, viz. : a belief in the existence of God ; the keeping of a Sabbath day ; and the hope of future rewards and fears of future punishments. These dogmas are absolutely necessary to the preservation of society from lawlessness, and all religions place these doctrines at the masthead of their creeds. But, in the manner of worshipping God, the particular day of the week which should be set apart for His worship, and where future rewards and punishments will be meted out, whether in this world or in the next, are questions upon which different sects must necessarily differ. But whether it is a matter of much worldly importance which particular day is the true Sabbath every individual must decide for himself or herself.

Suffice it to say, that the tendency of the generation now growing up, who must, as a matter of course, occupy the places in this life held by those who in the natural course of events precede them, is to root out from our belief the pernicious doctrines which have prevented Israel from taking her proper station as the greatest religion of the earth; and one of these is the belief that Israel will be again restored as a nation to its former glory; for the experience of ages has taught us that the time for Church and State to be united has long since passed away, and if we are to be a nation we must give up our common connection as a religion, and *vice versa*. The great question for Judaism is, which horn of the dilemma they will take, and whether they will cling to the God of *all* religions, or whether they will reunite as a great nation. The latter is almost an impossibility, unless the tide of events should very materially alter its course, but it can hardly be expected in our time and the nearly two thousand years which have elapsed since the supposed promise of the coming of the Messiah should have demonstrated that the idea of our reunion as a nation had its origin in the fiction of a disordered brain.

Even at the present time any one claiming to be the Redeemer would be looked upon as an impostor, and every cycle places it further remote from our reach.

Let us then make ourselves a reasonable religious body, and discard the many ridiculous tenets with which our pure, simple faith has unfortunately become burdened by the *ipse dixit* of a parcel of fanatics, whose only idea of true religion was exclusiveness from all the nations of the earth and a perpetual hermitage from admixture with the rest of mankind.

We do not now live among heathens, but among people who believe in and worship our God (true, in different languages and manners than we), and the duty which we were called upon to perform for the sake of God, which is to harmonize the world into our belief in one God only, is of such importance that orthodox Judaism should now unite with reform Judaism, because more rational and more advanced, and because what is termed orthodoxy has fulfilled its task, and our mission, the greatest and most glorious that a people can take upon itself, is not yet fully accomplished, while a union of orthodoxy and reform would go far to accomplish the object sought to be attained. So-called orthodoxy is not necessary to the fulfilment of our purpose, and only makes our task more difficult.

We should unite under one common standard that will lead us on to victory for God, humanity, and enlightenment.

LIBERALITY UNCONQUERED BY MISFORTUNE.

RABBI ELIEZER, Rabbi Joshua, and Rabbi Akibba travelled about annually in the land of Israel to collect money for the poor. Amongst their many and various contributors, none gave more liberally, nor with more cheerfulness, than Aben-judan, who was then in very affluent circumstances. Fortune, however, took a turn. A dreadful storm destroyed the fruits of his grounds; a raging pestilence swept away the greater part of his flocks and herds; and his extensive fields and vineyards became the prey of his greedy and inexorable creditors. Of all his vast possessions nothing was left him but one small plot of ground. Such a sudden reverse of fortune was enough to depress any ordinary mind. But Aben-judan, on whose heart the divine precepts of his holy religion had been early and deeply imprinted, patiently submitted to his lot.—“The Lord,” said he, “gave, and the Lord has taken away; let his name be praised forever.” He diligently applied to cultivate the only field he had left, and by dint of great labor, and still greater frugality, he contrived to support himself and family decently; and was, notwithstanding his poverty, cheerful and contented. The year passed on.—One evening, as he was sitting at the door of his miserable hut, to rest from the labors of the day, he perceived the Rabbis coming at a distance. It was then that his former greatness and his present deplorable condition at once rushed upon his mind; and he felt for the first time the pangs of poverty.—“What was Aben-judan,” exclaimed he, “and what is he now?”—Pensive and melancholy, he seated himself in a corner of his hut. His wife perceived the sudden change.—“What ails my beloved?” asked she, tenderly; “art thou not well? Tell me, that I may administer to thy relief!” “Would to God it were in thy power, but the Lord alone can heal the wounds which he inflicts,” replied the distressed man. “Dost thou not remember the days of our prosperity, when our corn fed the hungry, our fleece clothed the naked, and our oil and wine refreshed the drooping spirit of the afflicted. The orphans came round us and blessed us, and the widow’s heart sang for joy. Then did we taste those heavenly pleasures which are the lot of the good and charitable. But now, alas! we cannot relieve the fatherless, nor him who wants help; we are ourselves poor and wretched. Seest thou not yonder good men coming to make the charitable collection?—they will call, but what have we to give them?” “Do not repine, dear husband,” rejoined his virtuous wife; “we have still one field left: suppose we sell half of it, and give the money for

the use of the poor?" A beam of joy overspread the good man's countenance. He followed his wife's advice, sold half the field, and when the collectors called he gave them the money. They accepted it, and as they departed, said to him, "May the Lord restore thee to thy former prosperity!" Aben-judan resumed his former spirits, and with it his wonted diligence. He went to plough the small spot of ground still left him. As he was pursuing his work, the foot of the ox that drew the ploughshare sunk into the ground, and the beast was maimed. In endeavoring to relieve the animal from its perilous situation, he saw something glittering in the hollow which the foot had made. This excited his attention: he dug the hole deeper, and, to his great astonishment and no less joy, found an immense treasure concealed in the very spot.—He took it home, removed from the wretched hovel in which he lived into a very fine house; repurchased the lands and possessions which his ancestors had left him, and which his former distress had obliged him to sell, and added greatly to them. Nor did he neglect the poor. He again became a father to the fatherless, and a blessing to the unfortunate. The time arrived when the before-mentioned Rabbis came, as usual, to make their collection. Not finding their generous contributor in the place where he had resided the year before, they addressed themselves to some of the inhabitants of the village, and asked them whether they could tell them what had become of Aben-judan, and how he was? "Aben-judan," exclaimed they, "the good and generous Aben-judan! who is like him in riches, charity, and goodness?—See you yonder flocks and herds? they belong to Aben-judan. Those vast fields, flourishing vineyards, and beautiful gardens? they belong to Aben-judan. Those fine buildings? they also belong to Aben-judan." Whilst they were thus discoursing, the good man happened to pass that way. The wise men greeted him, and asked him how he did.—"Masters," said he, "your prayers have produced plenty of fruit,—come to my house and partake of it. I will make up the deficiency of last year's subscription." They followed him to his house, where, after entertaining them nobly, he gave them a very handsome present for the poor. They accepted it, and taking out the subscription list of the preceding year: "See," said they to him, "though many exceeded thee in their donations, yet we have placed thee at the very top of the list, convinced that the smallness of thy gift at that time arose from want of means—not from want of inclination. It is to men like thou art that the wise king alluded when he said, "A man's gift extendeth his possessions, and leadeth him before the great." Prov. xviii. 16. — JERUSALEM TALMUD. MEDRASH VAYEKKRA RABBAH. DEBARIM RABBA.

THE STUDY OF PHYSICAL SCIENCE.—A LECTURE TO YOUNG MEN.

BY REV. CHARLES KINGSLEY.

SOME of you may ask, and you have a perfect right to ask, why I, a clergyman, have chosen this subject for my lecture? Why do I wish to teach young men physical science? What good will the right understanding of astronomy or of chemistry, or of the stones under their feet, or of the plants or animals which they meet—what good, I say, will that do them?

In the first place, they need, I presume, occupation after their hours of work; and to give that this class was established. If any of them answer, "We do not want occupation, we want amusement. Work is very dull, and we want something which will excite our fancy, imagination, sense of humor. We want poetry, fiction, even a good laugh or a game of play"—I shall most fully agree with them. There is often no better medicine for a hard-worked body and mind than a good laugh; and the man that can play most heartily when he has a chance is generally the man who can work most heartily when he must work. But there is certainly nothing in the study of physical science to interfere with genial hilarity. Indeed, some solemn persons have been wont to reprove the members of the British Association, and specially that Red Lion Club, where all the philosophers are expected to lash their tails and roar, of being somewhat too fond of mere and sheer fun, after the abstruse papers of the day are read and discussed. And as for harmless amusement, and still more for the free exercise of the fancy and the imagination, I know few studies to compare with Natural History; with the search for the most beautiful and curious productions of Nature amid her loveliest scenery, and in her freshest atmosphere. I have known again and again working-men who in the midst of smoky cities have kept their bodies, their minds, and their hearts healthy and pure by going out into the country at odd hours, and making collections of plants, insects, birds, or some other objects of natural history; and I doubt not that such will be the case with some of you.

Another argument, and a very strong one, in favor of studying some branch of physical science just now is this—that without it you can hardly keep pace with the thought of the world around you.

Over and above the solid gain of a scientific habit of mind, of which I shall speak presently, the gain of mere facts, the increased knowledge of this planet on which we live, is very valuable just now; valuable certainly to all who do not wish their children and their younger brothers to know more about the universe than they do.

Natural science is now occupying a more and more important place in education. Oxford, Cambridge, the London University, the public schools one after another, are taking up the subject in earnest; so are the middle-class schools; so, I trust, will all primary schools throughout the country; and I hope that my children, at least, if not I myself, will see the day when ignorance of the primary laws and facts of science will be looked on as a defect only second to ignorance of the primary laws of religion and morality.

I speak strongly, but deliberately. It does seem to me strange, to use the mildest word, that people whose destiny it is to live, even for a few short years, on this planet which we call the earth, and who do not at all intend to live on it as hermits, shutting themselves up in cells, and looking on death as an escape and a deliverance, but intend to live as comfortably and wholesomely as they can, they and their children after them—it seems strange, I say, that such people should in general be so careless about the constitution of this same planet, and of the laws and facts on which depend, not merely their comfort and their wealth, but their health and their very lives, and the health and the lives of their children and descendants.

I know some will say, at least to themselves, "What need for us to study science? There are plenty to do that already; and we shall be sure sooner or later to profit by their discoveries; and meanwhile it is not science which is needed to make mankind thrive, but simple common-sense."

I should reply that, to expect to profit by other men's discoveries when you do not pay for them—to let others labor in the hope of entering into their labors—is not a very noble or generous state of mind—comparable somewhat, I should say, to that of the fattening ox, who willingly allows the farmer to house him, till for him, feed for him, provided only he himself may lounge in his stall and eat, and *not* be thankful. There is one difference in the two cases, but only one—that while the farmer can repay himself by eating the ox, the scientific man cannot repay himself by eating you; and so never gets paid, in most cases, at all.

But as for mankind thriving by common-sense: they have not thriven by common-sense, because they have not used their common-sense according to that regulated method which is called science. In

no age, in no country, as yet, have the majority of mankind been guided, I will not say by the love of God, and by the fear of God, but not even by sense and reason. Not sense and reason, but nonsense and unreason—prejudice and fancy—greed and haste—have led them to such results as were to be expected—to superstitions, persecutions, wars, famines, pestilence, hereditary disease, poverty, waste—waste incalculable, and now too often irremediable—waste of life, of labor, of capital, of raw material, of soil, of manure, of every bounty which God has bestowed on man, till, as in the eastern Mediterranean, whole countries, some of the finest in the world, seem ruined forever: and all because men will not learn nor obey those physical laws of the universe which (whether we be conscious of them or not) are all around us, like walls of iron and of adamant—say rather, like some vast machine, ruthless though beneficent, among the wheels of which, if we entangle ourselves in our rash ignorance, they will not stop to set us free, but crush us, as they have crushed whole nations and whole races ere now to powder. Very terrible, though very calm, is outraged Nature:

“ Though the mills of God grind
 Slowly, yet they grind exceeding small.
 Though He sit, and wait with patience,
 With exactness grinds He all.”

It is, I believe, one of the most hopeful among the many hopeful signs of the times, that the civilized nations of Europe and America are awakening, slowly but surely, to this truth. The civilized world is learning, thank God, more and more of the importance of physical science; year by year, thank God, it is learning to live more and more according to the laws of physical science, which are, as the great Lord Bacon said of old, none other than “*Vox Dei in rebus revelata*”—the voice of God revealed in facts; and it is gaining, by so doing, year by year, more and more of health and wealth; of peaceful and comfortable, even of graceful and elevating, means of life for fresh millions.

If you want to know what the study of physical science has done for man, look, as a single instance, at the science of sanitary reform; the science which does not merely go to cure disease, and shut the stable-door after the horse is stolen, but tries to prevent disease; and, thank God, is succeeding beyond our highest expectations. Or look at the actual fresh amount of employment, of subsistence, which science has, during the last century, given to men, and judge for yourselves whether the study of it be not one worthy of those who wish to help themselves, and, in so doing, to help their fellow-men. Let me quote to you a passage from an essay urging the institution of schools of

physical science for artisans, which says all which I wish to say and more.

“The discoveries of voltaic electricity, electro-magnetism, and magnetic electricity, by Volta, Oersted, and Faraday, led to the invention of electric telegraphy by Wheatstone and others, and to the great manufacturers of telegraph-cables and telegraph-wire, and of the materials required for them. The value of the cargo of the Great Eastern alone in the present Bombay telegraph expedition is calculated at three million pounds sterling. It also led to the employment of thousands of operators to transmit the telegraphic messages, and to a great increase of our commerce in nearly all its branches by the more rapid means of communication. The discovery of voltaic electricity further led to the invention of electro-plating, and to the employment of a large number of persons in that business. The numerous experimental researches on specific heat, latent heat, the tension of vapors, the properties of water, the mechanical effect of heat, etc., resulted in the development of steam-engines and railways, and the almost endless employments depending upon their construction and use. About a quarter of a million of persons are employed on railways alone in Great Britain. The various original investigations on the chemical effects of light led to the invention of photography, and have given employment to thousands of persons who practise that process, or manufacture and prepare the various material and articles required in it. The discovery of chlorine by Scheele led to the invention of the modern processes of bleaching, and to various improvements in the dyeing of the textile fabrics, and has given employment to a very large number of our Lancashire operatives. The discovery of chlorine has also contributed to the employment of thousands of printers, by enabling Esparto grass to be bleached and formed into paper for the use of our daily press. The numerous experimental investigations in relation to coal-gas have been the means of extending the use of that substance, and of increasing the employment of workmen and others connected with its manufacture. The discovery of the alkaline metals by Davy, of cyanide of potassium, of nickel, phosphorus, the common acids, and a multitude of other substances, has led to the employment of a whole army of workmen in the conversion of those substances into articles of utility. The foregoing examples might be greatly enlarged upon, and a great many others might be selected from the sciences of physics and chemistry: but those mentioned will suffice. There is not a force of Nature, nor scarcely a material substance that we employ, which has not been the subject of several, and in some cases of numerous, original experimental researches, many of which have resulted, in a greater

or less degree, in increasing the employment for workmen and others."—(*Nature*, No. 25.)

Suppose that any one of you, learning a little sound natural history, should observe nothing but the hedgerow-plants, he would find that there is much more to be seen in those mere hedgerow-plants than he fancies now. The microscope will reveal to him in the tissues of any wood, of any seed, wonders which will first amuse him, then puzzle him, and at last (I hope) awe him, as he perceives that smallness of size interferes in no way with perfection of development, and that "Nature," as has been well said, "is greatest in that which is least." And more. Suppose that he went further still. Suppose that he extended his researches somewhat to those minuter vegetable forms, the mosses, fungi, lichens. Suppose that he went a little further still, and tried what the microscope would show him in any stagnant pool, whether fresh water or salt, of Desmidiæ, Diatoms, and all those wondrous atomies which seem as yet to defy our classification into plants or animals. Suppose he learned something of this, but nothing of aught else. Would he have gained no solid wisdom? He would be a stupider man than I have a right to believe any of you to be, if he had not gained thereby somewhat of the most valuable of treasures, namely, that scientific habit of mind which (as has been well said) is only common-sense well regulated, the art of seeing; the art of knowing what he sees; the art of comparing, of perceiving true likenesses and true differences, and so of classifying and arranging what he sees; the art of connecting facts together in his own mind, in chains of cause and effect; and that accurately, patiently, calmly, without prejudice, vanity, or temper. Accuracy, patience, freedom from prejudice, carelessness for all except the truth, whatever the truth may be—are not these virtues which it is worth any trouble to gain? Virtues, not merely of the intellect, but of the character; which, once gained, a man can apply to all subjects, and employ for the acquisition of all solid knowledge. And I know no study whatsoever more able to help a man to acquire that inductive habit of mind than natural history.

True, it may be acquired otherwise. The study of languages, for instance, when properly pursued, helps specially to form it, because words are facts, and the modern science of philology, which deals with them, has become now a thoroughly inductive, and therefore a trustworthy and a teaching science. But without that scientific temper of mind which judges calmly of facts, no good or lasting work will be done, whether in physical science, in social science, in politics, in philosophy, in philology, or in history.

Now, if this scientific habit of mind can be gained by other studies,

why should I, as a clergyman, interest myself specially in the spread of physical science? Am I not going out of my proper sphere to meddle with secular matters? Am I not, indeed, going into a sphere out of which I had better keep myself, and all over whom I may have influence? For is not science antagonistic to religion? and if so, what has a clergyman to do, save to warn the young against it, instead of attracting them toward it?

First, as to meddling with secular matters. I grudge that epithet of secular to any matter whatsoever. But I do more; I deny it to anything which God has made, even to the tiniest of insects, the most insignificant atom of dust. To those who believe in God, and try to see all things in God, the most minute natural phenomenon cannot be secular. It must be divine; I say, deliberately, divine; and I can use no less lofty word. The grain of dust is a thought of God; God's power made it; God's wisdom gave it whatsoever properties or qualities it may possess. God's providence has put it in the place where it is now, and has ordained that it should be in that place at that moment, by a train of causes and effects which reaches back to the very creation of the universe. The grain of dust can no more go from God's presence, or flee from God's Spirit, than you or I can do. If it go up to the physical heaven, and float (as it actually often does) far above the clouds, in those higher strata of the atmosphere which the aéronaut has never visited, whither the Alpine snow-peaks do not rise, even there it will be obeying physical laws which we hastily term laws of Nature, but which are really the laws of God; and if it go down into the physical abyss; if it be buried fathoms, miles, below the surface, and become an atom of some rock still in the process of consolidation, has it escaped from God, even in the bowels of the earth? Is it not there still obeying physical laws, of pressure, heat, crystallization, and so forth, which are laws of God—the will and mind of God concerning particles of matter? Only look at all created things in this light—look at them as what they are, the expressions of God's mind and will concerning this universe in which we live—"the voice of God," as Bacon says, "revealed in facts"—and then you will not fear physical science, for you will be sure that, the more you know of physical science, the more you will know of the works and of the will of God. At least, you will be in harmony with the teaching of the Psalmist. "The heavens," says he, "declare the glory of God; and the firmament showeth his handiwork. There is neither speech nor language where their voices are not heard among them." So held the Psalmist concerning astronomy, the knowledge of the heavenly bodies; and what

he says of sun and stars is true likewise of the flowers around our feet, of which the greatest Christian poet of modern times has said—

“To me the meanest flower that grows may give
Thoughts that do lie too deep for tears.”

—*Abstract from Good Words.*

FILIAL REVERENCE.

“Do you wish to know,” said the great Rabbi Eliezer to his disciples (in answer to their inquiries, how far the honor of parents extends), —“do you wish to know how to honor your parents? then go and take example of Damah the son of Nethina.*—His mother was, unfortunately, insane, and would frequently not only abuse him, but even strike him in the presence of his companions; yet would this dutiful son not suffer an ill word to escape his lips; and all that he used to say on such occasions was, ‘Enough—dear mother, enough.’ Further: one of the precious stones attached to the High-priest’s sacerdotal garments was once, by some means or other, lost. Informed that the son of Nethina had one like it, the priests went to him and offered him a very large price for it. He consented to take the sum offered, and went into an adjoining room to fetch the jewel. On entering he found his father asleep, his foot resting on the chest wherein the gem was deposited.—Without disturbing his father, he went back to the priests, and told them, that he must, for the present, forego the large profit he could make, as his father was asleep. The case being urgent, and the priests thinking that he only said so to obtain a larger price, offered him more money. ‘No,’ said the dutiful son, ‘I would not, even for a moment, disturb my father’s rest, could I obtain the treasures of the world.’ The priests waited till the father awoke, when Damah brought them the jewel. They gave him the sum they offered the second time; but the good man refused to take it. ‘I will not barter the satisfaction of having done my duty for gold. Give me what you offered at first, and I shall be satisfied.’ This they did, and left him with a blessing.”

JERUSALEM TALMUD, T. PEAH.

MEDRASH DEBARIM RABBAH.

T. KEDUSHIN.

* This Damah, as the Talmudists inform us, was a *heathen* residing at Ascalon. No doubt Rabbi Eliezer might have found numerous patterns of filial piety amongst his own nation. The reasons that induced him to select one amongst the *heathens* appear to me the following. First, to impress more strongly on the minds of his disciples the importance of the duty; for if a *heathen*, moved only by natural impulse, conducted himself so piously towards his parent, what ought not an Israelite to do, who is urged by the most sacred and solemn commands to the performance of this duty. Secondly, that his disciples might learn to admire virtue wherever it is found.

AUTOBIOGRAPHY OF DON ISAAC ABARBANEL.*

TRANSLATED FROM THE HEBREW BY M. H. BRESSLAU.

As we have translated the following article from the Hebrew, we have felt it right to keep as close as possible to the simple biblical style, although we are aware of the impossibility of giving to the translation that grace and beauty which peculiarly appertain to the original. It may also be desirable to state, that this article is culled from the prefaces which Abarbanel has written at different periods of his life to the Pentateuch, Joshua, and the first of Kings, during the composition of which works the events recorded took place.

I was living contentedly † in the possession of an ample patrimony, and in a dwelling stored with abundance, by the blessing of the Lord, at Lisbon, the celebrated capital of the kingdom of Portugal.‡ I was happy in the palace of King Alfonso V., a mighty and far-ruling monarch, whose sway extended over two seas, and all whose undertakings were crowned with success—a king who sat on the throne of judgment, dispensing mercy, justice, and righteousness throughout his dominions. Under his shadow I abode with delight; I was near him, and he leaned upon my hand. And as long as he was living on earth

* Although Abarbanel wrote most of his numerous works in Monopoli and Venice, after the date of the events related here, yet some of them had been commenced previously, and the preliminary portions prepared. This is especially the case with several exegetical works, from the prefaces of which, as marked in the text, we draw the following narrative of the most important events of his life, which are linked together by omitting in the latter accounts what had been mentioned in the previous ones. The narrative comprises a space of fourteen years, which elapsed between the composition of the first and that of the last account. Fleeing from one country to another, before the persecuting sword of tyranny or fanaticism, the fugitive exile had hoped to find repose in each place of refuge; but what troubles and hardships had he to undergo in his continual wanderings!

† The style of Abarbanel, in these sketches of his life, is quite different from that of his commentaries; it is very fluent, and for the most part pure. Like many of his predecessors, he is also fond of employing Scriptural phraseology; but it is always done in an ingenious manner, and frequently with that nice ambiloquy which distinguishes the writings of Alcharisi. The last fragment is composed of short rhymed sentences.

‡ The vowel-punctuation of proper names in modern Hebrew compositions occasions many difficulties; for, besides the difference which distinctly manifests itself between the orthography of the Spanish and Italian Jews on the one hand, and that of the German and Polish on the other, we meet also, in various authors, with many deviations from the regular form, arising from differences in the times or in the countries of the writers, and frequently from the ignorance and wilfulness of transcribers.

I walked as in the palace of the kingdom of Babylon; but soon death came up into his windows, and destruction entered his palace.

He was succeeded in his kingdom by his son Don Juan, a new king without experience. He turned his heart in hatred against his nobles, and dealt subtly with his servants. Especially he made himself an alien to all the friends of his father, the nobles and the princes of the provinces, who were the highest in the kingdom, and the first in distinction and dignity, and even to those who were of his kindred, "bone of *his* bones and flesh of *his* flesh." And he spoke to them craftily, saying, "You are guilty of death; for all of you have conspired against me, to deliver me and my country into the hands of the Spanish kings." One of the noblest of them, second only to the king, who thought himself in security, he ordered to be seized and beheaded.* The brothers of the victim fled into the mountains to save their lives; for they were alarmed, seeing that their pride had fallen, and their hero, the prince of their race, was no more. They hastened their flight; for they said, "We are all dead men;" and thus they disappeared and were cut off from their homes. The king took possession of their estates and of all their substance, and exterminated the whole of the royal race.

Towards me also, in whose hands there was no wrong, in whose lips there was no guile, he turned his rage, because I had, in happier days of old, cherished a tender friendship towards these nobles, and had assisted with my counsel those who were now suffering cruel persecution. "The Lord of the country" loaded me with heavy accusations; he persecuted me with unrelenting hatred, and numbered me among the conspirators: "for surely" said he, "they would not do anything without revealing it to him, their confederate, whose life was bound up in theirs." Malignant men also, who conspired for my destruction, and who wickedly sought to deprive me of my all, sharpened their tongues like serpents, and accused me of impious deeds which I had never committed, nay, of which I had never even thought.

Amidst this confusion, the fatal message reached me, that the king had sent for me, saying, "Come down unto me, tarry not." I obeyed his commands and I set out upon my journey, and in my innocence repaired towards the place appointed by the royal order. But, at an inn on my way, a man stood before me, who said, "Do not approach hither; escape for thy life. We live in a time of trouble; for there are evil purposes determined against you, and, as I have heard, several

* Ferdinand, Duke of Braganza, fell in the year 1483 under the axe of the executioner.

persons have conspired to do you harm." Upon hearing these tidings, I left my patrimony, the wife whom the Lord had allotted to me, and the children with whom He had blessed me, and all my property. I rose while it was yet night, to flee from the overwhelming misfortune. And, since mischance had fallen upon me suddenly, as chaff that the storm carrieth away, I could not preserve any of my possessions, but only escaped with the skin of my teeth. When the next morning rose, the report was heard in the house of the king; and, by his command, messengers were speedily sent out with the orders, "Pursue him, seize him, and put him to death." His troops came together and raised up their way against me, and mercenaries, who rode upon mules and camels, pursued me the whole of that day and the following night through the desert.*

But the mercy of the Lord towards me did not allow them to injure me; for, about the time of midnight, I went forth from the kingdom of Portugal to that of Castilia, viz., the town situate on the frontier—Siguara della Orden. When the king saw that he could not take my life, and that I had gone on the way which the Lord had sent me, his wrath was kindled against me: he treated me like an enemy, he gnashed upon me with his teeth, and he laid hand on all that I had gathered—gold, silver, and precious things, more than any who had been before me in that country. Moveables and estates—he took all, not leaving me a remnant.

All this happened in the beginning of the 244th year in the sixth thousand of the creation. I was just commencing my commentary on the Book of Kings, when I was called upon to appear before the most potent of princes, the king of Spain, who reigned over the kingdom of Castilia, Aragonia, Catalonia, Sicily, and other islands. I went to the court of the king and the queen, and abode for a long time near them; and the Lord granted me mercy in their sight, and in that of the nobles who ranked highest in the kingdom; and I was engaged in their service eight years.

But in the ninth year—the year of the creation 5252—the king of Spain conquered the whole Kingdom of Granada, and took possession of its capital, a powerful, populous, and far-famed city; and, in the stoutness and haughtiness of his heart, he changed his mind. Attributing this conquest to his idol, he said within himself: "By what can I be more accepted of my God, who girded me with strength for war, or by what can I be more grateful to my Creator, who has delivered

* By this, those common lands are probably intended which are met with through a wide extent in the province of Alentejo.

this city into my hands, than by bringing under His wings the people who walk in darkness—the scattered sheep of Israel—and by restoring to His faith the backsliding daughter, or by casting them into another land, that they may no more dwell in my dominions, and no more exist before mine eyes.”

At that time I lived at the court of the king; and I was wearied with my entreaties and my crying, till my throat was dry. Thrice I begged of him saying: “Save us, O king! why wilt thou do thus unto thy servants? Ask us ever so much gifts and presents, and whatever any one of the house of Israel possesses, he will willingly offer for his country.”* I addressed myself to my friends, who had influence with the king, that they might make request unto him for my people; and the grandees united in using all their efforts to persuade the king to withdraw those decrees of anger, and renounce his intention of destroying the Jews. But like a deaf adder he stopped his ear, and made no reply. The queen also, standing by him, with powerful eloquence, instigated him to accomplish what he had once begun. And thus our labors were of no avail. I was not in safety, neither had I rest, neither was I quiet, yet trouble came.

When the people heard the sad information they mourned; and whithersoever the king's commandment and decree came, there was great mourning among the Jews, and fear and terror befell them, such as there had not been since the day when Judah was driven out from her country into a foreign land. And they said to each other: “Let us strengthen ourselves in our belief, and in the doctrines of our Lord, against the voice of those who blaspheme and reproach, and against the enemy and avenger, whether they will spare our lives and we shall live, or whether they will kill us and we die, let us not in anything break our covenant, nor turn back our hearts, but walk in the name of the Lord our God.”

And thus went away, incapable of resisting, the people among whom I was, numbering 300,000† pedestrians, young and old, together with women and children. In one day they went from all the do-

* It is notorious, that Ferdinand would have accepted the ransom, and have allowed the Jews to remain in his dominions, had he not been intimidated by the serious remonstrances of Torquemada.

† The statement of this number being less than according to all other accounts, may either have originated in a misprint, it might have been 7 instead of 3, or 700 instead of 300, or it may relate only to one portion of the emigrants. Luzzato, in his “*Discorso circa il Stato degl' Ebrei*” (p. 87, b), speaks of half a million; Jachai, in *שְׁשׁוּרֵי חֻבְלָה*, according to Abarbanel's own account in *מַעֲרִיכֵי הַיְּשׁוּעָה* (which, however, in the edition before us, agrees with the number given here), has 600,000; and Florente (*Hist. de l'Inquisition*, p. 260) states, according to Mariana, the number to be 800,000.

minions of the king. Whither their hearts directed them to go, thither they went, their king before them and God at their head. One exclaimed, "To the Lord I belong!" and another dedicated his strength to God. Some of them went to the neighboring kingdoms of Portugal* and Navarre†; but sad affliction and a heavy mournful fate they met with everywhere, and thirst of prey, and famine, and pestilence. Some turned towards the sea, and sought a way on the waves. I was among those who committed themselves to a vessel; and thus, together with the other emigrants, and with my children and property, I landed at the celebrated City of Naples, whose kings are merciful, in the year of the creation 5253.

But here also we found no repose; for the Lord hissed for the fly—the king of France—to destroy us. His troops invaded the country and took it, and raged therein with furious anger and oppression; yet none arose against them, and the people did not flock together; for they all revolted against their king, and the elders rose, committing treason, and many of the subjects became rebels.‡ And the numbers of the scornful who walked in crowds through the streets seized upon the inheritance of the sons of Zion,§ to swallow it up. With me also the Lord was angry, on account of my transgressions, and He 'did not turn His judgement from me. The inhabitants of the country plun-

* Osorius relates the fate of those unfortunate exiles to whom Juan II. granted a short refuge in Portugal. Each individual was obliged to pay a certain poll-tax (eight crusados), and to make a promise either to emigrate in a few months, or to embrace the Christian faith. This is not the place to dwell on the outrages committed by the fanatic zeal of the converters. After the lapse of the appointed time (vide שלשלת חסידים, part 3), those who thought to save themselves by crossing the sea from Lisbon to Africa, suffered worse treatment, through the avarice and cruelty of the captains. Besides the accounts of Osorius, and the several narratives in שבט יהודה (50-58), there is extant also a report by one of the unfortunate victims (vide ר' יהודה חיים, in the preface to his commentary to מערכה האחרת). Emanuel, who succeeded Juan, seemed at first inclined to listen to the voice of reason and humanity, but the influence of his father and mother-in-law; Ferdinand and Isabella, prevailed in the council, when measures for conversion were introduced.

† But here also a tolerant spirit did not predominate for any length of time (דברי חיים לר' יוסף חב"ד, דף מ"ט ע"ב).

‡ According to Frenoh, as well as Italian historians, Charles VIII. was received with joy by the Neapolitans. But our author's indirect censure here of their perfidy is certainly not just; for so general and lasting was the hatred of the people towards the kings of the house of Aragon, that we cannot but believe the picture to be true which Comines draws of their character.

§ Varillas (*Vie de Charles VIII.*) records, that prior to the arrival of Charles, the people had vented their indignation in an insurrection, and the Jews were the first victims of their rage.

dered me of all my goods; * want succeeded abundance, and my joy was changed into sorrow. My sighs were many when I saw the sufferings of my people, even of the aged and hoary, all who were called by the name of Israel. Then the Lord put it in my heart to escape from destruction, and to get myself hence. I entered a vessel, and, by the mercy of the Lord, I arrived at the Isle of Corfu,† where I settled.

RABBI JOSE AND HIS REPUDIATED WIFE.

RABBI JOSE had the misfortune to be married to a perverse and quarrelsome woman, who not only did not pay him the respect due to his station, but would often insult him in the presence of his disciples. Seeing these repeated acts of aggression, they asked him why he did not divorce her, and thus get rid of so troublesome a companion. "Her dowry is large, and I am poor," replied their instructor, "and it would be unjust to send her away without restoring to her what she brought me." One day the rich and learned Eliezer the son of *Asarya* paid our Rabbi a friendly visit. Rejoiced to see this great luminary of learning, and thinking himself highly honored by the company of so great a man, he pressed him to stay and dine with him. Rabbi Eliezer consented. The ill-natured woman, who delighted to vex her husband on all occasions, turned her back on his friend, and, by unbecoming gestures, gave him to understand how little she cared either for him or his friends. Jose took no notice of her uncourteous behavior, and mildly asked her what she had for dinner.—"Nothing," replied his bad-tempered wife; "nothing but a few vegetables:" though she had actually prepared some very fine chickens for herself.—Rabbi Eliezer, who easily perceived that his friend was not blessed with the best-natured woman in the world, advised him to divorce her; and when Jose pleaded his poverty, he gave him a very large sum of money. The woman was accordingly divorced; and, after some time, married the beadle of the town. The man, becoming blind

* He felt as a particular affliction the loss of his books (vide his reply to שאלותינו להחכם ב' שאל הכרך).

† For a further account of Abarbanel and his literary efforts, see the biographical articles in ברוך העזריה חקמ' (p. 14), Jost's *Universal History* (ii. p. 420), and the dictionary by De Rossi. He died in the year 1508 at Venice, and was buried in Padua; but even in the bosom of the earth he was not permitted to find repose (see the preface of the editor of מנחת דעצרה). The destructions mentioned there without any further particulars, may have taken place under Maximilian I., at the siege of Padua, which was occasioned by the league of Cambray.

and unable to follow his usual occupation, was reduced to such poverty as to be constrained to beg his bread in the streets. His wife had the disagreeable task to lead him about from house to house, to excite the compassion of the well-disposed and charitable. In this degrading employment she had sufficient pride left to avoid the house in which her former husband resided. The unfortunate man, though blind, was not unacquainted with the character of the inhabitants of the town. He had often heard of Jose's piety and charity, and asked his wife why she passed that good man's house? She frequently put him off with frivolous excuses; but the question being continually repeated, she at last told him the truth, and that a sense of shame prevented her from begging at the house of which she was formerly the mistress.—The husband, being of a brutish disposition, thought this reason insufficient; insisted upon being led thither; and when his wife obstinately refused it he beat her most cruelly. She shrieked: her lamentable cries brought a great crowd about them. The wretched woman showed her wounds. The man justified himself by stating that his wife injured him in his calling, and recited the great losses he experienced through her obstinacy. Amidst this uproar and confusion Jose happened accidentally to pass. He inquired for the cause, and no sooner was he informed of the real state of the affair than he ordered the wants of those poor people to be immediately relieved, provided a house for them, and maintained them, out of his own scanty income, for the rest of their lives.—“Rabbi,” said his disciples to him, “is not this the same woman that formerly made thy life so miserable?” “Yea,” answered their pious instructor; “and for that very reason I am bound to relieve her; for thus it is written: ‘Do not shut thine eyes against thine own flesh.’” Thus practically teaching, that a tender connection, once formed, though afterwards dissolved, is never wholly forgotten by a good man: and that past misconduct is not to be recollected by us against the unhappy in the hour of their affliction.

MEDRASH BEERESHITH RABAH. VAYEEKRA RABAH.

WIT, LIKE SALT; A LITTLE GOES A GREAT WAY.

“THERE, my lad,” said an Athenian once to a little Hebrew boy, by way of joke, “Here is a *Pruta*,* bring me something for it, of which I may eat enough, leave some for my host, and carry some home to my family.” The witty boy went and brought him salt. “Salt,” exclaimed the Athenian, “I did not tell thee to bring salt!” “Nay,” replied the boy, archly, “Didst thou not say, bring me of of what I may eat, leave, and take some home?—Verily, of this thou mayest eat, leave some behind, and still have plenty to carry home.”

MEDRASH ECHOL.

* A small coin, of less value than a farthing.

A POEM ON THE SPRING BY RABBI JUDAH HALEVI.

TRANSLATED FROM THE HEBREW BY M. H. BRESSLAU.

BEHOLD the earth which but yesterday,
Like a babe, sucked the winter rains
From the breast of suckling clouds ;
Behold, how like a bride's soul,
Shut up in dismal Winter's nights
It panteth for bright days of Spring's love
And languishes for the time of affection
In Summer's congenial embrace,
So salutary and healing to the wounded heart !
When she, the virgin earth, is newly clad
With fragrant beds of flowers
" Fine linen with brodered work " of the lilies
Changing her beautiful robes every day,
For still more finished and lovely raiments,
Distributing garments in her circuit around her,
Transforming with every day the colors of plants
Lily white, rosy red, and lightning blue.
Now turning white and pale,
Then her cheeks blushing red,
Like the bride kissing her beloved.
When I remember the beauty of her blooming days
Methinks she robbed the stars of heaven.
When in the early morning we visited
The paradise of her plants, her young vine
She kissed with the flames of love,
Her hand touches the icy snow,
Though it burneth like fire in her bowels.
From earthen vessels she rises like the sun.
We bring near vessels of Shoham,
And she is poured out.
Under the shades round her garden he walks.
She laughs at the cries of many ;
She rejoices ; and the tear on her cheek is a drop
Like a bdellium thrown from a necklace,
She rejoices at the voice of the crane
Like the shoutings over new wine.
She fondly listens to the cooing of the dove
And indulgeth in " sweet council,"

She chants at the covering of her leaves,
Like the damsel at her new gown
She dances and skips like her with joy !
Oh ! how my soul longs for those morning breezes
In which she embraces her fragrant friend.
Satiated with joy she wields the myrtle,
The odor of which keeps the lovers aloof,
Whilst the myrtle branch rises and doubles,
The branch of the palm-tree at the singing of the bird
Shakes hand with its fellow branch,
Shaking and bowing down before the face of Isaac
With whose name the universe laughs,
And she says, " Behold, God hath made me to laugh "
Because for Isaac's sake I spoke
Though no one answered my speech ;
I praise his excellence, and the ear
That listens approves and justifies.
The name of all princes is an inheritance of God,
Good and evil ;
But his name is good undivided.
How pleasant is it to my ear when it hears
My soul busily occupied with his memory.
But when she sees her likeness—
All praises cease—and silence redoubles praise.
Thus, Prince Isaac ! my tongue shall speak clearly,
Shall chant songs unceasingly.
When I shall make a covenant with thee
For all the days of my life,
It shall never be silent from thy praise.
Why should I anticipate thy years,
Is not thy soul ornamented with every virtue ?
In thee the virtues have pitched their tent,
And wisdom's camp is gathered within thee,
Thy soul has satisfied the present age with understanding,
And bequeathed a goodly portion to their posterity,
For she has found her nest in thy heart,
And she played and delighted herself with thee.
Therefore " be fruitful and multiply,"
Cause thy seed to inherit the spirit of benevolence,
And bequeath unto them thy helping hand,
See children's children to thy children,
And pour the dew of mercy over their generations.

SCIENCE, ART, AND FACTS.

THE anthropologists are raking up some very disagreeable theories. The latest is that in prehistoric times all the inhabitants of Europe were cannibals; they even assert that among the primitive Irish races it was a portion of their religious belief to eat their grandmothers.

The velocity of meteoric stones has been variously stated. Strange to say, it is becoming an accepted theory, that the nearer they approach the earth, from loss of bulk, their speed decreases. In other words, that they lose their original velocity of translation. It has been shown by actual proof, that meteoric stones falling on an ice-covered lake, the thickness of the ice being four inches, meteoric stones have not passed through, but have rebounded from the surface.

To the thousand curious phenomena of converting water into ice is yet to be added another. Mr. Boussingault has just described some experiments showing that water is not liable to freeze, irrespective of the degree of cold, as long as it is not allowed to expand in order to change into ice. Water was subjected in a strong steel tube to a temperature of 8.60 Fahrenheit without congelation. The freezing, however, occurred instantaneously on unscrewing the steel end of the tube.

The transportation of sand from Africa to Italy, France, and the Canary Islands by means of hurricanes has been frequently noted. Lately at Zurich there was a hail storm lasting ten minutes. Professor Kennigott was induced to taste the hail-stones, when he discovered that they were strongly saline. They were found to consist essentially of true salt, such as occur on the surface of the plains in North Africa. There seems to be no doubt but that their source was precisely the same as that of sand, and had been taken and brought over from the Mediterranean Sea, from Africa.

Mr. Laughton, of England, has been for the last twenty-five years applying himself to the much mooted subject, whether human agency has any power in causing rain-falls. He refers to Professor Espy, who first revived this idea, for it is not a novel one. In reading the memoirs of Benvenuto Cellini the other day, the compiler of the notes came across a passage in his life, where he speaks of having discharged pieces of ordnance, in order to bring on a shower. This book was written in the middle of the sixteenth century. Mr. Laughton, after a careful consideration of the subject, comes to the conclusion that no human agencies can be relied upon to bring about any material change in the atmosphere with any degree of certainty, although he thinks

that large fires, explosions, battles, and earthquakes do tend to cause atmospheric disturbances and to induce a rain-fall, but that for such a result it is necessary that other conditions be suitable, especially that a lower portion of the air contain a great deal of moisture.

How much alcohol or of spirituous stimulant is good for a healthy adult has long been a much vexed question. Here is the result of a careful series of experiments made on a soldier lately by some English army surgeons. For the first six days no alcohol was administered, for the next six days from one to eight ounces were given daily in divided doses, for the next six days only water, and then for three days twelve ounces of brandy, containing 48 per cent. of alcohol. The results were as follows. No appreciable difference of weight was appreciable, but the temperature of the body was slightly raised. The pulse was materially affected; rising from 77.5 beats per minute before taking the alcohol to 94.7 after the larger dose. Estimating the normal daily work of the heart as equivalent to the lifting of 122 tons a foot, it was found that under over-alcoholic excitement it was compelled to lift an excess of blood equal to 15.8 tons, and that during the last two days of 24 tons. The conclusion arrived at was that alcohol is utterly useless in health, and positively injurious in larger quantity than two ounces daily. It might be employed, however, in rousing a feeble appetite or exciting a feeble heart.

Since Biela's comet is supposed to be in the proximity of the earth this month, a short analysis of the studies of M. Faye of the French academy on this subject may be of interest. He says that the tail of a comet is no longer of the insoluble mysteries of astronomy, but that it is an established principle that the tails of comets, whether simple or compound, are due to the repulsive force exerted by the sun. He lays down a law, or rather, until it is proved experimentally, a hypothesis, which he calls the law of repulsion of iridescent surfaces. M. Faye has attempted to prove his theory by trying whether a white-hot metallic plate would repel rarefied air. This experiment was made in the presence of several savants, and a strong repulsion was actually exhibited. Unfortunately, however, there was some difference of opinion about the interpretation of the phenomena, and the decisive test has yet to be applied. Another theory is that of Professor Tait, who considers the whole comet as only a vast swarm of flying meteors moving in a flat layer, which is only visible when we look at it edgewise. He compared it to a flock of birds, which may be invisible when spread out, but plainly seen when they are in a line with the eye of the observer, and that the light arises from the collisions among the meteors which are thus constantly striking fire.

THE NEW ERA.

VOL. II.—AUGUST, 1872.—NO. 10.

THE RELATION OF CHRISTIANITY TO JUDAISM.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDEMDID.

It is not without some hesitation that I have undertaken to investigate the subject of which it is this day my duty to treat, viz., the relation of Christianity to Judaism. By every earnest thinker, the passing judgment on that held by the professors of creeds different from his own to be the holiest and the highest, must ever be a matter involving seriousness and deliberation, amounting almost to reluctance. That Christianity cannot be viewed by a Jew in the light in which it is viewed by a Christian, is self-evident. That he should so view it will not, I am sure, be expected; since if he could, he would not be a Jew. To omit this branch of our inquiry is impossible. The method we have adopted in tracing the course of development taken by the religious idea, renders it indispensable that its entrance into the wide arena of the world of man under the form of Christianity should be clearly elucidated; or this very matter—the development of the religious idea—would be but imperfectly understood.

Every candid seeker after the truth within the range of our present inquiry cannot abstain, if a Jew, from closely examining into Christianity; and cannot fail, if a Christian, to desire acquaintance with the estimate formed of the Christian system by the Jewish mind according to the Jewish standard. While therefore strictly adhering to the plan hitherto pursued in these Lectures, and examining Christianity according to the premises I have laid down, I can rest in the confident assurance that my respected hearers must have already become convinced of the earnest desire by which I have been actuated, to judge impar-

VOL. II.—29

tially, and according to the historical and objective standard only. The enlightened members of all religious denominations have assuredly in this era gone so far as to have attained to the conviction, that by free and general inquiry only can a knowledge of truth be acquired; and that to suppress utterances and enforce silence, in order to uphold any system, can have but the effect of precipitating its ruin.

Much, however, depends on the mode in which judgment is pronounced. Whenever opinions are formed in a spirit of animosity, malignity, exclusion, and depreciation, they should be received with distrust, or rejected with firmness. Such defects are in themselves evidences of immature judgment; for truth, invested with her highest attributes, cannot hate and condemn, she can but correct and instruct. Christianity could never be hated by a true Jew, who knows it to be a great offshoot of his own stem.

You must now permit me in the first place cursorily to review the ground already traversed; to re-examine the foundations already laid, on which the superstructure is to be reared. It has been seen, that ever since the promulgation of Mosaism up to the period at which we have arrived, the religious idea and the human idea had been continuously and mutually antagonistic. The human idea, starting from the *ego*, or principle of self, had thence proceeded to nature and her operations, in order to ascertain their action on man. Thus a dualistic principle was soon declared to prevail in her, by the human idea,—existence and non-existence,—growth and decay. Then a third and modifying power was sought, and the conception formed of the Godhead was that of powers held by three or more divinities. Such are the Sanzai of the Chinese; the Brâma, Vischnu, and Siwen of the Indians; the Ormuzd, Ahriman, and Zeruane-Akrene of the Persians. Finally, the human idea came itself to detect the utter nothingness of these conceptions, and thus prepared its own dissolution. Such was the process all antiquity passed through, from the Indians down to the Romans.

In the opposite principle, the religious idea as set forth in Mosaism predicates a God before known by revelation. This God is an absolute existence, a holy, perfect, eternal and supermundane being, the Creator of the world, as the unity of all specialities. This one and only God formed man, as the chief of those specialities, to be a unity composed of body and spirit, endowed with a soul created in the image of God. God sustains the universe; indirectly, by means of the great laws of nature, on which He has set it forth; directly, in His relation to the God-like human spirit, as man's Providence, Judge, Pardoner, and Revealer. The highest principle of morals is declared by Mosaism to be, "Man shall be holy, as the Lord his God is holy." This holiness is

to be manifested in love to God, love to his neighbor, and in the control exercised by man's moral consciousness over his physical and temporal desires. Mosaism makes imperative on man the practice of justice and charity, and renders the claim to the latter the inalienable right of the poor. Human society was established by Mosaism on the basis of personal freedom, equality of right, and all possible equality of possession. The unity of the life and of the idea was set forth by Mosaism, which determined the conditions of a life imbued with the religious idea, of a truly religious "here" below, complete and entire. Yet that in the Jewish people, as in all peoples, the human and natural should become active, was inevitable. Prophetism was therefore compelled by stern reality to sever the life from the Idea, in order, from out the midst of the heathen life of the Jewish race, to conduct the Idea to safety and victory. By this severance, Prophetism further prepared the religious idea for its destined dissemination throughout mankind. After the religious idea had overcome the heathenism within the Jewish race, it was necessary, in order to its obtaining a like victory over the heathenism prevailing among mankind generally, that it should introduce itself into that general world of man. This introduction could be effected only according to the measure and degree of free development attained by the human race. Though antiquity had been prepared by its previous process of dissolution for the acceptance of the religious idea, since its vitality was wholly exhausted, yet that acceptance could be but partial. For the development of man's being was yet too imperfect to fit him to be the recipient of the religious idea, whole, pure, and entire. Christianity is virtually the entrance of this semi-religious idea into the Western, as Moslemism is its introduction into the Eastern, world. To make good this assertion is our present task.

In its execution, we shall have especially to direct our attention to the first two, yet distinct stages of Christianity: the first, its birth within Judaism itself; the second, its introduction into the disorganized world of Heathenism. The first point to be considered is—How and in what manner did Christianity take its rise in Judaism? For the mode of its origin must have mainly determined its whole subsequent character. It has been shown that, at the period at which Christianity took its rise, the mental activity of Judaism had assumed a direction contrary to that previously imparted to it by prophetism. The development of the religious idea had been the achievement of prophetism. The course now pursued was the elaboration of a vast code of material laws, in which was to be embedded the religious idea, in order to preserve it unscathed for a distant future, and to protect it

from the vicissitudes attendant on the impending dispersion of Jewdom. All-important as we at once admit this material code to have been, for the historical progress and preservation of the religious idea, it is nevertheless evident that a life so replete with the observance of rites and ordinances, when deriving no aliment from the inward and natural piety of its followers, must have degenerated into a course of forms and ceremonies of assumed sanctity and hypocritical fanaticism.

Such a course do the prophets indicate, in their denunciations against the empty, soulless, and degraded sacrificial worship. Amid the depravity that prevailed among the Jewish people at the fall of Jerusalem, amid a moral degeneracy to which the Talmudic writers allude, this fact must have become doubly manifest. The Pharisees of that period, a body openly condemned by the Talmud also, were the organs of this exaggerated and caricatured ritual.

That this excessive and preponderating share in human life yielded to the forms of religion, that their abuse and not their use should bring about their rejection, and the renewed enforcement of the idea only, was natural. In obedience to the law of our nature, according to which one extreme is made to generate another and opposite extreme, the wholesale abrogation of the ritual, and the re-establishment of the undivided sway of the idea and the idea only, became the mental striving of the period under review. And in truth, in this alternate production by one extreme of its contrary extreme are involved the necessary conditions of all human progress. The rise of Christianity in the midst of Judaism may therefore simply and justly be defined to be the effort of the human mind to restore validity to the Idea, as opposed to the form.*

Prophetism had placed the Idea in opposition to Heathen life, and had abstained from insisting on the duty of a religious life, only by reason of the want, in the prophetic age, of a due field for its exercise. But at the period we are now occupied in considering, idealism, going beyond just limits, had become opposed in its tendencies to that religious life even, of which the internal essence was the religious idea, and which, in its external development only, threatened to degenerate into empty rites.

This produced a twofold effect. First, Christianity remained inoperative within Judaism; because all that Christianity had to offer in the dominion of the spiritual, Judaism possessed. All that Christianity opposed—the Law—was so interwoven with the mental constitution

* I adduce, as illustrative of this, the repeated allusions made in the first Gospel to the principal commandments (those of the decalogue) as containing the essence of religion.

of the Judaism of that age as to be a necessity of its nature, and the condition of its future existence. Again, Christianity, in its effort to render the Idea alone valid and influential, being repelled by Jewish life, withdrew further and further from actual life, and laid hold of and pursued the Idea exclusively.

The separation between the Idea and the life, which in Prophetism developed the former at the cost of the latter, and in Talmudism developed the latter at the price of the former, achieved in Christianity its final and entire result. This final result was, that it determined the whole character of Christianity; and it likewise determined the issuing forth of Christianity out of Judaism. This proposition will be fully confirmed by a close observation of Christianity, in the early stages of its growth and progress. In its first utterances, Christianity betrays no opposition to the law of Moses,* but insists on a spiritual acceptance.† Later, it renounces allegiance to the law, and limits adherence to the belief.‡ Finally, it avows itself opposed to the law and combats it.§ From the point of view to which we in our age have attained, it is easy for us to perceive the necessity of this course of events. For by means only of its total severance of the Idea from Jewish life was the entrance of the Idea into the Heathen world rendered possible.

This, however, did not prevent Christianity from being compelled, in its subsequent course of development, to elaborate the idea only, and to cast actual life wholly on one side. Christianity, in fact, denied all independent existence to our earthly phase of being, took refuge in the world to come, and considered the "here," in its terrestrial relations, as inherently depraved.

Life on earth, according to the Christian system, is a condition of bondage of the immortal spirit, that waits and longs for its enlargement after death. It transmutes finite life out of itself, to a sphere beyond—to a life Hereafter. It places the standard of human action in the world to come, and measures human action in this world after that ideal standard. Secondly, according to the Christian system, all things actual were of necessity self-condemned, and their place in human aspiration filled by an ideal, which, transcending the sphere of humanity, carried man beyond and out of himself. It followed that,

* "Think not I am come to destroy the law or the prophets. . . I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

† As in relation to the Sabbath.

‡ The synod of the apostles in Jerusalem.

§ Particularly in the history of the apostles and in the Epistles.

for active exercise of the right and active resistance to wrong, Christian morality substituted passive endurance; for control exercised by the moral consciousness of man, humility; for reasonable enjoyment, self-denial and renunciation. Christianity was thus forced to admit that the religion of the individual, and not of society, was its especial concern. It treats only of the individual man's conduct, in relation to his fellow-man individually. It is the religion of the individual, the highest form of subjective religion, and closely related to the Hagiographa. Human society, as such, exists not for Christianity. Of this principle, the precepts, "Give unto Cæsar that which is Cæsar's," and "My kingdom is not of this world," offer the indirect—as the doctrine of unconditional submission to all the powers that be, repeatedly to be met with in the Epistles, offers the direct exemplification. To this, history furnishes sufficient testimony. For when Christianity existed in all its pristine vigor, it called into being the numerous companies of anchorites, hermits, and devotees, who during life and after death were revered as saints; it produced conventual and monastic institutions; and the spirit it breathed made the perfect Christian's life, ever to consist in withdrawal from the world of man, in a sublimating devoteeism that removed him out of and above the world of man, and in the renunciation of temporal things. On human society again, as such, Christianity then exerted no marked influence. For even when she ascended the imperial thrones of Rome in the persons of the emperors of the East and West, notwithstanding their reputed devotion to the new faith, their sovereign rule exhibited, as before, alternations of abject weakness and the most unscrupulous despotism. Feudalism also developed itself in Germany after the introduction of Christianity into that State, previously the home of freedom; and Feudalism is, of all institutions, the one most thoroughly opposed to every fundamental principle which Mosaism had advanced as the basis of human society. Finally, the later mutations in the world have sprung from elements equally inimical, in their nature and action, to Christian dogma.

But Christianity had thus come to present a complete contrast to Mosaism. The dominant principles of action in Mosaism were, the unity of the idea and the life; a religious life on earth, lived by man, fully endowed with all his rights as an independent human being. Moses, and also the Prophets and Writings in his spirit, presupposed the immortality of a soul created in the image of God to be an accepted truth, but did not make it the sole lever of human action, the sole end and aim of human existence. Mosaism declared human life to have its own definite and independent object; it considered man as man, as a member of the great national family; while Christianity re-

garded him only as a nursling for futurity. Mosaism further sought to give to society the basis of religion, and therefore insisted upon equality of rights, personal freedom, and all possible equality of possession, as positive and immutable obligations of religion. The spirit of these enactments was of such power, that notwithstanding the mutations and hardships of later ages, the equality of every member of the Jewish polity remains still an active principle of Judaism.* Christianity regarded all municipal concerns as irrelevant to religion. Although the Mosaic theory of the equality of all members of the human family had been retained, nothing had been done to accomplish its realization, because Christianity had transferred the centre, around which its activity was to radiate, to a celestial existence.

It was doubtless this attribute of Christianity which imparted to it its especial fitness for transplantation into the exhausted soil of Heathenism. It met the requirements of the Heathen world, whose depressed condition rendered naught more welcome to the oppressed and despairing race of man, than translation to a sphere in which earth would be forgotten amid the celestial joys displayed to the longing gaze of faith. Naught could be more welcome, amidst the prevailing slavish subjection and degeneracy, than a "Kingdom of Heaven," a bright realm, where all that was crooked on earth would be made straight, where as compensation for the fleeting joys renounced here below, the spirit would reap a rich harvest of eternal bliss. Politically to effect this change presented no difficulty, as the whole State could be made to pass in a night from Heathenism to Christianity. Christianity having been thus evolved from Judaism, the second point to be considered is—"What form did Christianity assume within Heathenism?" Primary Christianity, while retaining its close affinity to Mosaism, must here be dismissed from our thoughts, and our attention directed to historical Christianity. Beginning with the Gospel of St. John and the Epistles, we must mark its growth into a Christian Church, its assumption of the fixed dogma of its several successive forms of Roman Catholic, Greek Catholic, and finally of the orthodox Protestant Church.†

The more clearly defined our conception of the acceptance by the religious idea of the principle of the freedom of human development, the more natural will it appear to us that Christianity, while intro-

* Even in an age when wealth was all-important to a Jew, it was deemed honorable for the richest Jew to unite his daughter in marriage with a poor but learned man.

† One important phase, a product of modern times, our author omits to mention, "The Unitarian." Is not the Christian vessel following the same course as that of Judaism, ascending the stream, till it reaches the fountain of its birth?—A.M.G.

ducing that idea into the heathen world, was so acted upon by Heathenism as to cause it to amalgamate with itself some elements of the human idea. New forms cannot displace old forms of thought without, in some respects, being assimilated with the old forms. Man, in accepting into his mental constitution the new, does not wholly and at once cast out the old. The new enters into combination with the old. This is the process of transformation, as carried on by and in individual man. Can that of a whole age be less progressive? Let us examine this matter somewhat more narrowly. Christianity carries with it out of Mosaism the knowledge of the unity of the Godhead, the omniscient Creator of a universe upheld by Him, by means of the great laws of nature on which He set it forth. This general view was preserved in Christianity as the groundwork of its system. In so far, then, it was the means by which the diffusion from out of Judaism of the religious idea among mankind, and its victory over heathenism, were achieved. But the human notion of disunion and of a third and mediating power was too firmly fixed in the minds of men not to react upon the religious idea. In the midst, therefore, of the conception of the existence of the One only God, as a Unity, soon came to light in combination with it that of a threefold divine existence, a Trinity. Between the Christian dogma and heathenism there existed, it is true, a clear and substantial difference. The trinitarian Godhead of Christianity was exclusively and wholly good; whereas in Heathenism one of the three divine powers was conceived to be opposed to the other two—the principle of Evil. Thus far, therefore, Christianity again remained true to the religious idea. Yet it could not wholly emancipate itself from the heathen conception of the principle of Evil. And this reappeared in Christianity, albeit under the form of a being inferior and subject to the Divinity, though ever present and eternal,—Satan, the Devil, a power to be eventually overcome by the power divine, or God. In this again, Christianity had become the antagonism of Mosaism—for Mosaism: 1st, emphatically declares the unconditional unity of God, and the perfection of God's works; and 2dly, gives a general refutation to the principle that evil universally exists, by regarding evil to be a relative condition of the individual. Since Christianity thus set forth evil as an absolute existence, it necessarily declared man to be subjected to its dominion. Christianity carried with it out of Judaism, and subsequently preserved, the idea of the creation of man's soul in the image of God. But while Mosaism admitted the possibility of sin in man, by means of sensuality, Christianity transmuted this possibility into an actuality, and established this as the original sin which man since Adam ever brings with him into the world. God created the

first man of a sinless nature ; but man, from the beginning, rendered his own nature sinful. Sin therefore is not a fortuitous and relative condition of the individual, but thus becomes an inherent and universal attribute of the human soul. This theory engendered another complete antagonism to Mosaism. Mosaism declared the *direct* relation of God to man. God judges the actions of men, permits evil consequences to follow evil deeds ; but pardons the guilt of the penitent, and restores his soul to purity. According to the Christian dogma, on the contrary, the soul, in consequence of original sin, being born in sin, all direct connection between God and man was interrupted. God can no longer be in direct relation with a soul inherently sinful. This state of sinfulness renders some mediation requisite between God and the sinful soul. As by Adam's act sin was made eternally present in the human soul, so was some other act called for, by virtue of which man's spirit should be freed from its presence. This act was the martyr's death of the founder of Christianity ; and herein was abstract speculation reconducted to its earliest form. The death of one man, in his character only of man, having, as was evident, no power to work out atonement for other men, the necessity arose for an impersonation of a portion of the divine nature, for an incarnation of the Godhead, and for his appearance on earth in human form, as the instrument of the redemption of mankind. Christianity once more in this exhibits a total contrast to Mosaism. Mosaism emphatically denounces any impersonation of the Deity.*

The development of these first elements had yet further results. The purification of man's soul from original and inherited sin, by means solely of the vicarious sacrifice of God in His assumed human form, could not be held to be an accomplished fact. It attained efficacy by virtue only of man's faith in its truth and sufficiency. That soul alone is saved, by whom this death is accepted as the fount whence salvation flows. Hence follows : 1st. That as this consequence of the death of Jesus, viz., the salvation of the sinful soul after dissolution, could neither be affirmed historically, nor attested by the understanding ; † that as, on the contrary, human reason would suggest its denial, the attainment of the object was declared to be effected only by the acceptance of the unproved fact into the belief. 2dly. The whole Christian doctrine must therefore be regarded as a mystery, an act not to be comprehended, but to be accepted unconditionally and appealing to the

* See the 2d article of the Decalogue ; also 5th Book of Moses, 4. 15 : "Thou sawest no similitude on the day when the Lord spake in Horeb."

† Even if the death of Jesus was susceptible of historical proof, *this* purport could not be proved.

belief alone. 3dly. As only the believing soul could be saved, any non-believer was excluded from salvation. This exclusion was thus ingrafted on the Christian doctrine, and a difference established between the believing and non-believing sections of the world of man.* On all these points, likewise, the contrast between Mosaism and Christianity is everywhere apparent.† Mosaism establishes and prophetism confirms the principle, that by his own repentance alone can man be justified; but that God in His mercy pardons every repentant sinner. Mosaism further requires that man shall know God and His Law. It especially declares that God and His Law was not discovered by man, but was given to him by revelation. This revealed law shall be acknowledged and understood by man.‡ It is no mystery which is to be accepted and believed. The law was confided by God to the consciousness of man, which by its entire comprehension will be imbued with its truth. Lastly, Moses and the prophets never make man's acceptableness in the eyes of God to be dependent on his confession of certain articles of belief, but on true reverence for the one and only God, to be shown in good works. The Talmudists expressly say—"The just of all nations are sharers in eternal life."

I resume: Christianity carried the Religious Idea out of Judaism into the general world of man, by diffusing among and implanting in mankind the conception that there is only one God; that the universe is His creation; that the human being is endowed by God with a soul created in God's image; that God is in direct relation to man as Providence, Judge, Pardoner, and Revealer; and that love to God and love to our fellow-man are the highest principles of morality. But Christianity within the world of men could not defend itself against the action on it of the human idea; as is seen in its amalgamating with the conception and being of the one and only God, that of a threefold divine existence, one of these divine beings appearing on earth in human form; again, in its ascribing original sin to a soul created in God's image, from which sin it was cleansed by the vicarious death of that Divine Being; and lastly, in declaring this deliverance from sin to be attainable only through faith in its instrument.

In consequence of its historical origin, Christianity entirely abstracted the religious idea from life on earth, by transferring the motive principle to a life to come; by making Religion the educator of mankind for that future world, and thus indicating social and political life to be unworthy and independent of religion, and without the pale of its direct influence. In this, Christianity had become, in its essence, the

* St John 3. 18. Also 86 v.

† 5 Mos. 24. 16. Ezek. 18. 20.

‡ 5 Mos. 30. 11—14.

opposite of Judaism in general, and of the Judaism of that period in particular; the latter being then occupied in combining and arranging a widely-extended system of material enactments, for the specific object of protecting the religious idea from the deteriorating influence of external friction.

Not only in its internal properties, but also in its external form, had Christianity succumbed beneath the reaction of the general world of man. Christianity had at its origin entered the lists against the vicious employment of the Jewish ceremonial, and only by resting on this basis as its special mission, could it win a successful entrance into the general world of man. But scarcely had it acquired some sway, ere it surrounded itself with a form far from simple in its accessories; and allowed its original characteristic of external simplicity to disappear amid the pomp of a worship that addresses itself to the senses, a gorgeous ceremonial that fascinates the eye. Yet more: passing rapidly through the successive phases which led from Mosaism to Talmudism, Christianity produced an exegesis of the written word, declared it binding, and stigmatized every one who deviated from this interpretation as heretical and unworthy of salvation. Assuming to have drawn this exposition from a divine source, from the Holy Ghost, it invested it with a plastic form as a Church, and insured its future propagation by ordained organs or priests. Precisely at the same period at which the priesthood was wholly supplanted in Judaism under its phase of Talmudism, by a numerous body of literati and teachers, the Christian church instituted an order of priests, whose claim to the sacerdotal dignity was determined, not by birth, but by a special consecration. To this priestly order were secured the most important privileges, and a position wholly independent of the laity and the State. Lastly, after primary Christianity had theoretically withdrawn itself from the political arena, so that its influence in the State was null, in asserting its independence of the civil power, it elevated the Church and the hierarchy above the State; thus rendering the highest civil authority inferior and subject to the highest spiritual authority. For the unity predicated by Mosaism to exist between religion and society, Christianity substituted a division between Church and State, by which the most fearful conflicts were subsequently occasioned.

My respected hearers will have ere this discovered, that I distinguish primary or original Christianity from historical Christianity, and from the recent mutations in the Christian church. I consider primary Christianity to be the endeavor to render valid the *idea* as opposed to the *form* of Judaism; but I regard it to have been a direct antagonism to Mosaism, in the dogma I here recapitulate. It withdrew the idea

wholly from the life. It placed religion and social life far asunder. It repudiated all participation in the life on earth; and placed man's true sphere of existence in a life to come. It thus took man out of himself. Mosaism, on the contrary, assumed the immortality of a spirit created in the Divine image to be an accepted truth, but taught that true human life was a life on earth, a "here" below, permeated and governed by the religious idea.

The historical Christianity of the Church I consider to have been the means by which the fundamental thoughts of the religious idea were carried out of Judaism into the wide world of man. These general views I enumerate, with a brief summary of the modifications produced and the influence exerted by the human idea, as exhibited in the conditions of the historical development of Christianity. The unity of God, who is super-mundane, and the Creator of the universe; this unity transmuted into a threefold Deity or Trinity, in opposition to which was a principle of evil, as an absolute existence; a god-like human soul, yet inherently polluted since Adam by the presence of original sin; the direct relation of God to man, as Providence, Judge, and Pardoner, yet that relation destroyed by original sin, and renewed by virtue of the death of the Divine Founder of Christianity: these modifications of the religious by the human idea had for their ultimate result—the binding authority of canonical interpretations, exclusion, priestly domination, the ascendancy of the Church over the State, etc.

Of the recent movements in Christianity I will treat in a future lecture. A rapid glance at the result of our examination of Christianity from the general point of view, and in its historical bearings, shows that Christianity brought the religious idea out of Judaism into the general world of man; that it overcame the human idea, or heathenism, but that it effected this only by sacrificing a portion of the religious idea, by adapting itself to the degree of development previously attained by mankind, and by itself entering into combination with important elements of the human idea. However indispensable this process may have been for the introduction of the religious idea among mankind, and how clear soever the evidence thus afforded of the principle of the freedom of human development within the dominion of the religious idea, yet precisely these conditions it was which rendered the preservation of the religious idea within Judaism, and the combined existence of Judaism side by side with Christianity, an imperative and eternal necessity. For Christianity in its first elements only had been the bearer of the religious idea. The whole historical completion of its edifice formed a new and entire contrast to that idea.

Within mankind, Christianity was a ray emitted by the religious idea, whose effulgence, in its action on the collective mind, and in its consolatory influence on countless hearts of men, was and is still fraught with untold blessing. Christianity bestowed on mankind, in the place of Heathenism, a new religious purport, and proclaimed Love to be the motive principle of human morality. But Christianity was satisfied with the general assertion, and, limiting its sphere of action to the individual man, failed to insist on its realization in the social man. It partially neutralized its own recognition of the principle of Love, by further adopting in its historical development that of exclusion or election. It cannot therefore, if viewed according to general principles, be accepted as the consummation of the Religious Idea. That idea has yet to await and to achieve its final victory in the world of man.

SKETCH OF A HISTORY OF THE KARAITES.

BY DR. J. M. JOST.

THE sect of the Karaites (or B'ne Mikra, as they style themselves, or Karaimes, as they are called in the Russian and Austrian laws), until the last century, was known but to *some* degree to those who fixed their attention on it; but Karaism, its peculiar dogma, has remained a region unexplored, notwithstanding the number of manuscripts which might throw light upon the subject, and which are buried in European libraries, and notwithstanding several attempts have recently been made to enter into a communication with learned Karaites. The old chroniclers offer but a collection of fragments, from which each has constructed a form conformable to his own ideas; to enter carefully into the study of these writings, they lacked either patience or knowledge. Besides, all that has been stated by Karaites consulted on their dogma, does not exceed superficiality, and as yet their history is wrapped in a deep veil, which they are themselves unable to raise.

One would imagine that a sect so much in opposition to Rabbinism must in the very beginning have engaged the attention of the latter's votaries, and called forth vigorous and detailed refutations. Such a dispute, when continued, would have strongly reacted on the other party, and thus have brought to light the nature and development of Karaism. But that doctrine attracted but rarely the attention of the Rabbinists, and, with few exceptions, was always treated as a heresy, and met but with bitter reproof or contemptuous remarks, of which numerous proofs are furnished by Ibn Ezra's manner of attacking the

Karaitic interpretations of the sacred Scripture. The degree of esteem with which Maimuni speaks of the philosophic principles of the Karaites is due to their adoption of the Arabic philosophy; otherwise he condemns their system as one-sided, and his remarks upon this rejection of the tradition are severe and hostile. Both these authors, who, living in the twelfth century, when Karaism was most flourishing, might have described it with all that perfection which their views of it would have admitted—both these authors pass it over in silence, undoubtedly because they apprehended no danger from it. Historians mention an attempt of the Karaites to spread their doctrines in Spain, but they confine themselves to stating the ill success of the attempt without recording its details, which would appear so important to us. Here and there, we find a mention of the Karaites in the writings of later Rabbins, but the remarks are always short and slight, only to answer their momentary purpose, while the works of the Karaites, for the greater part existing in manuscripts only, and being mostly, on account of their extensiveness, neither copied nor printed, became more and more difficult of access, and some were entirely lost; the Rabbins found no occasion to examine more closely the manners, ceremonies, and doctrines of that sect; this was a study which exceeded the limits of their researches. To war against Karaism, as Saadja had done for some time, they then deemed superfluous. Thus the two parties existed on the side of each other, and even in those countries where both suffered under the yoke of the same oppression, no further connections took place, except some personal relations.

For our days it was reserved to discover, among other treasures of antiquity, some of the sources of Karaism, and to pave the road to a knowledge which certainly claims historical interest in a high degree. For these discoveries we are indebted partly to the immediate connections established between some of our researches and several learned and kind Karaites (in which the writer of this sketch flatters himself that he led the way in the year 1829); partly to the diffusion of several Karaitic works by publication, and the resolution of the Karaites in Krimm to have some important works printed, of which a number appeared in the years 1830-33, which are, however, not in the hands of the public booksellers, and can only be considered as printed manuscripts; partly to the deeper researches made into the other existing manuscripts to which admission may be obtained, and partly to the discussions in Jewish periodicals.

In attributing historical value to the results of these researches, however feeble, we expect that it will not be supposed that it is only the love for the strange and the extraordinary which would turn its atten-

tion to Karaism, but rather that we feel convinced that the dogma of a sect which could preserve its character through a thousand years, under the different situations and constitutions of the countries into which its adherents were thrown, and even under the different changes during its own development, must enforce respect even from its most zealous antagonists, at least in a scientific view, and that in that dogma a vital principle is contained, which to know must be of some import to any one who follows attentively the events of the religious world.

Having made researches into the productions of the Karaites for a number of years, we think we may now proceed to lay the results down in a small sketch, so much the more, since even these few accounts were with difficulty extracted from the heaps of rubbish under which these ruins are buried. However, we will not depict this difficulty by detailed reference, or by the refutations of opposing views, but merely limit ourselves to stating the most important facts, sometimes confirming our opinions, or freely acknowledging our ignorance or doubts. A critical discussion and explanation of many particulars must be left for some more appropriate opportunity.

I.—IDEA OF KARAISM.

Karaism, in contraposition to Rabbinism, has generally been considered as a sort of protestation, and the relation between the two creeds as resembling that of Protestantism to Catholicism. Some describe it as a flat contradiction to tradition and Rabbinical statutes, others as rationalism against piety or supernaturalism, or as criticism against authority, or some other contrast. It is certainly true, that in Karaism single features may be traced which would justify such relations, but none of them express the character of that dogma totally, as it contains many elements of the opposed Rabbinical principles.

This inaccuracy of definition is founded on the nature of religious controversies, if they but admit of argumentation; for each party attempting its justification in a philosophical way, retains at the same time so much of positive creed to refer to, as will counterbalance reasoning which so easily leads astray from religion. Thus it must not surprise us when in modern times, through an insufficient knowledge of the subject, some considered Karaism as the *progressive* principle, while others ascribed this principle to Rabbinism, both exposing the stationary system of the opposite party.

To confess the truth, we have in vain endeavored to express the vital principle of Karaism in one word characteristically, as is usually done in our days in treating of similar matters. Nay, we are even

wont to look with mistrust upon all those expressions, however ingeniously moulded, and consider them mostly as misleading. It seems to us to be more correct to state the most essential features by which that principle is manifested, the more so as, at different times, different features have been more energetically prominent.

Karaism does by no means consist in a mere protestation or denial of tradition, or a reformation or change of the Synagogue, or a reaction or return to Mosaicism, or a controversy against hierarchical abuses,—it rather contains all those ideas jointly; it is a positive, but one-sided system reared from Judaism, which, in the progress of its historical development, followed a peculiar direction, gradually assuming more and more self-existence.

Developing its germs from an early period, and undoubtedly influenced by outward incidents, Karaism assumed a peculiar form, more inwardly progressing, and whose characteristic is that it does not shoot up luxuriantly, but rather is fixed to the stem and root, where it partly decays, but is less exposed to be shaken by tempests. Karaism manifests itself as a purposed stand-still at certain positive points, which are particularly the sacred Scriptures and the customs founded on the spirit they exhale, as an anxious apprehension of every influence leading away from those points; and it unfolds a rigorousness and legality more juridical than theological, an implacable enmity to symbolism, a certain severity toward all human weakness, an aversion to all ranges of imagination, a stoic firmness in morals, a trust in virtuous conduct, elevated beyond all worldly interests, and, with all that, an humble self-denial, extirpating even a noble pride.

In addition to these peculiarities, there is obviously in Karaism the desire of supporting the accepted dogmas, partly by knowledge derived from experience, and partly by philosophy and dialectics, and consequently to acquire these two kinds of resources; on the other side, there is an inclination to attack opposite views, which is naturally attended by the necessity of thoroughly knowing them: these features define the region of the mental activity of the Karaites. These observations may suffice to give a summary idea of the nature of this dogma.

In contraposition to Rabbinism and its offsprings the Chassidism, Karaism exhibits a sort of barrenness. Its philosophy is that of reason, and its subject limited to the sacred Scriptures, of which not even the parables are allowed to be subjected to a just criticism. Its creed is only the submission to obligations, and its purpose to understand these and to fulfil them without evasion or subterfuge. Hence continual complaints about their condition, which would interfere with the study, and more so with the discharge, of these obligations.

Rabbinism, on the contrary, much more indulges in fancies. To its followers history is not a barren custom, nor the law subjected to a juridical interpretation only, but the command of the former over the latter is thus far acknowledged, that the laws are applied also under other circumstances, both as to the spirit and to the word.

The philosophy of Rabbinism ventures but reluctantly to dwell on the vital questions of the faith; every sort of skepticism is half a revolt, and only the most advanced disciples are allowed deeper to penetrate into the mysteries of it, theosophy and cosmology; but the gates of its spiritual realm are thrown open to innumerable shapes of fancy, which inspire it with a peculiar life, a joyful compensation for the miseries of the world. The Rabbinst sings while the Karaite sighs. The former is calmed by his legality; the latter is always conscious of not satisfying the demands of the law. The Rabbinst relies on his authority; the Karaite has none to refer to but himself. The former *believes*; the latter *reasons*.

Chassidism moves even in a higher sphere in the regions of fancy: the austerity of belief is carried to ecstasy. Every external circumstance,—the sound of words, law and custom, even earthly life,—everything is taken as a symbol, is of religious importance, or, without it, loses its value altogether. Hence, in Chassidism, an unlimited rejoicing at religion, even with the most cruel abstinence; which, however, can only be maintained by the mass through a fanatic extravagance in the fantastic creed, and will thus easily degenerate into immorality.

(To be continued.)

THE WORD "US."

AN Athenian once said to a Hebrew lad, "Here, my boy, is some money; bring *us* some figs and grapes."—The boy went and purchased the fruit, and giving half of it to the stranger, kept the other half for himself. "Is it customary here, for a messenger to take half of what he fetches?" said the Athenian, rather surprised. "No," answered the boy; "but our custom is to speak what we mean, and to do as we are desired."—"But," rejoined the stranger, "I did not desire thee to take half the fruit."—"Oh!" replied the boy shrewdly, "what else couldst thou mean by saying *bring Us*? Does not that word include the *Hearer* as well as the *Speaker*?" The Athenian smiled, and was contented.

MEDRASH ECHOH.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

A TRANSLATION FROM THE COPTIC, BY REV. DR. MENSOR.

BLESSED be the memory of my father, Amron, and of his father, Pithom, and of his father, Zalapheel! I have built their sepulchre; I have anointed it, perfumed it, and sealed it with the seal of Osarsiph. The dragon, the falcon, and the crocodile shall guard it from the hand of man. It shall remain for ten thousand years. Egypt shall be dust and ashes; and again she shall be glorious; again Egypt shall be dust and ashes; she shall again be clothed in purple, and wave the sceptre over the land from the stormy and ever-rolling sea of the north, to the hills where the sun looks down upon the crystal caverns and fathomless gold-mines of Ethiopia, and the moon sows the soil with opals and emeralds; and again Egypt shall be dust and ashes, before the hand of man shall unseal the triple guard of the sepulchre of my fathers.

In the chest that contains the mummy of my lord and honored father, Amron, I have laid the papyrus which tells of the fate of his son in the most awful transactions of my country. It is not written for the eye of mortal man; but when the ten thousand years of the sepulchre are fled like a dream, and the sages and warriors, the priests and kings of Egypt, whom our love embalmed, shall come forth from the places of their rest, and unswathing their immortal limbs from the mantles of silk wrought with the words of wisdom, and the golden net-work alone worthy to preserve the holy and the renowned, shall again behold the sun, and rejoice in the coming of the days of glory, and lead the nations of the earth to the oracles of wisdom—then shall I sit beside the waters of the Nile, in the circle of my forefathers and my children, even to the hundredth generation, and read the records of our fame and our terrors under the lotus-tree of immortality.

I was sitting in my tent, at the close of one of those lovely days which usher in the spring of our matchless land, when I was roused by the intelligence that a great tumult had begun among the slaves who worked in the field. I listened with disdain to the idea that those hereditary beasts of burden, those tillers of the soil, those hewers of wood and drawers of water, the abject Hebrews, could lift their eyes

against the shining of the spears of Egypt. General of the fourth army of our illustrious kingdom, the army of the golden shield bearers, who had conquered all the tribes of Nubia and Ethiopia, from the edge of the desert to the highest edge of the mountains which form the girdle of the world, I only demanded a word from the footstool of the king, the son of a hundred kings, to crush those sons of rebellion like the ants of the desert, or scatter them wide, like the ashes of the furnace, to all the winds of heaven. I had just brought back the army from our conquest. It now lay encamped before me, a magnificent sight, spreading to the horizon, with its plunder, its prisoners, and the forest of waving and bright-colored banners torn from the diamond-turbaned kings of the mountains. Zarapah, the ancient prince of the dweller in the east Oasis—that spot of living fountains, which looks green in the ocean of sand and fire, never passed by man, and whose shores are marked only by the circle of eternity—was sitting at my feet, bound with a silver chain. He was the bravest of our enemies, and at the head of the bravest tribe; but what could withstand the shield-bearers of Egypt? His horsemen were overthrown, his tent was reduced to ashes, and his brazen headed spear was as a willow in the hands of a child. In the scorn of the hour, I demanded of my royal captive what he thought of the hopes of those Hebrews, to break their chains.

“There is no human hope,” said the ancient man, “while such an army, as that before us lie ready to consume them, as flame consumes the chaff of the harvest floor.”

But he pronounced the words with a solemnity unsuited to my scorn; so I again addressed him.

“No *human* hope,” said I, “Prince of the Oasis of Zophir. And what other hope have they? Are they magicians? Can they call up spirits from the fire or the water? Can they bring the thunder and the hail to fight for them? Can they call the great God, Apis, to drive his people with his horns, into the fathomless surges of the western sea?”

Zarapah was silent, but his eye was fixed above with a calm intensity, as if he gazed into the highest heaven, and gazed less with his eye than his mind.

“Mighty chieftain of the mighty,” he at length said, and bowed his ancient brow before me, “invincible warrior, favored pillar of the eternal throne of Mizraim, how shall thy servant open the weary lips of age before the son of power and wisdom?”

I honor the old man, for his valor and his years, and, taking him by the hand, bade him speak all that rested on his soul.

“Prince,” said he, “I am this day ninety years old; and it is not from the lips of him who longs to be silent forever that the words of

falsehood should flow. But you are a warrior, and you cannot know fear, you are a sage, and you must love truth. Then let the truth be told. The day of the evil of Egypt is at hand." I involuntarily half drew my scimitar. Disdain of the slaves, whose eyes should never have dared to lift themselves from the dust of Egypt, and even resentment at the rashness of the prisoner, who could offer this intolerable insult to the majesty of a kingdom, as old as the stars and as imperishable as the foundations of the earth, flashed from my eyes and quivered in my frame. But the laws of Egypt made the prisoner sacred. Reluctantly I checked my wrath, and dashing the scimitar back into its sheath, bade him go through his whole tale of rebellion. The old man saw my wrath, and thrice bowing his turban to the ground, proceeded in an unchanged voice.

"Let the pleasure of my Lord be done upon his servant; but since it is his command that I speak the truth, the truth shall be spoken. The forefathers of Zarapah—may they rest in the shadow of the stars, until the light of the last morning summons them to glory—were lords of the dwellers in the mountains beyond the sand of Arabia. There they worshipped the lights of heaven. But a stranger came among them from beyond the Euphrates—a man of years, of great wealth, and of exceeding wisdom. He was rich in flocks and herds, yet our hand was held back from him. He was bold in his indignation at our altars, yet no man's spear was raised against him. He declared that the time should come when our altars should be thrown down, our tents turned into coals of fire, and our tribes scattered like the leaves of the date-tree when the fruit has fallen."

"And were there no warriors among you," I exclaimed, "to slay the teller of those evil tidings?"

"All were warriors among us," said the old man, with a look that reminded me of his countenance when I saw him fighting at the head of his fierce horsemen; "but there was a power round the stranger that blunted the edge of our wild fury. He told us of things beyond the thought of man, and of the beginnings of heaven and earth; of the happiness on which our first ancestors dwelt—lovely as the spirits of heaven, and pure as the dew before it reddens in the dawn—the sovereigns of the earth, crowned with more than the golden jewels of earth's kings; crowned with the supremacy of beauty of eternal youth, of unclouded wisdom, of the heirship of glories to which the moon in her midnight splendor and the sun in his noonday strength is pale. The altars of my fathers were smitten down by his hand; the wisdom of our wise men was turned into folly before his mighty words. He was filled with the dark knowledge of things not yet conceived in the

womb of the ages of the world. All wondered, many worshipped, and some followed his footsteps through the borders of the land. We would have made him our king, but he declared he was to be a pilgrim to wander from land to land, telling the high mysteries of times past and times to come, till at length, having reached the spot where his course was to be finished, he would then become the father of a nation, vast as the leaves of the forest for number, powerful as the storms of the desert for strength, and bright as the stars of heaven for glory."

The old Arab remained moving his lips in secret prayer, his hands uplifted, and his fading eyes fixed, as if he saw some of those decending shapes in which the gods once visited our fathers. It was impossible to look upon him without reverence; and I felt awed by the solemn serenity of the silver-haired enthusiast. But was I, the chief of warriors, to be overcome by the superstition of slaves?

"Prince," I said, after a pause, "yours is the land of strange things, the man was a Chaldee—he was a sorcerer—he laid his spells upon your senses. Here we should not have been so willing to listen, and thus not so easily deceived. If the slaves have rebelled, their rebellion must be punished; if their sorcerers attempt to mislead them, they must be convinced by the wisdom of the wise men, and then put to the death that they deserve." Our conference was broken off by the sound of the trampling of cavalry. The beating of their shields, and the braying of their trumpets announced a messenger from the king. The royal chamberlain was the bearer of the king's message, wrapped in its case of purple. It was a command to march straight for Memphis. The old prince of the Oasis cast a look of sorrow around him as I read the order, while I inwardly smiled at the coming disappointment of his prediction. "Not for myself, mighty chieftain," said he, "do I grieve, but for my lord Pharaoh, in whose hands is the life of his people; not for the rebellious sons of the Hebrews, but for the wise, the wealthy, and the prosperous, the sons of Egypt."

(To be continued.)

THE TAILOR AND THE BROKEN MORTAR.

AN Athenian, going along the streets of Jerusalem, found a broken iron mortar. Wishing to exhibit his wit, he entered a tailor's shop, and addressing himself to the master, said, "Master, be so kind and put a patch on this mortar." "I will," said the Hebrew, "as soon as thou wilt make me a few threads of this material"—giving him a handful of sand.

MEDRASH ECHOH.

CHARLES LEVER.

SINCE the last issue of this magazine there has passed away a man who for some years controlled its course, and whose interest was evinced in it to the latest period. The lapse of time brings its changes; but this sad intelligence was received by a shock of surprise on both sides of St. George's Channel, and on both sides of the Atlantic; in all countries where the English language is spoken, and in many cities and societies on the European continent. He, however, had known that he was under the sentence of his physicians, and had accepted it quietly, courageously, uncomplainingly, and with an unaffected submission to the Supreme Will, which only the presentiment of parting from the nearest and dearest around him could shake from its serenity. To these, indeed, and to a host of friends far and wide, and to the multitude who only knew and loved him through his books, such a loss, however long anticipated, comes at the last moment with all the sharpness of an unforeseen calamity. It is difficult to imagine that one whose nature was so full as his of all the energy and the sweetness of life, so rich in feelings and in thoughts, in all susceptibilities and sympathies, so capable of inspiring and enjoying the heartiest and the purest affection, so exuberantly gifted with all the graces of the keenest and kindest wit, so prodigally communicative of all his gifts, should disappear into silence, and be, for this world, no more than a tale that is told.

Charles James Lever was born at Dublin, on the 31st of August, 1806; and although he was originally intended for the medical profession, he for many years so readily followed the bent of his own natural genius that he had long since secured to himself not merely a high, but a really exceptional reputation in the national literature; insomuch that he occupies among Irish novelists the same relative position that Bulwer holds among the romancists of England, and that Scott does among all the great masters of fiction everywhere. He is a Saul in the midst of them, taller than the rest by a head and shoulders. Educated at Trinity College, Dublin, Lever there took his bachelor's degree in 1831; and after passing through another course of study, graduated in the following year, 1832, on the continent, at the University of Göttingen. Besides graduating, he there also took his diploma in medicine. Scarcely had he qualified himself as a medical practi-

tioner, when the then startling importation into Europe of the Asiatic plague, spoken of in those days, horribly, as the cholera morbus, had begun to ravage Ireland from seaboard to seaboard. Though but just relieved from his gown and cap as a collegian, Charles Lever was at once nominated, under the pressure of that great emergency, medical superintendent of a wide and densely-populated tract of country, embracing within it the city of Londonderry, as well as the towns of Coleraine and Newtown-limavaddy. A dozen years afterwards, when his name had already become famous as a writer of imagination, he drew upon his experiences in that time of the terrible pestilence, when enforcing, in the smallest, but not for that reason the least remarkable of his many fictions, the charming, and in parts powerful little story of "St. Patrick's Eve," the noble moral that prosperity has as many duties as adversity has sorrows. Having done good service in his medical capacity, when aid of precisely that kind was sorely needed during that terrible tribulation, memorable even among the numerous and often all but overwhelming sorrows of Ireland, Lever, almost immediately on the abatement of the disorder, and as if in reward for the precocious energy he had been displaying, received, though yet but in his twenty-fourth year, the appointment of physician to the British legation at Brussels. That position he held during three years altogether; eventually, however, to the regret of his patients, it may be, but certainly to the delight of his readers, doing what Oliver Goldsmith and Tobias Smollet had before him, forsaking the pharmacopœia for imaginative literature.

It was in the year 1833 that an event took place in Dublin that changed the destinies of Lever as it did of some others. The *Dublin University Magazine* was started by a few earnest men of letters and an adventurous publisher, and its first number appeared in January. Lever was soon attracted to a corps, amongst whom were many of his old college companions; and he became a contributor for the first time in March, 1834. We care not (says a writer in the *Athenæum*) to record his first story, as he has never put his name to it or republished it, though it is quite up to the average of magazine tales, and exhibits much of the vivacity and picturesque power for which in after-life he was so distinguished; but we mention the fact, as it is generally believed that his first essay as a novelist was "The Confessions of Harry Lorrequer," the first chapter of which appeared in the *Dublin University Magazine* of February, 1837. With each succeeding number, the genius and power of the author expanded, and the popularity of the tale increased. We know well that Lever, at that time, was far from conscious of the resources of his intellect, and was by no means

disposed to look upon letters as ever likely to become his profession. And so he held by his calling, and obtained the post of physician to the British embassy at Brussels, continuing his tale to its completion in February, 1840. It has been stated that Lever at one time gave up all thought of continuing "The Confessions." This is not so. Had he been even so disposed, his friends appreciated his work too highly to have suffered him to do so. Nay, we find a confirmation of his own growing estimate of its success, in the fact, that, during its issue as a serial, he adopted the *nom de plume* of "Harry Lorrequer" in several remarkably sprightly and discursive papers, entitled *Continental Gossipings*, the first of which appeared in the magazine in April, 1839. "The Confessions" were no sooner finished in the periodical, than they were published complete, in 8vo, in 1840, and Charles Lever, as "Harry Lorrequer," took his rank amongst British novelists of reputation. In March of the same year, the first chapter of "Charles O'Malley" came out in the *Dublin University Magazine*, to run its successful course, and be published in two volumes, 8vo, in 1841. Mr. Lever was now a celebrity. He had essayed a bold flight, tested the strength of his wing, and it sustained him; and so he took heartily to literature as the business of his life. Having returned to Dublin, he undertook, in 1842, the editorship of the periodical in which he had won his laurels. These were bright days for the *Dublin University Magazine*, as Lever gathered round him the men of genius and erudition in his own country: the two O'Sullivans, William Archer Butler, William Carleton, Messrs. Samuel Ferguson, W. R. Wilde, D. F. McCarthy, Butt, Waller, and many others. No editor ever was more popular; none knew better "how to drive his team," as he phrased it, than Charles Lever. The re-unions at his country residence, not far from Dublin, were delectable. The brightest, the wittiest, the most scholarly men were sure to be met at his table; and he handled his reins so dexterously, and used his whip (on the rare occasions that he did so) with such skill and judgment, that you heard but the *crack* that cheered and stimulated, and saw not the lash that kept all to the traces. We well remember those pleasant *noctes*, the beaming face of our host, every muscle trembling with humor, the light of his merry eye, the smile that expanded his mouth, and showed his fine white teeth, the musical ringing laugh that stirred every heart, the finely-modulated voice uttering some witty *mot*, telling some droll incident, or some strange adventure. Indeed, Lever was one of the best *causeurs* and *raconteurs* to be met with, and managed conversation with singular tact; never seeking to monopolize the talk, but, by the felicity of some remark thrown in at the right moment, insensibly attracting

the attention of all, till he was master of the situation, and then went off in one of his characteristic sallies. How many of his witty sayings and racy anecdotes are still in the memory of his friends!

For about three years Lever held the post of editor of the magazine, and then went to reside on the continent, still continuing to write, with unwearied industry and increasing reputation, for various periodicals. About 1845 he obtained a diplomatic post at Florence, and from that period resided abroad, making occasional visits to England and Ireland. In 1858 he was appointed vice-consul at Spezzia, and in 1867 to a similar post at Trieste.

Released from the thralldom of editorship, Lever enjoyed a whole twelvemonth in wandering, just as the humor prompted him, hither and thither, through Belgium, Switzerland, Germany, and Italy, taking his own horses with him, driving a team, and cracking his whip defiantly of every rainshackle *remise*, and lumbering diligence, and big-booted postilion, anywhere to be met with on the road from Ostend to the Lake of Constance. At the eastern extremity of the latter, he settled down for a while in 1846, making his home in the Schloss Reidenburg, a picturesque Tyrolese castle at Bregenz. There he wrote the "Knight of Gwynne," a book admirably descriptive of Ireland as it was before the Union, just at the turn of the century. Directly after its completion, in the autumn of 1847, the author removed from Bregenz to Como, where, in a charming villa, he remained for another year, during that period writing, in the assumed character of a late secretary of legation, the diary and notes of "Horace Templeton." As the title of the work indicated, the structure of the narrative was ostensibly autobiographic. Written in a manner simultaneously with this, there came from the flowing pen of the novelist his story of "Roland Cashel," before the close of the publication of which in its periodical form Lever had quitted the Villa Cima at Como, and taken up his abode in the Palazzo Ximenes, at Florence. There, in that city of flowers, it was his happy fortune to pass the next twenty years of a joyous and blithe existence. Numerous though his writings have been, they have been thrown off, all of them, literally *currente calamo*, in the intervals of a life that in his own enjoyment of it has been all holiday. Before the completion of his next serial story of "The Daltons," he had, it is true, changed his quarters in the capital of Tuscany, where his address thenceforth was for many years the Palazzo Capponi. Shortly after the termination of the first decade of his sojourn in Florence, moreover, he had been appointed, on Nov. 26, 1858, by the late Earl of Derby, to the responsible post of H.B.M. vice-consul at Spezzia. Between Florence and Spezzia, where he

boated and swam, played whist, and wrote his O'Dowderies *ad libitum*, life glided by him during all the later half of his residence in Tuscany more sunshinely and dimpling than the waters of the Arno and the Mediterranean, until his removal to Trieste in the February of 1867, when he was promoted to the office of her Britannic Majesty's consul-general at that great outport of the Austrian empire on the north-eastern shores of the Adriatic. There, on the outskirts of that polyglot meeting-place of so many different nationalities, this light-hearted and keen-witted observer of his fellow-men had settled down seemingly *en permanence* at the Villa Gasteiyr. His life of expatriation thus during all these years past, at Bregenz, at Florence, at Spezzia, at Trieste, has among his intimate friends here at home been regarded askance as something very much like banishment. Located in the luckiest spots in all Christendom for enlarging the range of his acquaintance, he has been brought by circumstances into personal communication with nearly all the interesting and agreeable people of his generation. For although he has inscribed one book simply to the oldest friend he has in the world, and another to his own children, he has more frequently, it might almost be said as a rule, distributed these evidences of his cordiality among men and women of mark, as varied in character as Prof. Wilson and Maria Edgeworth, as Eöthen Kinglake and the late Marquess of Normandy, as G. P. R. James and Chief Justice Whiteside, as Charles Dickens and Lord Lytton. Reverting, however, from himself to his writings, we would remark that in the story last particularized as having been finished shortly after his removal from Como to Florence, two strangely eccentric creations were introduced among the *dramatis personæ*; a dwarf as impossible as Quilp, in the person of Herr Roeckel, and an Abbé D'Esmonde as improbable as the Père Roden of the "Juif Errant." Written in companionship with "The Daltons" was the imaginary history of the soldier of fortune, "Maurice Tiernay." Later on, the indefatigable novelist produced in the same way, by instalment, together and yet apart, another and far more remarkable brace of fictitious narratives; one avowedly as his own, the other anonymously, the latter under the title of the "Confessions of Con Oregon;" the former being the well-known story of the "Martins of Cro' Martin." During the spring of 1865 both were completed. Doubtless to his own secret amusement, the anonymous tale about the Irish Gil Blas was held up by more than one sagacious critic in invidious comparison with its author's acknowledged productions, as the effusion of a rival author whose works were destined to sweep Charles Lever's altogether out of public consideration. Yet the "Martins," for all that, looking back at the

two, is incomparably the abler production. A three-volumed novel, entitled "Fortunes of Glencore," was the next fiction issued from the press by the author of "O'Malley." Its immediate successor appearing in the old piecemeal of the day, half Macaire, half Law, a rogue of consummate genius, by name "Davenport Dunn." Another and another fiction still, in two senses, succeeded. One of them, it might be said whimsically, was "One of Them;" the next described "Sir Jasper Carew;" his life and experiences. But especially noticeable among all Mr. Lever's books, as the best of them—and we don't shrink from claiming for it this pre-eminence—was the work happily brought to a close in the spring of 1854, the wittiest, drollest, delightfulest of his choicer masterpieces, "The Dodd Family." Like "Humphrey Clinker," which is also surely *its* author's masterpiece, this *chef d'œuvre* is in letters. It runs over with comicality and worldly wisdom, and pleasantries the most irresistible and the most exhilarating.

"Luttrell of Arran" was finished under date Marola la Spezzia; and at the same place was completed, before the close of 1862, the clever, though sketchy one-volumed tale of "The Fisherman's Home," hight "Barrington." This was the work inscribed by Lever to Dickens; and it is interesting to note, as a sequel to that dedication, that the former contributed his two next stories, each of them brief, "A Rent in the Cloud," and "A Day's Ride: a Life's Romance," to the pages of *All the Year Round*. At Spezzia, too, he contributed largely to *Once a Week*. Another minor work was dashed off a few years afterwards, in a kindred spirit, at the request of Anthony Trollope, for his *St. Paul's Magazine*, in the shape of "Paul Gosslett's Confessions." Meanwhile, Cornelius O'Dowd had gayly come to the fore in *Blackwood*.

Lever has also penned as many as four other novels since his completion of the last of the stories already enumerated; two through the double-columned pages of *Maga*,—"Tony Butler," and "Sir Brook Fossbrooke;" two in the *Cornhill*,—"The Branleighs of Bishop's Folly," and "That Boy of Norcott's." Another had only just finished in the last-mentioned periodical, a sprightly and thoroughly Irish fiction, under the old name of "Lord Kilgobbin."

The novels of Charles Lever hold their place, and they will continue to hold it. And he was active and busy to the last. The new novel which appeared from his pen within the course of the past few weeks is rich in the same charm as of old; mellowed by years of experience indeed, but not impaired; the same keen humor, the same abounding fun. The dedication of that novel, "Lord Kilgobbin," is now before us; and as we read its lines, the saddest that Charles Lever ever wrote,

it is impossible not to be struck by the idea that their author was haunted, when he penned them, with a melancholy and over-true foreboding of a sad catastrophe which was, as the event has proved, so near at hand. "To the memory," so runs the mournful inscription, composed under the influence of a profound domestic affliction, "of one whose companionship made the happiness of a long life, and whose loss has left me helpless, I dedicate these volumes, written in breaking health and broken spirits. The task that was once my joy and pride I have lived to find associated with my sorrow. It is not, then, without a cause I say I hope this effort may be my last." Even thus it was to be. The closing page was already written, and the ultimate line blotted. The finger of death has inscribed the word *finis* upon the career of a man, who, throughout his long and unceasingly active life, provided a rich storehouse of honest and healthful literary amusement for his age, and for ages to come; who never embodied an idea or wrote a paragraph which father need fear to place in his boy's hands, or which can be construed as conveying one impure inuendo, one immodest afterthought. This is the great literary glory of the man; this constitutes the best and brightest laurel in the wreath which we lay upon his tomb. Animal spirits, rollicking fun, inexhaustible amusement—of these the novels of Lever are brimful; but they are absolutely without anything which is base in itself or lowering in its tendencies. The animalism in which he revels is the animalism of which we need not be ashamed. No youthful mind was ever impregnated with a single seed of unwholesome appetite or desire by the novels of Charles Lever. They are infected by no moral taint; their atmosphere is free indeed and controlled; their hilarity runs high, and sometimes boisterous; their heroes are often enough impossible and extravagant. We are introduced to *noctes cœnaque deum* not a few; but there is nothing that an English parent need hesitate to commend to the leisure-hour reading of an inquiring English boy.

Whatever in the way of that kind of life and character which is sometimes called "fast," Lever portrayed, is refined and purified by the artist himself. The air is cleared of the poison; the sting is taken from the flower. In the deviltry of Lever's scenes there may be much that is contagious; there is nothing that is noxious. It is a very exceptional thing for him to touch at all upon topics of a doubtful character; but when he does,—witness his novel of "Sir Brook Fossbrooke,"—how palpable, how intense, how unmitigated is his scorn for baseness, cowardice, vice. In all these matters, Lever's strong sense of manly rectitude is apparent. There is no doubt on which side are his sympathies. He does not, as is the fashion with the "fleshy school"

of muscular novelists, palter with iniquity, and while denouncing sin in the abstract, revel in the highly-colored passages that, to the youthful mind, are the most fatal provocatives to sin in the concrete. As for his heroes, who does not know the infinite series of escapades and scrapes through which he conducts them? They are in difficulty often; sometimes they are in debt. They are always open to fun; but the fun is pure and wholesome. As for the debt, it is disposed of by some comfortable wind-fall; as for the difficulties, they are honorably surmounted. Never in the course of the adventures of the most rapid of Charles Lever's heroes are we introduced to the *demi-monde*, or the heavy air of the bagnio or *casino*. This freedom from anything like vicious influence characterizes all Lever's novels, from his earliest to his latest. In the more recent of his works he has somewhat changed his *venue*: he has transported us from the rollicking gayety of Irish dragoons to the mystic regions in which F. O. reigns supreme. But the verdict is the same. There is the same unfettered and unflagging vivacity. Charles Lever has died at the age of sixty-three, in, to use his own touching words, "broken spirits." But there is no trace of this depression in the author. When in health, Mr. Lever's animal spirits were prodigious; they were part of his temperament and his genius; but those who only knew him as the best of company were not aware how often the brilliant flow of epigram and anecdote was followed by dreary intervals of despondency, and how acutely and tenderly this rattling companion and this consummate entertainer could suffer in the lonelier spaces of an existence that had its ample share of troubles and anxieties.

Mr. Lever's illness, though sudden in its termination, was of some duration; and, although strong hopes were entertained of his recovery, he himself was despondent. In a letter to a friend he wrote, a few weeks since, "I cannot yet say that I am round the corner; and, to tell truth, I have so little desire of life, that my own lassitude and low spirits go a good way in bearing me down." On the day before his death he appeared much better, and, although suffering from breathlessness, conversed with an old friend, who came from Venice to see him, with almost his old vivacity. He passed away painlessly in his sleep. He had arranged the order for his funeral; and by his direction he was buried beside the remains of his wife.—*Dublin University Magazine*.

THE AGED PLANTER, HADRIAN, AND THE FOOL.

THE Emperor Hadrian, passing near Tiberias, in Galilee, observed an old man digging a large trench in order to plant some fig-trees. "Hadst thou properly employed the morning of thy life," said Hadrian, "thou needest not have worked so hard in the evening of thy days."—"I have well employed my early days, nor will I neglect the evening of my life; and let God do what he thinks best," replied the man.—"How old mayest thou be, good man?" asked the emperor. "A hundred years," was the reply. "What," exclaimed Hadrian, "a hundred years old art thou, and still plantest trees! Canst thou then hope ever to enjoy the fruits of thy labor?"—"Great king," rejoined the hoary-headed man, "yes, I do hope; if God permit, I may even eat the fruit of these very trees; if not, my children will. Have not my forefathers planted trees for me, and shall I not do the same for my children?"—Hadrian, pleased with the honest man's reply, said, "Well, old man, if ever thou livest to see the fruit of these trees, let me know it. Dost thou hear, good old man?" and with these words he left him. The old man did live long enough to see the fruits of his industry. The trees flourished, and bore excellent fruit. As soon as they were sufficiently ripe, he gathered the most choice figs, put them in a basket, and marched off towards the emperor's residence. Hadrian happened to look out of one of the windows of his palace. Seeing a man, bent with age, with a basket on his shoulders, standing near the gate, he ordered him to be admitted to his presence. "What is thy pleasure, old man?" demanded Hadrian.—"May it please your majesty," replied the man, "to recollect seeing once a very old man planting some trees, when you desired him, if ever he should gather the fruit, to let you know. I am that old man, and this is the fruit of those very trees. May it please you graciously to accept them, as a humble tribute of gratitude for your majesty's great condescension." Hadrian, gratified to see so extraordinary an instance of longevity, accompanied by the full use of manly faculties and honest exertion, desired the old man to be seated, and ordering the basket to be emptied of the fruit, and to be filled with gold, gave it him as a present. Some courtiers, who witnessed this uncommon scene, exclaimed, "Is it possible that our great emperor should show so much honor to a miserable Jew!"—"Why should I

not honor him whom God has honored?" replied Hadrian. "Look at his age, and imitate his example." The emperor then very graciously dismissed the old man, who went home highly pleased and delighted.

When the old man came home and exhibited the present he had received, the people were all astonished. Amongst the neighbors whom curiosity had brought to his house, there was a silly covetous woman, who, seeing so much treasure obtained for a few figs, imagined that the emperor must be very fond of that fruit; she therefore hastily ran home, and addressing her husband, said to him, "Thou silly man, why tarriest thou here? Hearest thou not that Cæsar is very fond of figs? Go, take some to him, and thou mayest be as rich as thy neighbor."—The foolish husband, unable to bear the reproaches of his wife, took a large sack, filled with figs, on his shoulders, and, after much fatigue, arrived at the palace-gate, and demanded admittance to the emperor. Being asked what he wanted, he answered, that understanding his majesty was very fond of figs, he had brought a whole sackful, for which he expected a great reward. The officer on duty reported it to the emperor. Hadrian could not help smiling at the man's folly and impertinence:—"Yes," said he to the officer, "the fool shall have his reward. Let him remain where he is, and let every one who enters the gate take one of the figs, and throw it at his face, till they are all gone; then let him depart." The order was punctually executed. The wretched man, abused, pelted, and derided, instead of wishing for gold, wished only to see the bottom of his bag. After much patience, and still more pain, he had his wish. The bag being empty, the poor fellow was dismissed. Dejected and sorrowful he hastened towards his home. His wife, who was all the while considering how to dispose of the expected treasure—calculating how many fine caps, gowns, and cloaks she would purchase, and contemplating with inward delight how fine she should look—how her neighbors would stare to see her dressed in silk and gold, most impatiently expected her husband's return. He came at last, and though she saw the bag empty, she imagined that his pockets at least were full. Without giving him the usual salutation, and hardly allowing him to take breath, she hastily asked him what good luck he had?—"Have patience, base and wretched woman," replied the enraged husband, "have patience and I will tell thee. I have had both *great* and *good* luck. My *great* luck was, that I took to the emperor figs, and not peaches, else I should have been stoned to death;—and my *good* luck was, that the figs were ripe. Had they been unripe, I must have left my brains behind me.

MEDRASH VAYEEKRA RABAH.

A POEM ON OLD AGE, BY RABBI MOSES ABEN EZRA.

(TRANSLATED FROM THE HEBREW BY M. H. BRESSLAU.)

THE days of life's morning have passed away;
I therefore seek the light here whilst I yet live.
When the stars of life's night begin to shine upon me,
How can I cry and complain of their darkness?
The days of my life were like a passing shadow,
Or like a vision a man has in a dream;
They are as if they had not been,
And swiftly they flee away.
Both they and their pleasure and "their shadow has departed."
My youthful years have ended;
They awoke my troubles,
But they sleep the sleep of eternity.
In them my face shone brightly,
And, upon the dark night of their locks,
They dropped their refreshing dew.
How time hath changed their lights!
How are they burnt by the fires of my exile,
As I long for my native land.
I thought they were destroyed,
Though they yet stand upon their firm basis.
I imagined that their inhabitants had left,
And that all men had died.
The children of time have studied to do evil unto me;
They acted presumptuously, and made their yoke heavy.
They pushed me violently to a people
From whom the light of truth is hidden,
Whose mean men rebel against the heads,
Whose giants fell in the hands of their still-born children.
I hear them speak, and stand abashed;
I turn with their turnings like a confounded man.
I know not whether they perverted my understanding,
Or whether they imagine I understand their folly.
"I kept my mouth with a bridle,"
Peradventure, my silence may bring me peace.

PARENTAL DUTIES.

BY JOSEPH P. JOACHIMSEN.

It has been placed as one of the perversities of human nature, that many good, virtuous, and religious parents are so unfortunate as to have children whose careers and characters are exactly the opposite; but there are few, if any, moralists who, if they understand it, are willing to put the blame where it properly belongs, and while most writers will sermonize upon filial duties, there are not many who will openly avow the duties which parents owe to children.

The trouble not unfrequently lies in the neglect by parents to bring up their offspring properly, while in other cases (but these I imagine are the minority) there are children that are naturally, or rather inherently, of an evil disposition.

It has been successfully demonstrated that human beings do not at once become bad, but that it is the result of a regular and gradual transition from one evil thing to another, and therefore let us look at the cause of crime, which originally comes from immorality.

In their young days, children are apt to be either petted or abused by their parents, and preferences as well as favoritism are not unfrequently made between brothers and sisters, and as they grow up too little attention of any kind is paid to them, and they are often allowed to shape what little trait of character may be left in them in whatever course might best please their tastes.

One of the greatest troubles is that parents often attempt to rule their children by fear instead of by love, and that our young men especially do not find their parents the most pleasant companions, and, as a consequence, they seek elsewhere in riot and debauchery what they should find at home in a healthy state. There is a remedy, which is both simple and effective. If parents will remember that their children must one day fill in society the places from which they must sooner or later step aside, their duty would soon be obvious. It is an every-day occurrence to hear parents say, "Ah! young people of the growing generation are not what they used to be in our times." Certainly they are not, nor can it be expected that they should be, because you do not properly teach them to be so. Your daughters are marriageable at sixteen and your sons must be in business for themselves at eighteen, although it is a well-known fact that our young women are not either physically or educationally in a condition suited

to married life before they are at least twenty years old, and too much liberty is allowed to them at a time when they are yet girls and should be taking healthy exercise in addition to acquiring a good education.

You give parties, and play cards, and leave your children to make such indiscriminate associations as they can find, and, before you are aware of it, they not only do not either respect or love you, but your wishes and reproofs, often too late, are unheeded by them. Nor are they to blame! Neglected by those who should care for them, what else have they to do? You answer, "But have we not cared for them when too young to take charge of themselves? Have we not sat by their bedside when sickness was upon them, and death hovered near?" True; but your duty did not end there. You but paid the debt owing by you to your parents, and for which your children must and will pay by doing the same for their progeny. But then every *brute* does that for its young. That is but one of the debts of nature, which you owe them for having been the authors of their existence. But when they grow to that age when their characters should be moulded, when just pliable enough and when their future destinies are in your hands, you leave them to be led into temptation to do wrong, and deliver them not from the evil associations which they have formed.

Ridicule of their harmless recreations leads young people into vicious habits from which they are not easily reclaimed.

Some parents dote too much on their children, and the consequence is a useless life.

It is an undeniable fact that when children are imbued with the true notions of what constitutes a well-spent life and have the proper examples set before them, they are not apt to deviate much from the path upon which they are taught to walk, but want of attention as well as over-indulgence is likely to produce anything but happy results.

I do not advocate whipping children, for nothing conduces more to moroseness, and frequent bodily punishment produces callousness, especially upon the minds of the young.

I once heard a bright, intelligent boy remark, with a glare in his eye which betokened evil, after having received a severe castigation, "Well, I have this satisfaction: whipping don't last long, scoldings do no good, and kill me they (meaning his parents) dare not." A few kind words would have done good, and left no bad feeling on his mind.

Teach young people to do good, not for the purpose of receiving a reward, but because it is right to do so. Teach them to shun evil because it is against good morals, and not because they must fear its punishment. Above all, give them the home example of a pure and virtuous life, and they will invoke blessings on their parents' heads.

THE SERPENT'S TAIL AND ITS HEAD.

THE serpent's tail had long followed the direction of the head, and all went on well. One day the tail began to be dissatisfied with this natural arrangement; and thus addressed the head:—"I have long, with great indignation, observed thy unjust proceedings. In all our journeys it is *thou* that takest the lead; whereas I, like a menial servant, am obliged to follow behind. Thou appearest everywhere foremost; but I, like a miserable slave, must remain in the background. Is this just? Is it fair? Am I not a member of the same body? Why should not I have its management as well as thou?"—"Thou!" exclaimed the head, "thou, silly tail, wilt manage the body! Thou hast neither eyes to see danger, nor ears to be apprised of it, nor brains to prevent it. Perceivest thou not that it is even for thy advantage that I should direct and lead?" "For my advantage, indeed!" rejoined the tail. "This is the language of all and every usurper. They all pretend to rule for the benefit of their slaves; but I will no longer submit to such a state of things. I insist upon, and will take the lead in my turn." "Well, well!" replied the head, "be it so. Lead on."—The tail, rejoiced, accordingly took the lead. Its first exploit was to drag the body into a miry ditch. The situation was not very pleasant. The tail struggled hard, groped along, and by dint of great exertion got out again; but the body was so thickly covered with dirt and filth as hardly to be known to belong to the same creature. Its next exploit was to get entangled amongst briars and thorns. The pain was intense; the whole body was agitated; the more it struggled the deeper the wounds. Here it would have ended its miserable career, had not the head hastened to its assistance, and relieved it from its perilous situation. Not contented, it still persisted in keeping the lead. It marched on, and, as chance would have it, crept into a fiery furnace. It soon began to feel the dreadful effects of the destructive element. The whole body was convulsed,—all was terror, confusion, and dismay. The head again hastened to afford its friendly aid.—Alas! it was too late. The tail was already consumed. The fire soon reached the vital parts of the body—it was destroyed—and the head was involved in the general ruin.

What caused the destruction of the head? Was it not because it suffered itself to be guided by the imbecile tail?—Such will, assuredly, be the fate of the higher orders, should they suffer themselves to be swayed by popular prejudices.

MEDRASH BAMID-BAR RABAH.

BABETTE.

BY PHILIP BART.

CHAPTER XVIII.

"THIS is caviare of our own making," said the Baroness to her guest, "and almost everything at our table is a contribution from the farm. Please be good enough to praise particularly everything. If there is anything I like it is to see my guests not slight the good things of this world. I despise a whimsical appetite. If you are to stay any time among us you must make up your mind to adopt as nearly as possible our habits and customs, especially as regards our food; of course, as to the wines, they will be novel to you. Now pray have your glass filled with that red wine there. There is a special corner of our vineyard—you can see it, right over Mademoiselle Babette's shoulder—that far-off hill there, where the stones glint in the sunshine, which produces a most excellent wine. His Majesty has tasted of that wine, and it has gained three prizes. Of course it may be considered very preposterous on my part to take the character of a wine-taster, but on that subject, at least, I have the advantage of you. Please confess, now, that you are utterly ignorant on all subjects regarding vine culture."

"Pardon, Madam," said the gentleman, "if I agree with you perfectly as to the excellence of this wine. Though not exactly of the calibre of Sancho Panza's two uncles, who, as you know, distinguished that the cask of wine they were drinking smelt of leather and tasted of iron, from the fact that, when they had finished their potations, they found an old key with a leathern thong to it at the bottom of it, I must again, at the risk of your displeasure, assure you that vine culture and wine-making have considerably occupied my attention. Where I come from we make many millions of gallons a year, but none that can compare with this. If I might ask a favor, it would be that you would give me some cuttings of this vine, to introduce in my country. I will, with your permission, call it the Baroness vine."

"Willingly, you shall select and cut them yourself. I shall esteem it as an honor. You make wine, then, do you? Well, is there anything I can teach you?"

"Yes, a great deal. That peculiar ease and dignity with which you dispense your hospitality—that want of ostentation and absence

of pride which makes me, your guest, feel that my presence here is not an intrusion."

"Indeed," said the Baroness, after a moment's silence, "I am somewhat chary of compliments, and rather like to pay them than receive them. But I do not exactly understand you. If there is a contrast between the manners here and those in America, it is apparent to you, who have been able to judge both."

"This is what I mean. Civilization with you is more matured, and the long acquisition of the world's gifts has so accustomed some to their position, that their condition of life is natural to them. With us, the father may have been a laborer, gaining enough only to support himself, and the son may become suddenly a millionaire. The habits, the manners, the duties of a rich man are not assumed at a moment's notice, and the possessor of untold dollars with us is often lavish, generous if you please, but lacks that education, that kindly courtesy, which only makes a Croesus supportable. In fact, with us, money secures somehow a consideration beyond the actual merits of the individual possessing it."

"It's much the same all over the world," replied the Baroness. "I must confess I like money and the power it gives. If more women could get rich, the power of the sex would be more positive and appreciated. A dozen Miss Burdett Coutts' in this world might lead a woman's rights movement. I shouldn't object at all, if I were on your side of the world, to be a leader, and Babette should be my first lieutenant: hers would be quite an aggressive influence, I assure you."

"I hardly think so," said the gentleman, looking at the young lady who, just then apparently absorbed, on hearing her name mentioned, seemed desirous of picking up the thread of the conversation.

"I have said, Babette, that you would help me in asserting the power of women, and giving them a more leading position in the world, and this gentleman has taken contrary side." Babette's face wore for a moment a slightly angered expression—at least the eyes were opened wide and they seemed to throw out a challenge. The guest apparently caught their expression in a moment, for he said: "Pardon that assumption of mine; I only spoke for Mademoiselle, in the interests of her race and mine. Jewish women have had from all times their own particular sphere: devotion to their husbands, the tender care of their children; a strong and perfectly well recognized position in the family circle have freely satisfied their hearts; they have no longing after that which is impossible."

"Well, Melanie has other ideas. I regret her absence to-day. She is on a visit at a neighbor's. I hope we shall be all good friends to-

gether. Now, Sir, a little to business—all this junketing of mine is now over for the season, and we will have no more of them. In about three weeks matters will resume here their ordinary routine. I understand that you wish to visit the Red-country before you come back here. Is three weeks enough? If not, we will say four. This day, a month, I will expect you. You will make out roughly, if you please, some drawings of what you want, and estimates of material, which will all be ready by the time of your return. Is it agreed?"

"That will suit me, though you overlook my journey to Constantinople."

"Well, that must be postponed. But what an idea you have of going into the Red-country!" said the Baroness.

"Simply this,—that it was there my forefathers came from, and I am either following out some instinct of the race or my own whim in going there."

"You don't say so?" said the Baroness. "You don't mean to say that your father came from there?"

"Certainly I do. I was not born there, though. Twenty-eight years ago my father left there. I was born at sea, in the second year of their pilgrimage."

"Babette, Babette! To think of it. This gentleman's family may perhaps have been originally from where you came from!" But Babette was not listening; some one in the court-yard was attracting her attention. Just then a servant came in, saying: "Madam will excuse me, but an old man, he looks like a wanderer—not exactly a beggar, your ladyship—insists on seeing Mademoiselle Babette immediately. We have told him she was engaged, but he would not be put off. He says he comes from Mademoiselle's uncle, and on business of the utmost importance, and will take no denial."

Babette was on her feet in a moment. "My uncle, can he be ill? Great God, suppose he should be dead! Excuse me; pray, Madam, let me go!"

"Certainly; this gentleman must dispense with both of us. Perhaps, as we have finished dinner, our guest can take care of himself. I will accompany you. I hope nothing is wrong. I regret the interruption. Come, Babette." And saying this the Baroness and her companion left the room.

The gentleman, now alone, strode several times, with long and deliberate steps, across the apartment, and somewhat in this style soliloquized to himself: "Very cold and haughty, not exactly subdued, for just now and then come out glimpses of her true character. That Baroness, with all her kindness, does not understand her. There has

been certainly some anxious moments in that girl's life, and of late, a kind of nervousness at my approach, which I cannot understand. What is the use of disguising it, there is fast growing within me something more than a mere fancy towards her. What I thought might have turned first only as a petty episode in my life is assuming graver, more serious proportions. Just to put it in plain language, I am in love with that girl, and that is the only possible reason why I have made an engagement with the Baroness to superintend those mines. The chances of making Mademoiselle Babette's better acquaintance, the opportunity of being near her, to be often by her side, have their allurements. I, who despise romanticism about these things, find myself somehow quite tangled up in its meshes. She is very lovely, has a quiet, superb manner of her own, which rather holds one in awe. Her education seems perfect, but I do not think she has much liking or sympathy for me, but that may come all in good time. I wish she had shown more good grace whilst playing for me to-day. I wish to be wary about all this and have no inclination to do what is called fall head-over-heels in love, but it looks preciously like as if I would. Poor child! and who is this old man, this intruder, who comes in and deprives our pleasant dinner-table and its afternoon chat of all its charms? The Baroness! I am really at times out of patience with her, invariably lugging in her business at the most inopportune time.

"But really, if I want to win that girl—and by Heavens I do—yes, I feel sure of that, I must make this confounded lead business go on. A pretty thing, and I away for a year of pleasure and relaxation, to go to work again on a beggarly salary, not a tenth, no, not a fifteenth of what we pay for our own engineer! Well, let it go; I am in for it now. But it seems to me I have hardly done much looking around in this matter. What about this captain, and this horse episode, and that peculiar captain's manner of his? Have I a rival? Is it possible that this girl's affections have been won? I hardly think so. Yet, with some peculiar sagacity which I can't account for, it seems possible. Well, come what may, matters must remain *in statu quo* here for a while, for to-morrow or next day will see me off on my travels. If Babette is from the Red-country, I must talk again with her about the route, then, when there, see her uncle, if he lives there, and find out what I can of her history; yes, and during my absence it would be better to ponder over all this subject of how I fell in love, and what might come from it."

(To be continued.)

INTENDED DIVORCE AND RECONCILIATION.

A CERTAIN Israelite of Sidon, having been married above ten years without being blessed with offspring, determined to be divorced from his wife. With this view he brought her before Rabbi Simon, son of Jo-cho-e. The Rabbi, who was unfavorable to divorces, endeavored at first to dissuade him from it. Seeing him, however, disinclined to accept his advice, he addressed him and his wife thus :—"My children, when you were first joined in the holy bands of wedlock, were ye not rejoiced? did ye not make a feast and entertain your friends? Now, since ye are resolved to be divorced, let your separation be like your union. Go home, make a feast, entertain your friends, and on the morrow come to me, and I will comply with your wishes." So reasonable a request, and coming from such authority, could not, with any degree of propriety, be rejected. They accordingly went home, prepared a sumptuous entertainment, to which they invited their several friends. During the hours of merriment, the husband being elated with wine, thus addressed his wife :—"My beloved, we have lived together happily these many, many years; it is only the want of children that makes me wish for a separation. To convince thee, however, that I bear thee no ill-will, I give thee permission to take with thee out of my house anything thou likest best." "Be it so," rejoined the woman. The cup went round, the people were merry; and having drank rather freely, most of the guests fell asleep; and amongst them the master of the feast. The lady no sooner perceived it, than she ordered him to be carried to her father's house, and to be put into a bed prepared for the purpose. The fumes of the wine having gradually evaporated, the man awoke. Finding himself in a strange place, he wondered and exclaimed, "Where am I? How came I here? What means all this?" His wife, who had waited to see the issue of her stratagem, stepped from behind a curtain, and begging him not to be alarmed, told him that he was now in her father's house. "In thy father's house!" exclaimed the still astonished husband; "how should I come in thy father's house?" "Be patient, my dear husband," replied the prudent woman; "be patient, and I will tell thee all. Recollect, didst thou not tell me last night I might take out of thy house whatever I valued most? Now, believe me, my beloved, amongst all thy treasures there is not one I value so much as I do thee; nay, there is not a treasure in this world I esteem so much as I do thee." The husband, overcome by so much kindness, embraced her, was reconciled to her, and they lived thenceforth very happily together.

MEDRASH SHIR HASHIRIM.

SCIENCE, ART, AND FACTS.

BREWING beer from rice is rapidly coming into use in Germany. The beer is said to be very clear, pale in color, of an extremely pleasant, mild taste, foaming strongly, and retaining well its carbonic acid.

In September of last year, a South-African explorer brought news of a wonderful city in ruins in the Zambezi country. It has long been suspected that the Ophir of Scripture must be found somewhere in this neighborhood.

French geologists seem inclined to trace the origin of coal from sea weeds, and that its first place of deposit must have been at the depth of the sea, and in a place differing from that in which these plants had their growth.

Few people are aware that oil can be made from the yolks of eggs, or that it is manufactured or used in quantity. In Russia, however, it is produced from eggs in large proportions. The better qualities are used for salad dressing, and the more inferior kinds for the well-known Kassar Soap.

\$12,000 per diem for water in New York milk, or four and a quarter millions of dollars per annum, seems a pretty round sum of money. Yet Professor Chandler of Columbia College gives it as the result of his experiments. Cases have been found of ninety per cent. of water in a sample of milk.

It is often asserted fact, that what is one man's poison is another man's meat. But giving this adage its full value with animals, the case seems positive. Strychnine, which will kill a dog in a minute, it seems was given in strong doses to a species of Indian monkey without any apparent effect. Pigeons, it is asserted, may take opium in quantity, and rabbits belladonna, stramonium, and hyoseyamus with impunity.

Some very careful experiments have just been concluded abroad in regard to the effects of sewing-machines on the female operatives. The conclusion was reached, that these persons were not subject to diseases peculiar to the sex to a greater degree than any other women, and that the cases reported are evidently simple coincidences, and the results of a labor too severe for any woman's strength.

The difference in the taste of fish killed and those allowed to die is most marked in species of vigorous habit and containing much blood,

such as, for instance, the blue-fish. The practice of the most expert fishermen is to cut the throat of the fish immediately after capture. Experience has shown that fish killed this way, and bled will retain their firmness and flavor very much longer than those allowed to die in the ordinary manner.

Some interesting facts have lately been published in regard to the strength of cotton fibre. Sea Island, the finest, was found to break at eighty-three grains—while Pernambuco and Surat stood the strain of a hundred. The average number of twists per inch in a French muslin is sixty-eight, in an English fifty-six, and in a Dacca 110. Some idea of the lightness of this latter muslin may be inferred from the fact that a piece of it, one yard wide and ten yards and a half long, weighed only a little over three ounces.

Some interesting experiments have been made upon the comparative fecundity of ducks and hens, so as to determine from which of the two the larger number of eggs can be obtained in the same time. Three hens and three ducks were selected. The ducks in the autumn laid 225 eggs, the hens none. In February the hens commenced and continued laying uninterruptedly till August. The total number laid by the hens amounted to 257, or eighty-six eggs each, and 392 or 131 each for the ducks.

No possible idea can be conveyed of the heat of the sun. Learned physicists put it at figures varying from 3,000° to 20,000°. Sir John Herschel calculated that the heat received by the surface of the earth from the sun in the zenith would be sufficient to melt a layer of ice one inch thick all over the sun itself in about two hours and twelve minutes. Some of the data derived from this are curious. It may be assumed as a positive fact that each square foot of surface on the earth's equator receives from the sun heat enough to raise fifty-three tons to the height of a mile. This heat is principally used in maintaining the earth's temperature, replacing what the earth radiates into space.

Among the vegetable productions of India is a species of *strychos* known as the cleaning nut, the dried seeds of which are used for the purpose of cleaning muddy water. For this purpose one of the nuts is rubbed hard for a short time round the inside of the earthen pot; the water is then poured into it, and left to settle, the impurities soon subsiding, and the water being left pure, clear, and wholesome. The peculiar property of this seed is due to the albumen and caseine contained in it. Other applications of seeds for similar purposes are used in various parts of the world. Thus the inhabitants of Cairo render the muddy water of the mill quite clear by rubbing bitter almonds,

prepared in a particular way, on the inside of the earthen jar in which the water is kept.

Dr. Frayrer of Calcutta, mentioned by us in a former number, has lately given to the world the result of his labors in regard to snake-bites. The conclusion arrived at, unsatisfactory though it may be, is that but little can be done except to neutralize or counteract the action of the poison, while, as to antidotes for snake-bites, he has but slight hopes of the discovery of anything which shall prove to be such in the ordinary sense. He found that the intensity of action of the poison of different serpents to vary quite considerably—that of the cobra, perhaps, representing the most venomous. From experiments, Dr. Frayrer ascertained that the poison acts with more vigor on warm-blooded animals, birds being especially sensitive. He declares that poisonous serpents are not affected by their own bite. A ligature, excision, or cautery, if applied in time, appear to be the rational remedies, but he is decided in asserting that all antidotes are humbugs.

With the intense heat of these August days one feels rather more inclined than usual to inquire into the bulk and magnitude of the sun. How far are we from this luminary? If some intermundane railway between the earth and the sun could be projected by some enterprising contractor, and cars could be run on it at the rate of forty miles an hour, it would take 363 years to get there. A cannon ball, moving straight at its highest speed, would reach it in ten years. Its true distance is about 96,000,000 millions of miles; and yet across this tremendous chasm the sun exercises his power, for every pulsation of the solar surface is instantly responded to upon the earth. Once the distance of the sun determined, to figure its huge proportions is not so difficult. It is nearly 109 times as great as the earth. Say a boy's ball is two inches diameter, this is the earth; on the same scale, the sun would be something eighteen feet through. In bulk it would take more than a million and a quarter of earths to make up one sun. Some of the phenomena in regard to the bulk of individuals, if the sun was habitable, which it is not, are quite remarkable. A human being who would weigh on the earth 100 pounds, if carried to the sun would become as unwieldy as an elephant.

As all facts and data in regard to meteoric showers and aerolites are of interest at present, we reproduce the newest observations in regard to them. It is calculated that the average number of meteors passing through the earth's atmosphere, and sufficiently bright to be seen at night by the naked eye, is not less than 7,500,000 during the space of

twenty-four hours, and this number must be increased to 400,000,000 if those be included which a telescope would reveal. In many nights, however, the number of these meteors is so great that they pass over the heavens like flakes of snow, and for several hours are too numerous to be counted. Only in very rare instances do these fiery substances fall upon the earth's surface. It is now generally received, and placed beyond a doubt by the observations of Le Verrier, Reiss, and others, that these meteors are for the most part very small, but occasionally may weigh several tons, that they revolve like planets around the sun, and in their course approach the earth, and are then drawn into our atmosphere, and are set on fire by the heat generated through the resistance offered by the compressed air. The height at which meteors appear is very various, and ranges chiefly between the limits of forty-six and ninety-two miles, the mean being sixty-six miles. The speed at which they travel also varies, generally about as half as fast again as that of the earth's motion around the sun, about twenty-six miles a second, although it is calculated that in some a maximum speed of 107 miles per second is obtained. It is this intense velocity which accounts for their incandescent state. Take, for instance, a dark meteor or one outside of the earth's attraction. It is going at a rate of 1,660 miles per minute; attracted by the earth, which makes it go even faster, the resistance it offers to the air is so immense, and so much impedes its force, that it becomes red-hot. When a cannon ball strikes suddenly with great velocity against a plate of iron, a spark is seen to flash from the ball. *This is due to interrupted motion*, and may, in the case of a falling meteor, exert its influence to so marked an extent as to dissipate perhaps a large portion of even its bulk before it reaches the earth. If to return to the idea of a projectile launched through the air, and suddenly stopped, as, for instance, the leaden bullet which, when fired at high velocities, becomes hot and even melts on striking the target, so the meteor is acted on by the resistance of the earth's atmosphere.

RABBINICAL APHORISMS.

Be as sparing with thy tongue as thou art with thy wealth.

An ungodly meeting is sure to result in an ungodly separation.

Ingratitude is sin, and the society of the ignorant a sore disease.

What is piety? To avoid in secret that for which we should blush in public.

Avoid the friendship of those who will neither forgive nor accept an apology.

THE NEW ERA.

VOL. II.—SEPTEMBER, 1872.—NO. 11.

THE RELATION OF MAHOMEDANISM TO JUDAISM AND CHRISTIANITY.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

THE spread of Christianity has been virtually wholly confined to Europe, and to the European colonies in America. In Asia and Africa it has, on the contrary, found no spot on which to take firm root. Not only did the soil of its very birth-places—Palestine and Syria—even though moistened with the blood of its thousand devoted followers who fell in the Crusades, prove uncongenial to its propagation, but it was also speedily ejected from those portions of the neighboring continent, North and East Africa, where it had flourished during a brief period. Even while regaining the dominion in Spain that it had lost for several previous centuries, it at the same moment witnessed the falling of one of its earliest and most important seats of empire, Constantinople, into the hands of its mighty rival.

Though it may be foreseen that, sooner or later, Turkey in Europe will lapse to one of the Christian powers, yet clearly is it manifest that the grand line of demarcation between the Western and Eastern world must long endure among mankind. Who is, then, the successful rival that thus victoriously took her place by the side of Christianity? Islamism, or the religion of Mahomed? The number of its believers greatly exceeds that of the professors of Christianity. We hence perceive that Christianity and Moslemism (if the Heathenism of Eastern Asia and of Central Africa be excepted, whose votaries are without doubt, collectively, numerically the largest body) share the religious government of

the world. The professors of Judaism exist equally in the countries where both these, its two derivative creeds, prevail. In the regions of Heathenism, in China, India, and Central Africa, it is remarkable that the Hebrews, though dwelling apart in small and remote settlements, have lost all connection with their brethren of creed and race in other lands.

It is impossible not to concede a deep significance to a religion that, after conquering, as by the stroke of an enchanter, a world into which for six centuries Christianity had sought in vain to penetrate, has filled for twelve hundred years the mental being of a third of mankind. There must at once be recognized in Mahomedanism a singular accordance with the whole character of the Orient, by which it was thus enabled to effect a regeneration of the heathen Eastern world that Christianity was powerless to achieve. For us especially, according to the standard by which we have to follow the course of the religious idea throughout the world of man, the origin, development, and diffusion of Islamism possess an equal interest with those of Christianity. For us, too, another great fact is involved in Islamism. Precisely because we thus see that the religious idea has not found entrance into the mental world of man by means of Christianity alone, but that Mahomedanism has been equally the vehicle of its introduction there where Christianity could not gain admittance, do we also perceive that the religious idea is destined *for all* mankind, and that herein lies the proof of its ultimate and certain victory *over all* mankind.

With two special observations should our present inquiry be opened. The one is, that the author of Moslemism, Mahomed (unlike the founder of Christianity) is a completely historical personage. By this is meant that there exist other and authentic records of his life and works besides those his own and his disciples' writings furnish. We know this Mahomed in his virtues and in his failings, in the deceptions he practises, in the terror he inspires. The second is, that Mahomedanism is a religion that was born and cradled beneath the fluttering of war's banner, grew and attained its giant proportions and strength at the point of the sword. While Moses addressed the religious idea to his race alone, and the prophets predicted its victory over the world of man by means of the slow but irresistible power of truth, under the guidance of a divine providence; while Jesus sent his disciples to preach the word to the Heathens, and Christianity only at a later age seized on the sword and spear as a means of diffusing the true faith, Mahomedanism won the allegiance of its very best converts on the battle-field, and its founder declared a war of extermination against unbelievers to be the duty of the faithful. Significantly enough, out of

the rivalry of two towns, Mecca and Medina, did Mahomedanism win its first accession of power ; the first champions of Moslemism were in naught better than a horde of predatory and nomadic Bedouins ; and the whole power acquired by Islamism it attained by methods entirely consistent with its origin. These circumstances should in no way lead us to pronounce a hasty condemnation, but rather induce an opposite judgment. If a religion is upheld of which the founder displayed so much human weakness, and of which the propagation was effected by means so irreligiously violent ; if, notwithstanding the frailty of that founder, and the deeds of violence attending its dissemination, this faith, I say, endured and awakened such ardent enthusiasm in its followers, it must have possessed a deep significance, of power to overcome these its enfeebling accidents. The Arabian empire fell, but Islamism exists. New races and peoples overspread Mahomedan Asia, but they upheld Islamism. Thus Mahomedanism no more declined with the power of its first converts, than did Christianity with the downfall of Rome. Islamism has ever won to itself the allegiance of each newly arising eastern nation, as did Christianity that of the various races of northern barbarians by whom, at the period of their migrations, the then civilized world was overspread. Mahomedanism has thus risen superior to its origin. The characteristics of the Oriental nature may at once be recognized in the mode of its dissemination. The inhabitant of the East is incapable of gradual development ; he accomplishes everything by sudden impulses. If success attend not these first impulsive efforts, he never attains it. Having once reached a higher point of civilization by a first vast and energetic effort, at that point he remains at a stand-still during thousands of after years.

Let us, in the first place, briefly sketch the life of Mahomed. He was born in April, 571, at Mecca, the capital of Central Arabia, a holy place of pilgrimage for Arab heathen devotees. He was of the honorable lineage of the Kurcisch ; yet his father was but an obscure merchant in obscure circumstances. He died shortly after Mahomed's birth, and this loss was succeeded, in his sixth year, by that of his mother. In his youth, he accompanied his uncle on his mercantile journeys to Syria and Southern Arabia, entered into commerce on his own account, and even, at one period, gained his subsistence as a shepherd. But a new direction was, in the twenty-fifth year of his age, imparted to his whole existence, when his employer, a rich widow, became attached to and married him. Henceforward he lived almost wholly absorbed in religious meditations, in which he was guided and seconded by his wife's cousin, Waraka Ibn Nanfal, who, having long before rejected the Arabian idolatry, had at one time adopted Judaism

at another, Christianity; had translated several portions of the Bible into Arabic; and had especially held Abraham to be the purest and holiest of God's chosen heroes. Mahomed had from his childhood been subject to fits of epilepsy, ascribed by the Arabians to the visitations of higher spirits. This state of unconsciousness, often of delirium, combined with his religious enlightenment, may have first suggested to him the idea of appearing on the world's theatre as the founder of a new religion, and may have induced in him the belief that he had really received divine revelation. This, once conceived and openly declared, rendered amplification of his system necessary. As to his own divine inspiration, it is possible he was subsequently undeceived when he failed to work the miracles he attempted. And this failure caused him frequently to inveigh in the Koran against the generally accepted belief, that miracles are the incontrovertible proof of prophetic power.

He was forty years of age when he first declared himself to be divinely inspired, but confided this to his nearest relatives only: among these and his immediate friends he gained adherents, whose number amounted to forty at the expiration four years. By his public appearance in Mecca, with this small body of followers, as a preacher against idolatry, he necessarily excited his numerous adversaries to violent opposition, so that he was compelled to fly to a distance from Mecca, and live for the most part in concealment. He failed not, however, to take advantage of the opportunities afforded by the periodical return of seasons of pilgrimage (during which, according to Arabian custom, all feuds and enmity were suspended), to reappear and preach in Mecca, where he then secured the allegiance of the Medinaites, ever jealous rivals of the Meccans. The former found, on their return to their native town, willing listeners to the doctrines of the prophet. When his adversaries in Mecca sought his life he fled to Medina, and ever after declared war, in the name of God, against all unbelievers. This flight took place on the 22d of September, 622, A.C., in the fifty-first year of his age, and eleventh of his prophetic mission. He at first exercised his followers in plundering expeditions against the caravans of the Meccans, thereby increasing the number of his own adherents—vanquished 600 Meccans with 314 Mussulmans—attacked the neighboring independent Jewish colonies, after in vain attempting to allure them to his cause—was defeated again and again—betrayed on several occasions great cowardice—concluded peace with his enemies—and found his power and the number of his adherents augment so greatly that he at length surprised and took possession of Mecca at the head of ten thousand believers, which city he thenceforward made his chief seat of em-

pire. A victory gained over a heathen army raised his authority to its zenith, so that many tribes of Arabs yielded him homage, first only as a temporal leader, but subsequently in his character of prophet. A campaign against the Greeks in Syria being wholly unsuccessful, he confined his attempts to Arabia, where he so strengthened his authority by the exercise of severity and force that he was enabled, when sixty years of age, to enter Mecca in perfect security at the head of 48,000 believers, and proclaim on Mount Arafah his most important doctrines. Soon after he fell sick, and died on the 8th of June, 632, in the sixty-first year of his age, the twenty-first of his mission, and the eleventh after his flight from Mecca, having within scarcely ten years subjugated the whole of Arabia, and transformed the broken-up Arab tribes into one connected body, inspired with one common sentiment—an ardent desire for war, and bright dreams of victory. Mahomed had ten wives, and more than a like number of female slaves who ranked almost as such. Four sons born to him died in childhood, and one only of his three daughters left any offspring. He permitted each Mussulman to have only four wives, but made an exception to this rule in his own favor. Whilst his many failings in the conjugal relation, and his cruelty towards his enemies, throw a dark shade on the character of Mahomed, he was simple in his domestic habits, in his dress, and in his food; indulged in no display, surrounded himself with no pomp. His liberality and benevolence were boundless; so that, notwithstanding the vast amount of booty collected by him, he left no treasure at his death.

Though, in furtherance of his schemes of policy, he hesitated not to commit the most atrocious barbarities, in other respects he was lenient and generous, visited the sick, attended the dead to the grave, and befriended the oppressed. Mahomed possessed no acquired knowledge whatever; he could neither read nor write; he uttered his prophecies aloud, and, dictating them, caused them to be written on parchment, palm-leaves, bones, stones, and the like. These were collected after his death, by the Kalif Abu Bekr. All found were thrown together without arrangement, and were subsequently copied by Othman, with the suppression only of the textual variations. The Koran is, therefore, a collection of 114 chapters or sections, some long, some short, that, unconnected and replete with countless repetitions and numerous discrepancies, was, it is evident, never intended by the author to see the light in its present crude form. But as Mahomed named no successor, so did he abstain, from political motives, from arranging his writings in chronological or other order.

The more numerous the contradictions contained in the Koran, the

more requisite is it to judge of Mahomedanism, not by the Koran alone, but by its later development also. In respect of the style, it is rather the uncontrolled and passionate fire, than the poetic and artistic elevation by which the readers of the Koran are carried away. That no written utterance in the world contains more that is fabulous than the Koran, may with truth and without prejudice be asserted.

Mahomed's immediate successor even, Abu Bekr, carried the war beyond the confines of Arabia, attacked the Christians; and wrested Syria from the Greeks; but Omar followed up these conquests with wonderful success, subjecting not only Palestine and Persia, but also Egypt and all Northern Africa, to the yoke of Moslemism. Othman and Ali carried their arms further, into Nubia and Bucharia. Thus as early as half a century after Mahomed's flight to Medina, Moslem rule reached from the boundary of China to the Atlantic Ocean. A small snow-ball detaching itself from Medina and rolling to Mecca, had grown into a huge avalanche, and overspread half the world.

(To be continued.)

SKETCH OF A HISTORY OF THE KARAITES.

BY DR. J. M. JOST.

(Continued from page 373.)

II.—SECTARIANISM. ORIGIN OF KARAISM.

IN the above we have given the outlines of three diverging branches, which we afterwards find distinctly separated. The existence of these sects in an undeveloped state may be traced back as far as the periods when the Persians, Greeks, and Romans ruled over the Jewish people, which was by no means so much isolated as not to be influenced by the intellectual progress of these nations as well as that of the Syrians and Egyptians. The description which Josephus furnishes of three Jewish sects at the time of the destruction of the temple is well known; but on casting a look on the records of our religion, it will be perceived how that description, in itself deficient and superficial, cannot comprise all the differences of religious opinions, more or less developed, which were then in embryo or already established. The numerous Christian sects in the early centuries of Christianity, which mostly had their origin in Judaism, sufficiently prove that their seed must have been previously disseminated. History seldom acquaints us with the first origin; in its pages the fruit is seen, but the grain from which it germinated is not recognized. Even the Jewish sects in Palestine

were then not distinguished by a different mode of worship, nor entirely divided as separate communities. Their nationality, daily intercourse, united possessions, ties of relationship, political interests, and, above all, their common sufferings—all these tended to extinguish the flames of religious warfare, especially as all were animated with an expectation of the Messiah. But when the nation was dispersed, and the brilliancy of that hope became more and more faint, a necessity arose for establishing everywhere a certain system of laws and religion, and various opinions naturally manifested themselves according to the diverse situations into which the different communities had been thrown. The Academies established in Palestine, and afterwards in Persia, did much to preserve a unity truly admirable, but they could not extirpate every discrepancy. Those sprouts that had already taken root continued to be cherished, and underwent the usual historical metamorphoses. Some of them perished for want of careful attention; and others were so much changed by the influence of dissimilar ideas, often introduced unconsciously, that they could no longer be recognized. Thus we must not be surprised, after the lapse of centuries abounding in political and religious revolutions, to perceive fragments and fresh offshoots of old sects, which might seem to have long before vanished from existence. We have to regret the absence of a minute account of their several dogmas, or, at least, their essential deviations from one another, and a history of their development.

We are informed by a record from the period when the Arabs were flourishing in the East, that more than eight hundred years after the destruction of the temple, many creeds derived from Judaism were in existence, partly related to the old Samaritanism, which is not quite extinguished yet, and partly connected with Sadduceeism, to which the dogma of Boethius is nearest, and indeed is generally coupled with it by the ancients; the last two are, if not the root of Karaism, at least very cognate creeds, as may be inferred from the writings of some earlier Karaites, who do not share the caution of their modern successors. The record alluded to is by the learned Karaite, David ben Merwan (likewise Almerwan) Aldaki Almokamez, a proselyte, of whose origin we are ignorant, and who is unanimously stated by all historians to have existed prior to Salmon ben Jeruchan; consequently, he must have flourished in the middle of the ninth century.

According to his statements, which were completed two hundred years afterwards, by Jehuda Hadassi, there existed at that time the following Jewish sects:

1. Samaritans, of whom there were two divisions, Buschan and Dostan (the origin of which has not yet been ascertained, and it is not

even known whether both were in Palestine, or whether they were distinguished by locality). The religious authorities of the Samaritans were then (as they are to this day) the books of Moses and Joshua; all the rest of the sacred writings had with them no sanctity. Their head was a priest, isolated from the rest of the people, and living in celibacy, and who did not partake of any meal in common with other persons. This priest had to offer sacrifices. The members of this sect, when in prayer, turn their face toward Shiloh. They carefully avoided every contamination, and when any person not belonging to their sect touched their clothes they took them off to clean them; they had many forms of purification in their ritual. The cleansing of their clothes was effected by shutting them up in a vessel, and drawing it through water, which ceremony they deemed sufficient, according to Lev. xi. 32. They dated their era from Jeroboam.

The first division of Samaritans believe in the resurrection of the dead, relying on passages of the Psalms and Prophets; but the other division abnegate the resurrection. They submit the text of the Pentateuch to a critical test, and consider several passages erroneous; they dispute, for example, the passages, Gen. iv. 8; Exodus xvi. 35, xx. 18; in Gen. xlvi. 15, they alter the number 33 into 36, etc.

Their interpretations of the sacred records are very different, and they lighten greatly the laws relating to the Sabbath (this statement, however, differs vastly from the picture of the Samaritans drawn by Dr. Loewe, as he found them. A further development must therefore have taken place).

2. Al Gaka (of whom nothing further is known), inhabitants of caverns (the locality of which is not stated), who reckon the new moon only from the moment when the renewed light appears. They represent the Creator by some image, and give most indecorous interpretations.

3. A sect called Alkorage resembles that of the Samaritans, as to the precepts of purification, and derives its name from pumpkins (קרא pumpkin) which its followers use as vessels for their lavations.

4. Abu-Essi, or the dogma of Ohadja Ispahani (Isi Isfahani likewise called Isa Isac ben Jacob, from Isfahan, and likewise Abdallah), from the time of Caliph Mansur, pretended to be the promised Messiah. He is the author of several works, and arranged some prayer-books, in which he retained the eighteen blessings (שמנה עשרה) of the Rabbins and the three divisions of Schema, but introduced seven different times for prayer. The festivals are also celebrated by this sect in the same manner as by the Rabbins; but divorce is prohibited among them as among the Sadduceans; and, like the Rechabites, they abstain from wine; they also abstain from animal food.

5. The dogma of a certain camel-keeper, named Jurgan (Jndsgan, according to other Arabian accounts), who also called himself Messiah, and who is considered by his adherents to be immortal. This sect denounced the laws for Sabbath and festivals as extinguished, but prohibited wine and animal food, and introduced many fasts and prayers.

6. Ismael Al Okbari (from Okbari in Irak as already correctly observed by Delitzsch); he published his criticism on the biblical writings in the time of the Caliph Mostassem Billah (about 840), and maintained that Kri and Chetib was not to be noticed; he also altered the passages to conform with the Samaritans.

7. A sect named Litbi is said to have existed in the country of Kush. They deviate altogether from the sacred records, and believe neither in a Creator of the universe nor in the Prophets. Every one of them considers the objects that meet his view, when he first rises in the morning, such as sun, moon, stars, men and animals, as images of his good or evil genius for the ensuing day. Their laws have several peculiarities. A homicide is not put to death, but is made a slave. In the case of bodily injuries, the right of retaliation is admitted; but ransom is not legal. They do not think much of the future life. (It is doubtful whether this sect is of Jewish origin. Jehuda Hadassi knows of it only from hearsay.)

8. In the country of Sibbia (?) there is a sect worshipping *three trees*. All their fortune they put under the protection of these trees, which they consider the first in the creation, and near which it is supposed the resurrection will begin. They burn their dead near them in their best attire, and put the ashes into silver or gold, or even earthen vessels, which they bury on the spot. (The remark made on the last sect applies to this likewise.)

9. Alzadukija (Sadduceans). This sect keep the Divine law, and only abrogate parts of it. Divorce is prohibited. With them, the year contains twelve months with thirty days each, as taught in the history of Noah (probably five or six supplementary days are interposed). In their almanac the first day of Passover and the feast of Tabernacles cannot happen on a Saturday, for which they derive a reason from 1 Kings viii. 66. They adhere so strictly to the letter of Scripture that they attribute sanctity to all the anthropomorphical expressions.

10. Almogadija. This sect agrees with the preceding one on the last-mentioned point; but they refer many such expressions to angels, and even worship one angel as creator, as is stated by Benjamin Alhawandi (one of the most confirmed Karaites in the beginning of the ninth century).

11. The dogma of Boethius differs from that of Zadok only in having the Feast of Weeks always on the first day of the week, which is also the case with the Karaites. (The historical connection is here perceptible.)

12. Abuomdan, properly Mose Alseprauni, called Alteflisi because he emigrated to Teflis from his native place, Sepraan (?), a friend of Ismael and Al Okbari. He appeared in the time of king Armilos (what person is meant by this name is to us a mystery, nor do we understand the remark by which it is accompanied, viz., that this king related of Abuomdan, that he had affirmed by an oath in the temple, that the word *זייר*, occurring in the Bible, meant a hen of the usual kind, and that such had been offered on the altar in Jerusalem). He agrees with the Karaites as regards the Feast of Weeks, the prohibition from marrying the daughter of one's brother or sister, and the statute relating to breeding animals. He differs, however, from the Karaites in asserting the commencement of the new moon to be in the time of its entire obscurity, and in permitting fat to be eaten.

13. Mosue (Moses) Balbeki, from Balbek. According to his dogmas, the eating of the fat of private sacrifices is not prohibited, in which precept he adopted the view of the inhabitants of mountains, who alter the law. (Again an allusion to some deviating dogma.) He also prescribes the Feast of Weeks to be on the first day of the week, but with an uncertainty about the day. (There seems to be a doubt as to whether it ought to be on the 7th or 8th day.) The first day of the Passover is always to be on the 5th day of the week, in order that the day of Atonement may happen on a Sabbath (a standing calendar). His ideas about the new-moon are not clear. He maintains that no trespass-offering can be brought on a Saturday; that prayers only are permitted; and that even the burnt-offering for Sabbath should be sacrificed before the commencement of the festival. At prayers, he directs the face to be turned westward and the back to the east. This precept, dating from the author of the sect, originated in Bassora, and spread over Egypt and the whole Mogreb, so that the inhabitants of these parts, as Hadassi adds with horror, turn their back to Jerusalem and the Temple (and this is universally done to this day, *i. e.*, 1150).

The above account was extracted by Jehuda Hanassi from written documents to which he refers, and from a perusal of it, it is apparent how multifarious were the schisms then in existence, and the opinions established; though the differences which we mentioned only refer to extrinsic deviations, which might seem to us insignificant. These religious contests had their origin in the history of the early centuries of the Islam, in which period Rabbinism was also disseminated. Even

if the Jews had not been affected by the disputes of the Moslemic academies, excitement must have been produced by the increased number of copies of the Talmud which found their way into many communities where Rabbinism was scarcely known, and ancient customs were the ruling principles. An extensive work like the Talmud, which requires much study, and the scholars of which could not but endeavor to insure for its contents admission and acknowledgment, such a work challenges in itself an opposition, particularly when the customs are founded on a firm base, and alterations are attacked as presumptuous innovations. Now, when we consider that many Jews, not in immediate connection with Babylon, and even many of the Babylonian Jews, followed no other guidance but the Bible, with the interpretations thereof, and ancient inherited customs, and differed among themselves in usages and ceremonies, we perceive that the dissemination of the Talmud, and the then augmenting composition of popular and mystical writings in the style of Rabbinism and the Midrash, were the natural causes of opposition, especially on the part of those sages who adhered solely to the sacred writings. In addition to these causes the dissensions of the Moslemic academies, principally on philosophical grounds, contributed to exhibit a field of contention for those Jews who studied the Moslemic philosophy. As dialectics and the interpretation of the Koran were the root of animosity among the sages of Islam; so were the Talmud and Talmudical reasonings opposed in a similar way by those Jews who had imbibed anti-Talmudical views from Moslemic works, as well as from their intercourse with the great at the court of the Caliph.

The learning thus acquired, although applied by many of the learned to support Rabbinism, gave rise to Karaism, which was the more easily received by the people, since they all had access to the sacred records, which were known to every one from the prayers recited and from the portions heard every Saturday, since the teachers of the populace only referred to a common-sense interpretation, and limited themselves to a philological explanation of Holy Writ, in order to counteract the influence of the Talmud. It thus becomes evident how Karaism, though it boasts of very high antiquity, was divided into many branches previously to its assuming a decided form, for it was principally a renewed Rabbinism which brought it to light as an antagonistic system. At the same time a reason can easily be assigned for a contest having not taken place at an earlier period, as the various deviations had not the appearance of different confessions.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

TRANSLATED FROM THE COPTIC, BY REV. DR. MENSOR.

(Continued from page 377.)

THE trumpets of the army now sounded for our march without delay. I mounted my star-fronted charger, and was on the point of spurring, at the head of my ten thousand cavalry, across the plain, when Zaraph, with almost the vigor of youth, sprang to my foot, and, embracing it, said, "Chieftain, you have been generous to the vanquished, and the sorrows of the captive shall never fall in tears of doubled sorrow on your head. Hear me, then, for the last time. Shed no drop of Hebrew blood. Counsel your king as you will; hate, scorn, deride the rebellion as you will; but again I say to you, let not your scimitar redden with a drop of Hebrew blood. There is a man of wonders among the people. He has seen sights like those shown to the great pilgrim of my fathers. He has been where the foot of no other man could tread in life. He has walked in the furnace unconsumed, as the Hebrews have walked on the embers of affliction and yet survive. He comes alone, but he comes with more than armies. His strength is as the feebleness of second childhood, but vain will be the strength of thrones before him. He comes without silver and gold; but the silver and gold of Egypt will be before him as the dust that he tramples with his feet. He comes without his spear, or the shield upon his bosom; but before him the hosts of Egypt, the conquerors of the mountain, the desert, and the ocean, will be as the bramble of the mountain before the lightning, the sands of the desert before the whirlwind, and the weeds of the ocean before the storm."

His words were pronounced with a deep sincerity which sank into my heart. But this was not the time for a soldier of Egypt to pause. The glittering squadrons of the royal guard now passed before me—a superb sight. All human feelings but those of glory were dimmed in the blaze of their armor and the tossing of their dragon banners. I was all the warrior again. I gave the word, "Onward!" It was echoed by ten thousand voices. I gave the reins to my charger, and onward we sped, like a cataract let loose from its precipice, rushing splendid and irresistible.

.

It was morning when the sounds of the harpers and minstrels that salute the rising of the great lord of the heavens brought me with my

horsemen before the city gates. I rode straightway to the palace and prostrated myself before the footstool of the descendant of the conqueror of conquerors, the lamp of wisdom and brother of heaven—Pharaoh, the king of the kings of the earth. But his countenance was troubled, and no words issued from his lips. All the lords of Mizraim stood before him, and all trembled at the tempest that gathered on his brow, and the fires that flashed from his eyes.

At length he burst forth in a voice of scornful rage: "Let the rebel be brought before his king! Let the slave come and defy the throne of Egypt!"

From the footstool of the royal canopy, by which I stood, my view ranged over the vast plain which surrounded the palace. It was crowded, as far as the eye could stretch its gaze, with troops and people. Under the brightness of the ascending sun this enormous extent of turbans and helmets, of spears gleaming in its rays, and of the scarlet and velvet-colored robes of the people, looked like an immeasurable bed of tulips and roses, all animated with sudden life. The sight was such as Egypt alone could offer, and I exulted at its stateliness and beauty. I little dreamed then how soon all was to be shadowed with the color of the grave.

But as I looked, the multitude seemed to be moved by some sudden yet deep impulse; it heaved to and fro; it shook wildly, and cries of wrath and shouts of contemptuous laughter came mingled even to the royal ears. But the cause remained a mystery, until the portals of the palace opened, and a band of the king's bearers of the bow came forward to the foot of the throne. As the circle opened out, within it were seen two ancient men. The king burst into haughty laughter at the sight of these two heads of the revolt. He cast his eyes round the myriads of the troops of Mizraim, and on the bold and armed circle of his princes, and said, "Do they wage war against us with the winds, or the straws of their brick-kilns? Is it with the breath of children, or the white hairs of second childhood, that the eternal throne of the Pharaohs is to be confounded?" The words were echoed and re-echoed round the circle; a smile was on every lip, and scorn in every heart. The two leaders of the rebellion seemed to all fitter for the grave than for the field. Both had reached that age when the body, though it were of iron, is melting under the influence of time in its original clay, and when the mind is but the memory of its former self. Yet there was a difference in their aspect. The younger was bowed by age, his locks, of a silver hue, were thin, and his limbs were feeble. The elder still retained somewhat of the appearance of a warrior. His port was erect, his step firm, and his eye like that of the falcon. Stately, bold,

and endlessly gazing round the multitude, he looked like one of the princes of the desert. His brother looked like one of the sages that in Babylon sit, night by night, under the date-groves, interpreting the stars. When he spoke, his tongue seemed to refuse him utterance ; he shrank from the king's presence, as if overawed by its lustre, and timidly gave up the office of speaking before the king to his more fearless brother ; yet there was in his bowed form a dignity which threw the princes around me into eclipse, and in his faint and uncertain voice a tone which penetrated the bosom like the voice of an oracle.

The humility of their appearance saved them. A thousand axe-bearers stood behind the throne, who would have instantly sent their blood reeking into the earth, if Pharaoh had but given the sign. But what was to be done with two old men ? Were the axes of the king to be dipped in blood that was now pale with years ?

"Are these the rebels ?" Pharaoh demanded contemptuously of the captain of the archers.

"We are not rebels, oh king !" was the undaunted answer of the elder of the slaves. We are the subjects of Egypt ; yet neither by war nor our law ; neither by our will, nor by the will of Him in whose hands are all things."

The sound of his powerful voice, the aspect of his vigorous form, which seemed endowed with a sudden majesty, hushed every murmur of the vast assemblage. As if by some powerful spell, the words were borne to the remotest edge of the multitude, and their tumult sank instantly into a silence like that of the grave. Even from that moment the wisdom of Zaraph came to my mind, and I doubted. But the heart of the king was only as the fire while it still sleeps among the roots of the forest. Bending from the height of the throne, with a glance of mock humility, he asked what request those new freemen had to make to the king of Egypt. The answer was prompt and fearless. "We demand," said the ancient man, "that we shall be free ; and that, as the first and noblest possession of freedom, we shall be suffered to worship the Lord of the Hebrews after the law of our fathers. And for this we demand to go forth with our people, our cattle, and our wealth, into the wilderness."

My eyes were fixed on the countenance of Pharaoh as the words were spoken. It was as the burning fire of a furnace. Fury, hatred, and derision were struggling in every feature of his fierce visage. With a cry, he unsheathed his scimitar ; and, starting down from his canopy, he rushed upon them, to take vengeance with his own hands on those who insulted his rights and his dignity. But this fate would have been too great an honor for them. We threw ourselves round the

furious king, and restrained him from an act that would have polluted his sword. A sign from Pharaoh, as we led him back, brought the thousand axe-bearers into the midst of the multitude. All was flight and confusion at the flashing of those weapons which had laid low so many princes of Egypt in the brief duration of his merciless reign. The palace was instantly cleared of the multitude; but the two Hebrews remained, utterly unshaken, and as if waiting to make another appeal when the confusion should have subsided.

"Strike them to the earth! Let the rebels be killed, and their flesh given to feed the fowls of the air!" was the command of Pharaoh.

The executioners rushed upon them at the word, like the bloodhound upon the deer. Yet still they stood, with their arms folded in their robes, and their calm eyes fixed upon heaven. A blaze of steel flashed against the sun as the weapons were raised with one impulse to strike, but no blow fell; they all remained suspended, as if by some preternatural impulse. I looked round on the princes: all were mute in wonder. I looked round upon Pharaoh; his countenance was as the countenance of a man overwhelmed with a sudden sense of the horrors that were soon to follow. His frame writhed with anguish, as if the arrow of affliction had gone through his soul. With a groan he cried out, "Let the slaves be gone!" and fell on the ground, convulsed with agony never caused by man.

The day of the greatest festival of the Nile came. The multitude poured out of all their cities to worship the god of the rivers—the glorious Nile—named in our sacred books, "the rival of the heavens," the supplier of eternal waters, unborrowed from the fountain of the skies. I stood at the right hand of the throne, as was my place by virtue of my command. All was loveliness. Those days were when the infant year blushes with the first flowers, and veils them with the first tender foliage. The pomps of our ancient worship were displayed with a grandeur that awed the heart, and the riches of our people with a profusion that dazzled the eye. The royal maidens, the sacred tribe who claimed the hereditary right of first drawing the sacred waters in their golden urns, and offering this purest of all tributes to the king—the virgin daughters of the heads of cities, clothed in white, and bearing censers of burning perfumes—the princes of the provinces in their war-chariots, covered with precious stones—the whole dazzling and stately luxury the most opulent land of the earth spread out before the eye on the banks of the Nile. The river (hallowed and honored be its name throughout all generations!), the life-giver of my beloved and famous land, looked at that hour worthy of all the homage of its worshippers. In this season no flood from the Ethiopian hills rushed down

to tinge its beauty with the pollutions of earth, no sands torn up by the whirlwinds of the desert stained its bosom. Its blue expanse looked as if it had sprung at the moment from the holy caves where the spirits of the dead drink the waters of immortality. It was one calm sheet of crystal, one broad pellucid mirror of the cloudless heaven, calm as the prosperity of our land of luxuriance, and perennial as the fate which had commanded Egypt to be the queen of nations forever.

I felt like an Egyptian at this sight of beauty, to which the world had no equal; and when the king descended from his moving throne to throw the first garland—a garland of jewels, worth the ransom of kingdoms—into the stream, I instinctively raised my voice among the bursts of song of triumph, which hailed, from the whole horizon round, the supremacy of the God of rivers. Even the sullen countenance of Pharaoh was lighted up: he looked on the whole display with the pride of a king, and felt in that moment that his throne was mighty beyond the power of foreign evil or civil hatred to overthrow.

I followed his haughty and eager stride towards the border of the sacred stream; but there stood an obstacle which broke up all his visions. The two ancient Hebrews, the leaders of the rebels, stood on the verge of the Nile. The king, indignant at their presence, commanded them to be instantly slain, and their bodies burnt, as was the custom with those accused of insulting the dignity of our worship. But among the crowd of spearmen who rushed forward to perform his will, none could lay his grasp upon these feeble men. The spear-point hung in the air, the uplifted arm was paralyzed.

While all stood in astonishment the Hebrews spoke. They boldly demanded once more that their countrymen should be suffered to take their journey into the desert. The king scorned an answer, or gave no other than a fierce gesture to his guards once more to seize them. At that instant the feebler of the two lifted his countenance from the earth for the first time. That countenance is before me still. It had an expression of loftiness and intense power, such as I had never seen in man. As he stood in silent prayer, his brother, without a word, waved his staff over the Nile. How shall I relate what I then saw? My soul still faints and sickens at the recollection. I had been a soldier from my youth up, I had fought from the valley of Mizraim to the confines of India, I had seen armies stretched in their own slaughter, but, until that moment, I had never seen, I had never conceived, a whole unbroken flood of carnage. The Nile, our lovely, our resplendent Nile, instantly rushed down before our eyes a torrent of blood—of actual blood—red as if it had at that moment spouted from the heart of the warrior, as if the hearts of millions and empires had been

poured into its channel. The stream, too, was filled with living pollution: it had burst over its banks, and all that it reached died, as if its touch were poison. All perished; and its surface was covered with corpses all rolling down into the sea. The fish died; the wild beasts, caught in their thickets by the sudden inundation, died; the priests, who had taken their stand on the verge of the sacred stream, were struck with pangs, as if they had plunged into a stream of molten ore. A vapor, deadly as ever breathed from the charnel, uprose, and darkened the banks to the horizon.

All was terror. The priests, the minstrels, the royal maidens, the multitude, were all driven madly into flight across the plain. Even there death seemed to pursue them; and, in the agonies of their fear, they cried out that the final hour of the world was come. Some saw the gigantic shapes of our ancient kings bursting the tomb, and reaping the human harvest with the sword. Others saw the serpent-arms of the gods of Egypt stretched forth from their clouds, and grasping thousands and tens of thousands in folds of flame.

I turned to the king; he was still gazing on the Hebrew leaders with a look of idiotic wonder. They answered not his gaze. Wrapped in their mantles, from head to foot, they stood like statues, with their marble eyes upturned to heaven; they were holding high communion with their own thoughts, or, perhaps, with mightier things than human thoughts. As I bore the king helpless and fainting from the field, I heard a voice exclaim, "This is for the blood of the children of the Hebrews."

(To be continued.)

CALUMNY.

THE serpent was once asked—"Pray what profit hast thou in depriving other beings of their life? The lion kills and eats; the wolf strangles and devours; other savage beasts destroy to satisfy their ravenous appetite. But thou alone strikest the innocent victim, and infusest thy deadly venom without any other gratification save the fiend-like pleasure of destroying!"—"And why do you ask me?" replied the serpent: "rather ask the *Calumniator*—What pleasure has he in scattering his poison and mortally wounding those who never injured him? Besides, *I* kill only those that are near me. *He* destroys at a distance. He scatters his vile slander here, and it inflicts deadly wounds at *Rome*."

BABETTE.

BY PHILIP BART.

CHAPTER XIX.

BABETTE mostly had agile feet, and a certain quickness and vivacity of movement, contrasting strangely, at times, with her more sedate and graver moments of repose. Hurrying, then, from the dinner-table, it took her but an instant to traverse the long corridor leading to the court-yard. Here at the door she paused a moment, and a series of saddening thoughts rapidly traversed her brain. Was her uncle ill—perhaps dead? She reproached herself for not having written him. She analyzed over again in her mind the purport of his last letter to her. She felt sure some one had been tattling about her; that some imputation had been cast on her fair fame; and she shuddered at the thought. Moses—lame Moses—she had seen, but had not spoken to him. Once a farm-servant had brought to her a letter from him. She had but glanced at the first few lines, and in it had found an ardent declaration of love and offer of marriage. As she had crossed a running brook, she remembered how she had torn it into fine shreds and cast it on the water. She had some faint recollection that her actions had been observed on that occasion, because she saw a man with a long red beard, pipe in mouth, gaze at her, as if watching her movements, from a thicket. Once too, again, an anonymous letter, something like a threat, had been sent her, of exposure—exposure of what? What had she done? Thinking over all this, her face grew pale and she clenched her hands. All this took but an instant; the next moment the Baroness was by her side.

“No bad news, I hope, Babette,” said the lady. “Why so agitated! A simple message from your uncle ought not to make you, who are generally so calm and cool, so nervous. Come, we will go together.”

“I would rather, Madam,” replied Babette, “see this person alone, whoever it may be. Many thanks for your kindness.”

“But,” replied the Baroness, “if it really is bad news, would it not be a consolation for you to have me near you?” and continuing in rather a sterner tone, she added: “Babette, you are a strange girl, to slight me so! That strong, somewhat self-willed character of yours, which has a trifle of arrogance in it, hurts me at times. Of course there is no reason to suppose that anything has gone amiss at home with your uncle and aunt, otherwise you would have informed me. I have noticed lately that at times you have had shocking fits of depre-

sion. I tell you, girl, I love you dearly, and watch you therefore closely. Keep down your tears, and let me kiss you. Perhaps later you will confide in me. Mind you, I know full well the difficulties of your position,—all my fault, if you please to say so,—but, Babette, do not leave me, for yet awhile. There I am again, developing all the selfish traits of my character. Well, perhaps it is better that you should be alone; keep all your secrets, and only tell me what you please. There, you have my consent; if your uncle is ill, go to him, stay with him and nurse him, take two or three of the servants with you, do anything you like, only come back to me;” and with this, embracing her fondly, the Baroness left Babette.

The sun was just declining, leaving one-half of the court-yard in shadow. Reclining against a stone pillar of one of the arches stood the form of Ezra; at his feet was a small bundle, and he leant upon his staff. The face of the old man, even though in apparent repose, bore a stern expression; the eyes were bent on the ground, and his moving lips seemed as if to utter a prayer. Babette approached near him, close to him, before he noticed her; then rising quickly up he dropped his staff, and with a gesture intimated that nearer approach to him was impossible.

“For God’s sake!” cried Babette, for an instant amazed at his appearance and somewhat sinister mien—“what is the matter? You say you come from my uncle, and must see me. How is he? he is well, is he not? not ill—speak out.”

The old man paused as if struck by her vehemence—perhaps her beauty attracted him, as she stood there before him in an agony of expectation.

“Well, he is,” said Ezra slowly, “but——”

“Then thank the Almighty for that, for I have so few to love as one should love their relatives. Now what else,” cried Babette impetuously.

“Well he is, that is passably well, for one of his years. But, girl, whether he is ill or well, it seems to me, save those rather loud protestations thou hast just made, thou canst heed but little for him; and thy aunt, too, a pious, God-fearing woman, would that her niece, for I suppose thou art Babette, were some little like her.”

This reproach Babette scarcely heard. “If he is not ill, poor dear old uncle, you bring me good news; I had, I must confess, such sad forebodings about him. I had a letter from him some weeks ago; I have it now about me.”

“So he wrote you. What said he in that letter?” asked Ezra.

“His letter was kind. But”—and here she paused, and, looking the old man straight in the face, she said—“I do not know by what right

you should question me in regard to it. But, sir, you must be tired. Will you let me bring you some refreshment?"

"I will not eat or drink anything in this house," said Ezra. "But listen. Thou askest me in a tone I hardly like by what right I question thee? It is fitting thou shouldst know who I am. I am called Ezra. To thy eyes, used perhaps to all the sheen and glitter of great lords and ladies, I might be classed among the beggars who crave alms. Who am I who dare question thee, poor silly girl, attired as I am in these travel-stained robes? I reply, I am an humble messenger of God, one imbued with his holy spirit, who has wandered these fifty years among His people, proclaiming the law—one before whom men and women tremble, lest he should curse them. Who am I? Before thou wert born I travelled through thy village, maybe in such dusty and tattered dress as now. Thy uncle I have known for years. I have no written letter of introduction from him, as if thou wert a queen and I an ambassador." Here he laughed scornfully. "Perhaps thy bringing-up has made thee forgetful of thy race and station, and thou requirest, silly child, such adulation as fits a princess. Suffice it to say, I partook of this uncle's hospitality but some few days ago, and in this bundle at my feet there is the rest of a loaf of bread and a fragment of cheese made by thy aunt. Better would I think of thee, though thou mayest speak a dozen strange tongues, play musical instruments, and embroider in silver and gold, if thou couldst do the simplest house-work."

"Thy tone is not kindly, but let it pass," replied Babette. "As a friend, then, of my uncle's, what else hast thou to say?"

"I have come to tell thee that thy uncle, thy aunt, and others in the village where thou wert born, fear for the welfare of thy soul. Girl, was it not wicked to leave them, thy only relatives, for so long a season? Is it fitting that thou, who shouldst be the support on which these two old people should lean, shouldst be forever absent from them? But there is even more. We seek not proselytes, but we cover with eternal infamy and contempt"—here the old man's voice quivered, and his words fairly hissed, as he shook his long, thin finger at Babette—"those who break from us. Art thou of such? To leave thy kinsfolk and to change thy faith are closely allied. Art thou still steadfast in thy belief? If rumor be just, thou mayest be even now wavering in thy faith, and I may yet be in time. False advisers may have encompassed thee, and thou mayest have been induced, with fine dresses and golden baubles, to forget our divine and solemn faith." The old man had worked himself into a state of passion, and he swayed to and fro. Babette stood calmly before him. If she was moved by his words, she

had herself under too perfect control to manifest any passing feeling. After a moment's pause, she said in a calm voice: "Those who have told you this have been mistaken. It is true that long absence from my place of birth, and ignorance of somewhat of the habits of our people, may have made me forgetful of their rites and ceremonies. It is impossible that this should have been otherwise. But in our eternal faith, in the belief in one God, alone and indivisible, my faith is as strong as thine, and nothing can change it."

"Thou speakest, girl, in a straightforward way, and it seems to me thy words are fair and true. Surrounded, as thou must have been, by those having false creeds, thy temptations may have been strong," said Ezra, apparently mollified.

"I listen to thee now more kindly, Ezra, yet hast thou cast a fearful reproach on me as to my faith, though thy words hurt me not, but"—and here she struggled for a moment—"it is to me a bitter reproach that I have not seen my uncle for so long. Sometimes I think it had been far better for me had I never left them. At times the desire to see him—to leave this place—these surroundings—has been so strong that I have been tempted to fly from them."

"Is it too late now?" said Ezra, scanning her closely. "Girl, thou must listen to me. I came here, it is true, in no winning mood, a stranger to this land; scarce any bear me in remembrance; and yet, in the little hamlet where thou wert born, and through which I accidentally passed a day or so ago, thy name and thy fair fame are on more than one person's tongue. Men of my stamp"—and here he again paused—"are little inclined to bandy words with young girls. Thou sayest, then, that thou hadst a letter from thy folks. A moment ago thou didst refuse my right to see it. Was there aught in that letter, I ask, of a painful character, one reflecting on thy conduct?"

"Thy interpretation of it," said Babette, "is bitter," and she bowed her head, and covered her face with her hands, and sobbed. "Coming from one I loved so dearly, I could scarcely understand it. It seemed as if he feared some dire calamity was threatening me. Here," she cried, "is the letter," and she drew it from her bosom, "and thou shalt hear it," and in the declining sunlight she rapidly read it. "Ezra," she continued, "this letter has given me untold agony. There is some covert suspicion in it. For God's sake, since thou hast my uncle's ear, tell me what it means. It seems to me some one must have lied." Here she rose to her feet, and, stamping on the ground, cried, "Lied, lied, and brought grief to my uncle. Sir," and here she turned fiercely on the old man, so that he started, "I would not make you my confessor, but——"

"Confessor!" cried Ezra, mouthing the word, "cast that word forever from thy heart and brain. It smacks of false teachings, and almost makes me doubt thee. No confessor is there on this earth who can absolve thee of thy sin, if thou hast committed one, save thy God. Can Moses' suspicions be true? If so, away from me," and he seized his staff as if to smite her. Babette stood for a moment as if dumb-founded, then finding at last utterance for her words, she said: "Sin! sin! What meanest thou, and who is Moses? I think I understand it now." Again she stopped and strode for a moment up and down the court-yard, then approaching the old man, she said, drawing herself up superbly: "You forget, old man, that though born among uncultivated, perhaps ignorant people, I have been brought up in a school of morals, thanks to my kind mistress, fully as lofty as your own. This must end. Much as I may have respected your age, your position, what you have so brutally intimated to me transcends my powers of endurance. It is a pity, with all the years time has given you, and the reverence your gray hairs should inspire, you could not have so bridled your tongue as to save yourself from insulting me. Is this the way you would instil respect for your holy calling? This person, Moses—lame Moses—has he sent you to me? Tell him from me he is a sorry knave. But I must ask you a question, and you shall answer it. Did my uncle send you with this message? Did he for a moment suspect his niece?" Here the effort was too much for her and she sank on a stone bench, and the tears now streamed fast. Ezra was embarrassed.

"I am an old fool," he said to himself, "and have, as I thought I would, meddled with what little concerned me. The girl is honest, I swear. I know little of women, thank the Lord for that! but I have made, old man as I am, an ass of myself, fit to be scourged for having been the go-between for this rascally Moses. Babette," he said, "listen to me. I am afraid I have wronged you. If any suspicions were afloat, they came not from your uncle. How the poor child cries! It came from Moses. He told me some story or other about a captain, some fellow with long monstaches. In fact, my own position is pitiable. What am I, Ezra, at my age, talking sweetly to this girl, and——" Evidently Ezra knew not how to proceed further. Presently Babette rose and said, "Old man, I forgive you; you have deeply wounded me. There is, though, but one course left me. Find my uncle I must and will. This suspicion on his mind, if there be but a trace of it, will kill him. Do you go back there?" she asked.

"No, I may never see your people again."

"Good-by, then; and though it be unbecoming in one so young

as I to speak such plain language to one of your years, if in the future it should be your lot to advise young people, do it in a more kindly spirit, and above all be sure that your words take no shape from groundless hearsay or stupid rumors. You have hurt me much. Go on your way in peace, and God forgive you the agony you have caused me!"

"But Moses——" ventured to say the old man, somewhat abashed by her fiery manner.

But there was no answer, and the old man saw her form slowly disappear through the darkening twilight. He hesitated for a moment, then smote his breast, muttered a prayer, cast down his eyes, as if in self-condemnation, said aloud, "Ezra, thou hast made a triple ass of thyself," and, taking up his bundle, and seizing his staff, strode out into the gloom.

THE PROGRESS OF HUMANITY.

BY REV. S. FALK.

THERE is a seeming contradiction between the lauded progress of humanity and the frequent lamentations of the discontented, which urges the fair-minded to look into it with a critical eye, in order to satisfy himself which is predominant and finally victorious. "Ever worse, never better," has become almost a proverbial complaint. To some extent it is based on facts. Material interests, or, we had better say, mercenary motives have assumed so deep-seated and far-reaching a power in the designs and actions of men, that bribery, which in Holy Writ is denounced in the strongest terms, is practised in various forms and manners, in disguise of gift-offerings and in personal favors, sometimes in servile politeness, often in hypocritical piety. The lobbies in the temples of legislation are notorious hotbeds of corruption. Courts of justice are not seldom turned into courts of injustice. In the political arena corruption is the cancer which feeds on the body politic, so much so, that those who conscientiously abstain from the evil practice are sneered at as too cowardly, stupid, or lazy.

Monarchs praise the good olden times when their subjects were so meek and humble, so loyal and devoted; whilst now their peoples claim sovereignty for themselves, and their revolutionary proclivities have to be kept at bay by standing armies. The beggar praises the good olden times when he could unmolestedly go from house to house, from town

to town, collecting the mites of the charitable into nice sums, to which the organizations of benevolent societies have put a stop. The capitalist frets at the opposing combination of laborers and contends that people in our days do not want to work in good faith; and many, many a divine, in his pastoral zeal, passes unflattering reflections on the moral and religious condition of the present age; recalls the blessed times when the minister was looked upon as an undisputed authority, the church or synagogue as the very life-element, and the observance of religion the principal occupation. There are numerous votaries who second these and similar lamentations, saying: There is no sincerity, no sympathy, no friendship, no love, no religion; people have degenerated; times are growing worse. Notwithstanding such lamentations, the world moves on for all, and the real progress of humanity is an easy task to prove.

The object of creation, as far as human wisdom can discern it and our conception of Deity suggests, is the happiness of the individual and the prosperity of communities. Religion, the beauties and richness of nature, our power of reason and speech, and our association with our fellow-beings, are all destined to be agencies for the promotion of our happiness; and the more these agencies can be brought to bear favorably on our state of mind and heart, on our inward satisfaction, on the gratification of our desires, on the realization of our hopes, on our spiritual elevation and earthly bliss, the surer we are enabled to report real progress of humanity. Compare our present mode of living with that of the past; and note the domestic comfort by which young and old, poor and rich, are all more or less benefited. Compare, for instance, the dazzling jets of ignited gas with the dim light of the burning taper; the saving of time and labor by the use of machinery, with the time and strength absorbed by manual labor; the speed of the locomotive with the slow tiresome travel of former times. Compare the lightning rapidity with which that net of magnetic wire spins round our globe, connecting continents and uniting the remotest nations, with the seclusion from the outer world and the difficulty of obtaining information from abroad in bygone days. Behold also the ease and safety with which we now traverse oceans and lakes; how human skill has succeeded in braving and disarming the storm! Add to all this an item of still greater importance, the diffusion of practical knowledge and intelligence, through millions of circulating books and thousands of papers which are daily issued, and then surely you must be impressed with a remarkable progress of humanity. You will then reply to the discontented: Say not the former days were better than these; you would by no means be willing to exchange your present mode of life, the modern improvement

and the various blessings of civilization, for an existence in former times, when people were so limited in their sphere of activity, in the horizon of their prospects, in the range of their knowledge, and in the measure of their rights and liberties.

And there is a great educatory and moral significance in these inventions and improvements. The pioneer on the iron horse, who hews out new ways through thick forests and levels a path over prairies and through the wilderness, opens at the same time new avenues for fortune-seekers. Increased chances inspire a feeling of confidence and beget enterprise; they appeal directly to the energies of the industrious and raise a more liberal spirit, manifested and felt in all the arteries of public life. Since the electric spark has been tamed and made subservient to the material and spiritual interest of man, to the transmission of thought and sentiment, commerce has a wider scope; all that transpires of note becomes forthwith the common good of the whole civilized world. Since then, also, it is difficult for the culprit to escape; sooner and easier can the fleeing rogue be detected and reached by the arm of justice. The widely extended facilities for travel bring different nationalities, denominations, and grades of education in peaceable contact with each other, and blunt continually the acute edges of prejudice, to the mutual benefit of all. The immense circulation and cheap acquisition of printed matter produce a refinement in manners and social intercourse, and a more humane feeling is the invariable effect of this enlightenment. And all these advantages combined redeem man from his narrow-mindedness and elevate him to the standard of a cosmopolitan, which is progress, in the loftiest conception of the term.

But the question may still be open to the discontented: Are people in our times really better? Is there more virtue, more honesty, more intrinsic faith? Is not the community full of skeptics, and are there not scores of former believers with whom religion is fast dwindling down to atheism? Notwithstanding the incessant and breathless hunting after gain and wealth, we hold in full earnest that the present generation is by no means worse than preceding ones. As to true religion, there is more of it now than at any past time. It cannot be denied, there is much reckless dealing with the sacred, much swearing for pastime, and corruption to an alarming extent. But we should not blame the whole community, for the heart of the nation is really good. It is deplorably true, that secret immoralities and dreadful vices are practised in modern society. But read the history of the culture and customs of the middle age, and you will, as far as public morals are concerned, decide in favor of the present age. We venture to say, even, that the

materialistic tendency of our generation reflects profitably on religion; because it draws out the practical application thereof. Religion is undergoing a wonderful change in the minds of the people. There is not so much prayer and devotional exercises as formerly; but there is man, as he reveals himself, in his doings and omissions, judged by the motives that actuate him. Actions make the man; so deeds are the best criterions for the sort of religion man professes. The thoughtless, traditional exercise of religious ceremonies is more neglected than the obligations which religion commands and sanctions toward the fellow-man. In a word, a clearer, more correct idea of religion and its requirements is now entertained. Rectitude of action, sincerity in words, moral integrity and humane feelings, with humility of bearing, and all these deduced from and supported by faith in an All-controlling Intelligence, the Supreme Source and Authority of all that is true, good and noble. Such is now pre-eminently recognized as the quintessence of religion. The strict or loose observance of external forms and even the recital of dogmatic sentences is the body of religion, as it were, and second in importance. Indeed, it does one good to observe such a beneficent progress in religious views. One gratifying result of this is that there is in our times not so much bitter hatred, not so persistent a vindictiveness, not so much espionage and tormenting control. Charity is less offensive and better systemized, legislation more judicious, penalties less severe and cruel, the rights of the masses are more efficiently cared for, and the blessings of peace so dearly held, that wars are justly abhorred.

Say not, therefore, that former days were better than these, for if indeed that were so, if indeed the people of the past were superior to the present generation, then it would by no means be a flattering testimony to God's wisdom. All God has made is good and serves His purpose, not only in His visible creation, but also in His arrangement for the moral and religious development of the human race. Both are open and intended for improvement. *Perfection* is the goal to which the current of history is drifting. Let us not join, therefore, in the lamentations of the discontented; let us rather rejoice in the achievements of our age. Wherever we meet with happiness of individuals, and wherever prosperity of communities strikes our attention, there we find cause to hail the **REAL PROGRESS OF HUMANITY.**

PETRARCH.

THE study of mediævalism is not altogether an idle one, or profitless. Less of an historic blank than formerly, to go in the spirit of inquiry to the middle ages is not quite to plunge into darkness and vacuity. The fall—the too long decline—of the Roman Empire left behind mental as well as political chaos, and, largely unfixing prevailing thoughts, fancy ran riot in the gloom of threatening social conditions.

What are styled the middle ages of Christendom are a transition period of no very definite date, nor any certain number of centuries. Such designations, says W. G. Clark, necessary though they be, are apt to be misleading, unless we bear in mind that they are merely conventional terms, adopted for the convenience of the historian, who must mark out his portion of the boundless field, and fix somewhere his point of departure and his goal. But in using them, we must remember that there are, in fact, no breaks in the long chain of cause and effect; no pauses in the activity of man, any more than in that of nature; no cataclysm and re-creation, but endless evolution; old forms decaying and new forms growing, in obedience to laws which the faith of science holds to be eternal and immutable, like their Divine Author, even though the complexity of the phenomena may baffle our efforts to classify them and refer them to their causes. The hidden forces which wrought during the middle ages, silently and gradually changing the life, the language, and religion of the nations of Western Europe, had been as actively at work for centuries before, undermining and corrupting the whole system, political, social, and religious, of imperial Rome; and the fall of the last Augustus was an event only important as furnishing a convenient epoch for the conclusion or the beginning of the historian's survey. It is not so easy to agree upon an epoch at which the middle ages may be supposed to cease. It may be convenient, with some writers, to fix upon the year 1400, which has the advantage of being a round number, and therefore easily remembered. If we want a date which has a more serious justification, we must first inquire what great event, or events, had the most influence in turning the thoughts and energies of men into new channels, and in remoulding their social and political life after a new pattern.

Old Rome reaches out to modern life over the pathway of mediævalism. The language, the laws, and traditions of the old empire lived, and the two latter grew after the empire's fall. For centuries the merit was not to go forward, but to go backward; the Rome of the emperors was the symbol of peace and unity—*Pax Romana* the popular aspira-

tion. As western European civilization was taking shape out of the crudeness of the middle time, Francesco Petrarca appeared. It was this man's destiny to have his real achievements in a direction opposite to his aims. His ambition to write elegant Latin failed, but the vulgarized Latin of his land taking the Italian form, he became the perfecter of the Italian tongue. He revived Roman literature, yet was impelled to run counter to its tendency; and why the nineteenth century is so much of the first, and why it is not more, the life and work of Petrarch affords such illustration that his biography is instructive as a part of the history of the originative direction or misdirection of our mental and social activities.

Petrarch was born in 1304. His parents were Florentines, of the Ghibelline faction, and were living in poverty and exile at Arezzo when their son was born. When he was eight years old they removed to Avignon, then the residence of the popes; and there, for the best part of his life, he resided, in the city or the neighboring Vaucluse, hard by the fountain of Sorgia, which his genius has made famous, and which is annually, for his sake, visited by pilgrims from all parts of the world. His name dwells in affectionate remembrance, because of the exquisite poems which he wrote on the life and death of the lady whom he called *Madonna Laura*.

With Petrarch, however, *Laura* was but a transient fancy; learning a lifelong passion. His father had destined him for the law, but he turned away from the dry text-books of his profession to study with ardent enthusiasm the ancient Roman orators and poets. As Walter Scott, when his genius had free scope, became the reviver of the middle ages, so Petrarch became the reviver of Roman antiquity. But the work of Scott affected only the fancy and the imagination; that of Petrarch gave the first impulse to a movement which changed the whole course of education, and finally revolutionized the creed of half Europe: and the movement has not spent its force yet.

It is to Petrarch's zeal, in all likelihood, that we owe the preservation of several of Cicero's half-forgotten works; among them the *Epistolæ ad Familiares*. With this view he travelled first in France and then in Italy, diving into the dusty recesses of convent libraries for treasures of ancient literature. He instituted inquiries for the same end in England and Germany. His position as the acknowledged chief of literature, at once the most popular poet and most powerful critic of his time, caused his friendship to be sought by pope and cardinals, by kings and nobles; but the most acceptable present which could be made to him was the gift of an old manuscript. Hence the library which he collected became for Latin classical literature the most nota-

ble of its time. His fame, and its fame, reached even Constantinople. At that date some of the learned men of the East knew Latin; none of the learned men of the West knew Greek. Petrarch himself had learned a little, but, as it would seem, very little. His teacher was a certain Barlaam, a native of southern Italy, or, as it was anciently called, Magna Græcia, where some traces of the old language still lingered. Through him Petrarch had entered into correspondence with a learned Greek of Constantinople, Nicolas Syoceros by name, who, in compliance with an earnest request, sent him a copy of Homer. Petrarch's delight was unbounded, or rather would have been unbounded if he had been able to read it. "Your Homer," he says in his letter of thanks, dated Milan, January 10 (the year not given), "is dumb to me and I am deaf to him. Yet I rejoice at the mere sight of him, and often I embrace him and sighing say, O great poet, how I long to hear thy voice!" Petrarch died with this longing unsatisfied, but the impulse was communicated to others, and produced results of which he did not dream. There was then no Latin translation of Homer extant. One of the Iliad, in hexameter verse, made in the time of the empire, had long perished. It was not, however, the only Greek book in his library. He had already a copy of Plato (or some part of Plato), which, strange to say, he found somewhere in the West; *where*, he does not tell us. "*Erat mihi domi, dictu mirum, ab occasu veniens olim Plato Philosophorum Princeps.*" Scholastics, he goes on to say, might deny this supremacy of Plato, but Cicero himself, and Plotinus and Ambrosius and Augustine would admit it.

Petrarch was in constant feud with the schoolmen of his time. He denounced as a sordid mechanical craft their routine of syllogisms, which led, in one unvarying circle, from premises taken for granted, because settled by authority, to conclusions equally settled by authority, from which it was heresy to depart; he denounced their system of education as cramping and narrowing the intellect instead of expanding and enlarging it. He urged the substitution of the *humaniores literæ*—that more human, more humane literature, where the most precious gems of thought were set in the purest style of eloquence. In his eyes the doctors of the schools were men who kept their young Samsons grinding chaff in the same dark mill instead of arming them to slay the Philistines of ignorance and barbarism. In the view of Dante the schoolmen Aquinas and Bonaventura had been, when alive, the consummate masters of all theological and philosophical wisdom, and were dwelling after death in the ineffable light of Paradise. Petrarch, though he did not dare to speak with disrespect of these canonized saints themselves, attacked their followers as mischievous pedants who

fostered real ignorance by making a trade of pretended knowledge. Neither did he spare the professors of the other faculties, the physicians and the jurists. While for himself he claimed to be an orthodox believer, he undermined the very foundations of orthodoxy by assailing the principle of authority.

Living as he did in the immediate neighborhood of the popes, and sharing their bounties, he did not question their right divine, but he scrupled not to remonstrate against their wrong government. That he could do so with impunity is worthy of notice. The pontiffs at Avignon, Frenchmen, and men of the world, wealthy and self-indulgent, too indifferent even to be skeptical, were not destitute of a certain good-humored tolerance. And Petrarch had become, as it were, supreme Pontiff in the world of letters, his judgments infallible, and his person sacred. His chief ground of complaint against the popes was that they kept the church in shameful captivity and exile, away from its own sacred city, Rome. He constantly speaks of Avignon as the Babylon of the West; yet to him, in his heart of hearts, Rome was sacred, not because she had been Christian and papal, but because she had been consular and republican. Dante's ideal had been the empire of Augustus; Petrarch's ideal was the commonwealth of Brutus.

Hence it came that he was the enthusiastic encourager, if not the original inspirer, of Cola di Rienzi. When once more, in 1447, the Roman republic was proclaimed, with Cola di Rienzi for its tribune, Petrarch was in ecstasies. He addressed the tribune in his most mellifluous Italian and his most grandiloquent Latin. He set him above Romulus, Brutus, and Camillus, as rescuing from slavery a mightier Rome, girding it with defences stronger than walls, and founding a more enduring liberty. But the triumph was short. Rienzi's enthusiasm was doubtless from the beginning tinged with insanity. Drunk with vanity, too often drunk with wine, he thought only of devising incongruous titles and decorations for himself. He called himself not only Tribune, but Augustus; he bathed in a vase of porphyry traditionally sacred as the baptismal font of Constantine; he was knighted in the Lateran church, and crowned with seven crowns in Santa Maria Maggiore, and finally murdered by the populace who had once crowned and worshipped him. The Roman republic established by Rienzi was brief-lived, like that founded by Arnold of Brescia in earlier, or that founded by Garibaldi in later days.

The temporary success of Rienzi's adventurous enterprise is significant as a sign of the times. Petrarch's influence, wielding only the pen, was far more extensive and enduring. He died at the age of seventy, having attained an almost universal fame, such as no man of letters be-

fore or since ever acquired in a lifetime. His fame as an Italian poet still survives, if half-eclipsed by the fame of Tasso and Ariosto. His fame as philosopher and Latin poet is gone, or lives only as a name. As we turn wearily over the pages of the ponderous folio which contains his Latin works, we ask how it came to pass that these trivial commonplaces, this tawdry rhetoric, this indifferent Latin, moved contemporary men to tears of enthusiastic admiration. The reason is that he first gave voice and form to the blank misgivings, the secret discontents, the half-conceived aspirations of his time. The indifferent Latin was of classic purity in comparison with the Latin of his predecessors; the tawdry rhetoric glowed with poetic lustre as contrasted with the dull verbiage of the schoolmen; *the trivial commonplaces were then new and startling truths*. The neglected volume which few try to read and none succeed in reading, contains the spells by which the mighty magician called up the spirits of the ancient dead, and was once venerated as the Gospel of the Apostle of the Humanities. The spirits have delivered their message, have told us all they had to tell, and the good tidings are old news now. Moreover, if we have learned much which the contemporaries of Petrarch did not know, they knew much which we have forgotten, and many a saying which was pregnant of meaning for them, is barren for us. In any case, if our range of vision is wider than theirs, it is well to remember the old simile of the dwarf standing on the shoulders of the giant. The intellectual faculties of one generation may not differ much potentially from those of another, but the actual results differ according to circumstances. When men are compelled to devote all their energies to self-defence or self-support, to war, or the chase, or agriculture, the intellectual fruit is *nil*; when the mental energies are wrongfully directed, to the grinding and re-grinding of any chaff, scholastic, classical, or scientific, the fruit of such labor is worthless. It may have a conventional value at the time, and help a man to buy his bread withal, but it is essentially worthless.

Petrarch's great service was rendered in calling men away from the grinding of chaff to fields of useful labor, from scholastic logic to the study of the humanities. His work was of immense value at the time; it was done by him and his followers so thoroughly and so well, it has entered so much into our thoughts and feelings, that we cannot conceive how men thought and felt before. But for Petrarch and his successors, modern thought, modern belief, and modern civilization would have been very different from what they are.—*American Exchange and Review* for September, 1872.

SCIENCE, ART, AND FACTS.

THE London Anthropological Society, at one of their late meetings, in tracing the various weapons used by original races, through their President, Colonel Fox, announced the following as the result of some of their researches on the question of the origin of warlike arms: "It was evident that the throwing stick was anterior to the bow. This is still in use among the Australians and the Esquimaux. The bow originated later. Closely connected with the bow came the harpoon. It is still found in some of the French caves, among the earliest bone-caves.

Among the hundred islands occupied by the Melanesean race, the Bishop of Wellington informs us there are no less than two hundred languages, differing from each other as much as Dutch and German, and this diversity of languages and dialects is confirmed by Mr. Turner in his account of his nineteen years' residence in Polynesia. Among the Penons, or savage tribes of Cambodia, M. Muhot speaks of the great number of dialects spoken by tribes whose manners and customs are the same. Among the Musgu of Central Africa, Barth tells us that, owing to the absence of friendly intercourse between the tribes and families, such a number of dialects had sprung up, that communication between them in a short space of twenty years was impossible. Upon the river Amazon, Mr. Bates mentions that in a single canoe he found several individuals speaking languages so different as to be unintelligible to the others.

The system of using compressed air as a motive power, in working the Ceniz tunnel, seems in England to have taken a wider range. At the recent meeting of the Iron and Steel Institute, under the Presidency of Mr. Bessemer, a committee reported on a new coal-cutting machine, used for working in mines. This machine cut 350 feet of coal, yielding seventy-five tons of coal, equal to the labor of forty men, in eight hours, requiring but two men to manage it. Such machines would find their use in the American coal-fields.

In situations free from moisture, the durability of timber seems almost unlimited. The roof of Westminster Abbey is more than 465 years old. The carved oak in Stirling Castle is certainly 500 years old; and when the church of St. Paul's in Rome was built, timbers from the older edifice, certainly 800 years old, were incorporated into the new edifice (now 300 years old) and are now as good as ever.

The life of a car-wheel has its limits ; somewhere between 150,000 and 200,000 miles is about as long as it is safe to let it run on American railroads.

The tallow-tree of China and Japan seems to be most worthy of culture in the United States, and we should advise some of our California readers to get cuttings from the Agricultural Bureau in Washington, and endeavor to introduce it. It grows in great luxuriance, and requires a rather temperate climate. The tallow produced from the seeds is quite as available as olive oil for making soap or lubricators. The timber is white, close-grained, and very lasting. Trees produced from seeds, in eight years, were six feet in circumference, at three feet from the ground.

The amount of water Nature uses in the composition of almost every substance is frequently lost sight of. In every 1,200 tons of earth on the surface of this globe there is 400 tons of water. In the plaster of Paris statue which the Italian sells you in the street, if it weigh five pounds, there is one pound of water. The air we breathe mostly contains 5 grains of moisture to every cubic foot of bulk. Potatoes hold seventy-five per cent., and turnips ninety per cent. of water. A man weighing 140 pounds has but thirty-five pounds of dry residuum, if he was dried up ; the rest is water.

The following story of the California woodpecker seems improbable if it was not vouched for by the highest authority. It is said to select a peculiar acorn, and to drop it into certain holes in pine trees. As this woodpecker is not a vegetarian, the acorn would be useless food for it. He waits, however, for a season, when a small worm is developed in the acorn he has stored away. He then returns and consumes the maggot he has helped to produce.

The introduction of the Cinchona-tree in India, this tree being the one from which quinine is produced, has proved successful. It has been found that this change of locality has even produced a marked increase in the quantity of the alkaloid. It is a mistake to suppose that either plants or animals arrive always at their highest point of excellence in the spot where they originate. The potato of Mexico is but a miserable sample, when compared with the production of more temperate zones. Nature, in fact, produces the species, and it is for man to transplant it, and find for himself where it best thrives.

We may brag of our California trees, but, if accounts be true, the Australian trees surpass them. For instance the *Eucalyptus* of Victoria Colony, Australia, from actual measurement was found to attain the height of 480 feet—higher than Strasbourg Cathedral and quite as

high as the pyramid of Cheops. But California beats them in circumference, an Australian tree of 400 feet high being *only* eighty-one feet in circumference.

It has been ascertained from official data that 150,000,000 of sovereigns and 620,000,000 of silver coin of all denominations are circulating day by day in Great Britain, Ireland, and throughout the British dominions. Of course they are all subject to the wasting laws of friction and attrition, and at the end of each year are worth intrinsically less than they were at its beginning. As a rule, small coins are cut at a greater speed than their larger and more valuable relatives, and the sixpence is notoriously short-lived, because it is overworked. They become small by degrees, and perceptibly less, until they are withdrawn.

It has been estimated that in three years of active circulation a crown-piece will lose 5 per cent. ; a half-crown, 10 per cent. ; a shilling, 30 ; a sixpence, 40, and the three-pence piece 42 to 45 per cent. It has been frequently proposed in Great Britain to remedy this loss of gold and silver, by making the coin with a high or deep rim. For the present, *fortunately*, the United States loses nothing in its circulation. It might be an interesting question to discover how much money the Treasury made every year by the gradual wearing away of its greenbacks and small currency notes.

Agricultural journals are agitating the question again of the advantage of long furrows over short ones. In a field of 225 feet in length, five and a half hours out of the ten are used in redirecting the plough. With a length of 575 feet, four hours are enough to turn corners, but when a plough works 800 feet straight, only an hour and a half are consumed in turning.

Some of our readers may be interested in the account of a strange formation of a horse's hoof lately produced in the proceedings of the Royal Asiatic Society of Bengal. In this animal a supernumerary digit was formed on each fore foot, incased in a symmetrical hoof, a similar condition occurring on the hind foot, but with less regularity. This specimen recalls very vividly the condition of the hoof in an extinct genus of horse called *Hipparion*, which, according to many writers, is one of the original ancestors of the genus to which the modern horse belongs.

Professor W. D. Gunning has just issued as the result of his labors some ideas as to the duration of Niagara Falls. "If," he says, "from data taken from the wear of the stone over which this mighty body of water rushes, if the water is not diverted in some way from above, we are very likely to see about the same aspect at the falls for the next 80,000 years." Tourists may then, we suppose, for

some little time yet to come, have a chance of seeing this wonder of the world. Some of the calculations as to the quantity of water coming over the falls are interesting. About 8,900 cubic miles of water, nearly half the fresh water on the globe, are in the upper lakes, and 18,000,000 cubic feet of this plunge over Niagara every minute, all the water of the lakes making the circuit of the falls, the St. Lawrence, the ocean, vapor, rain, and lakes again in 152 years.

An Austrian *savant* has discovered by means of the microscope in a single brick, taken from the pyramid of Dashour, many interesting particulars connected with the life of the ancient Egyptians. The brick was made of Nile mud, chopped straw and sand, thus confirming what the Bible and Herodotus had handed down to us as the Egyptian method of brick-making. Besides these materials the microscope has brought innumerable other things to light in this single brick:—the *débris* of river shells, of fish and insects, seeds of wild and cultivated flowers, corn and barley, the field-pea, and the common flax, cultivated for food and textile purposes, the radish, with many others known to science. There were also in the brick fragments of tiles and pottery, and even small pieces of strings made of flax and wool.

THE LIBERALITY OF MAR UKBA.

MAR UKBA was one of those chiefs of Israel who, in addition to great learning and wisdom, was blessed with great riches, of which no one knew how to make a better use than he. Independent of his general charity, he made it a rule to give annually to a number of poor men a certain sum, sufficient to maintain them comfortably. Amongst these, there was one to whom he used to give four hundred crowns on the day preceding the day of Atonement. It happened once that he sent this gift by his son, who, on his return, represented to his father that he was bestowing his charity on very unworthy objects. "Why, what is the matter?" asked Mar Ukba. "I have," replied the son, "seen that man, whom you think so poor, and who does not blush to live on charity,—I have seen him and his family indulge themselves in great luxuries; drinking the most costly wines."—"Hast thou?" replied the benevolent chief. "Then, I dare say, the unfortunate man has seen better days. Accustomed to such good living, I wonder how he can come out with the small allowance we make him. Here, take this purse with money to him; and, for the future, let his allowance be doubled."

T. KETHUBOTH.

THE CONQUEST OF MEEKNESS; OR, THE WAGER.

A MAN laid once a wager with another that he would provoke Hillel to anger. The bet was four hundred *zuz*. In order to make sure of it, he went to the house of Hillel (who, it must be recollected, was at that time, next to the king, the most exalted of the Israelites), and in a turbulent manner called out, "Where is Hillel? where is Hillel?" without giving him any title of distinction. Hillel was in the act of dressing himself for the Sabbath, and, without noticing the rudeness of the stranger, put on his cloak, and, with his usual mildness, asked him, "what was his pleasure." "I want to know," said the man, "why the Baybylonians have round heads."—"An important question, truly," answered Hillel. "The reason is, because they have no *experienced midwives*." The man went away, and came again in an hour, vociferating as before, "Where is Hillel? where is Hillel?" The sage again threw his mantle over his shoulders, and said to him, "What dost thou want, my son?"—"I want to know," said the man, "why the *Tarmudians* have weak eyes." Hillel answered, "Because they live in a sandy country; the sand flying in their eyes causes soreness." The man, perceiving Hillel's mildness and good-nature, went away disappointed. But resolving to make another effort to provoke him, he came again in an hour, and called out, "Where is Hillel? I want Hillel."—"What is thy pleasure now?" said the latter, mildly.—"I want to know," rejoined the former, "why the Africans have broad feet?"—"Because," said Hillel, "they live in a marshy land." "I fain would ask thee many more questions," said the man, "but fear thou wilt be angry."—"Fear nothing," said the meek Instructor of Israel, "ask as many questions as it pleases thee, and I will answer them if I can." The man, astonished at Hillel's unruffled temper, and fearing to lose his money, thought that the only chance left was to insult him to his face; and with this view said to him, "Art thou the Hillel who is styled the Prince of the Israelites?" Hillel answered in the affirmative. "Well, then," said the man, "if so, may Israel not produce many persons like thee."—"And why?" asked the sweet-natured Hillel. "Because," replied the stranger,—"because through thee I have lost four hundred *zuz*."—"Thy money is not entirely lost," said Hillel with a smile, "because it will teach thee to be more prudent for the future, and not to make such foolish wagers. Besides, it is much better that thou lose thy money than Hillel should lose his patience."

T. SHARRATH.

THE NEW ERA.

VOL. II.—OCTOBER, 1872.—NO. 12.

ISAIAH'S IDEA OF REPENTANCE.

AN ADDRESS DELIVERED BY THE EDITOR BEFORE THE TEMPLE CONGREGATION "BNAI ISRAEL," OF MEMPHIS, TENN., ON FRIDAY EVENING, SEPT. 27TH, 1872.

(From the Memphis Daily Appeal.)

THE Hebrew temple at the corner of Exchange and Main streets was filled last night with the *élite* of Jewish society in Memphis, to hear a sermon from the lips of one of the most eloquent and promising ministers of the faith in the United States, the Rev. Raphael D'C. Lewin, of New York, editor of the *New Era*, the only Jewish monthly journal published in America. After the services by Rabbi Samfield, suitable to the night, the preacher of the occasion read the fifty-eighth chapter of Isaiah, and said :—

At a time like the present, my friends, when the great majority of Jewish congregations, in this country especially, are affiliating themselves to what has been termed the "reformed school of Judaism," it is exceedingly interesting to study the beautiful words of Isaiah, who centuries ago preached precisely the same doctrines as are now being put before the world, in exposition of our sacred religion. The gigantic intellect, the true nobility of mind, the almost extravagant liberality of thought, and, above all, the genuine piety and religious zeal of this heavenly-inspired prophet, are everywhere perceptible as we peruse his sublime writings. From the days of Moses to the present era, few men have arisen in Israel possessed of greater intellectual vigor or more soul-stirring imagination. As an exponent of the holy spirit of Judaism he stands pre-eminently forward, seldom equalled and never surpassed. Now, if this writer had been but an ordinary man, who, though renowned for much personal worth and

ability, was yet, after all, only an individual, who wrote and spoke his own ideas and doctrines, no greater stress would be placed upon his writings than that which is usually assigned to any work of literary merit. As, however, he was by no means an ordinary man, but was one of those great geniuses who possessed inspiration in the highest degree; as his writings have been placed in the Jewish Canon of Scriptures, and are regarded alike by Jew and Gentile as forming a portion of the Bible, it follows that his teachings do claim our most earnest respect, and even our veneration.

Yet, strange as it may appear, the words of Isaiah were for ages unheeded by the great mass of Israelites; his ideas on Judaism, though in full accordance with its humanitarian spirit, were altogether ignored; his magnificent and pathetic appeals on behalf of God and religion found no response in the Jewish heart, while the uninspired productions of the Rabbis, the fanatical writings of later infuriated bigots, the wild outpourings of the more modern sect of rabbinical smatterers, became the great authorities for their religious belief and observances, thus making a tradition which every year became more and more encumbered with their own folly, far more important than the Sacred Scriptures themselves. In common justice, however, to the worthy men who compiled the Talmud, in common fairness to the several learned rabbis who wrote and taught zealously, and with very pure motives in their days, it must be stated that not one-thousandth part of the ridiculous notions of the Jews had any origin whatever in their works. True, many and great are the evils which have been brought upon Judaism through their indirect instrumentality, but the cause of this is to be sought for in the age in which they lived and in the circumstances under which they wrote, rather than in any desire on their parts to abrogate one tittle of the religious idea for the purpose of establishing their own. They did but develop Judaism in their day, in accordance with the requirements of their time, precisely by the same authority and from the same motives as we of the present age claim the right to develop it, according to the necessities of our day. The error is to be attributed, not to those good men of old, who were compelled to surround the religious idea with an outer covering of mail in the form of ceremonial laws and ritualistic observances, so as to preserve the spirit intact during a degenerate age; but to their ignorant followers, hundreds of years after the necessity of such observances ceased.

As far as the rabbinical system is concerned, there is scarcely a doubt that it was invaluable in its day for the people for whom it was intended. The violent persecutions to which our race was subjected—persecutions

which carried in their train all the horrors and sufferings which depraved humanity can invent—must also be taken into consideration when we cast judgment on the theological works of that epoch. It is indeed no wonder that the principal idea in the Jewish mind was the fulfilment of a misunderstood prophecy relating to a Messiah and a return to Jerusalem. The oppressed, grief-stricken Hebrews necessarily believed this false interpretation of a very glorious promise, and longed and prayed for a restoration to the land of their fathers, their old Temple worship, and their ancestral forms of government. Hence prayers and supplications were composed in immense quantities, all breathing a feeling of deeply-seated hatred against their oppressors, and partaking of the most dangerous of human passions—revenge. In like manner the entire thoughts of the nation dwelt on the forms and ceremonies which characterized their religious observances, to the utter extinction of the spirit which those forms and ceremonies enshrined. For all these evils much can be said in extenuation.

We may even go further and make excuses for our people during a long series of years, when every nation took it by turn to play the part of barbarians, to maltreat and oppress all who bore the name of Jew, to hunt them from city to city, and from country to country—when the sword and the stake on the one side and apostasy on the other were the dread alternatives offered them. Even at a still later date, when the pains of death or infidelity were spared them, we may urge in extenuation of the abuses which existed in the observance of Judaism, that the range of thought on religious matters was exceedingly restricted, and that among Jews especially it must necessarily have been so, since they were hated, scorned, and reviled, excluded from the opportunities of improving their intellectual faculties, and debarred from all the more honorable and elevated pursuits of life. But now all this is as a dream of the night. Within the past century immense revolutions have taken place in men's ideas. Science has progressed to a wonderful extent. Learning has been greatly diffused. Education has worked its way into all classes and into all grades of society. A love for investigation into all subjects has been fostered, and religion—perhaps more than anything else—has engrossed the attention of the ablest thinkers and the most powerful minds in the world. Thus, in those countries where the refining influence of letters has been felt, and the rays of modern civilization have penetrated, the great truth has been told and acknowledged that conscience can never be forced, and that man is accountable to God alone for his religious belief. So the Jew became at last the equal of his Gentile countryman; the disabilities under which he had labored were removed, and

in the very highest of the high places of the land can he now publicly proclaim his faith. Nothing, then, can be urged at the present day in extenuation of the gross absurdities which still cling as heir-looms to a certain portion of the House of Israel. Even the excuse of an overfondness for old customs ceases to be tangible, when the confession has once been made, that intelligence has decided these old customs to be valueless, if not indeed sinful; and even when such confession is not made, the excuse itself will not hold, since our private fancies or predilections have no right to interfere with our duty. Nothing but a sad want of religious feeling can now be assigned as the preventive to the general progression of Israel and the perfect development of the Jewish idea.

Not that I mean to assert that all of our brethren who differ from us in our views must necessarily be wanting in religious feeling. Heaven forbid! Among the millions of Jews scattered about over the face of the world, there may be some who religiously and piously believe that these old forms, these old customs, these old ideas, how ridiculous and unworthy soever they may be in our eyes, have still the sanction of the Deity, and truly constitute the very essence of Judaism, and therefore they are bound by their consciences to adhere to them. These persons, however, are by no means numerous, and as their ideas will die with them, it is perhaps useless to argue the question or to disturb them in the discharge of what they truly believe are the duties of Israelites. To these, then, we say, "If indeed this be your ardent conviction, if indeed ye do act fully up to that which you assert you believe, then, good, worthy men, keep your ideas, continue in your own path until the sun of intelligence has shone more brightly upon you, but at least give us credit for similar sincerity when we conscientiously refuse to think with you or accept your doctrines." To those, however, who shamefully assert that these old ideas are correct, and yet continually refuse to act up to them; to those who put forth one doctrine in theory and another in practice; to those corrupt-minded persons who represent the mock, self-constituted orthodoxy of the present day, we would prefer to say nothing, good or bad. Argument with the genuine hypocrite is only a waste of valuable time. In the Lord's good day this evil will also be eradicated. Let us then wait and trust. But to those who are striving to acquire truth; to those who long to be with us, since their reason tells them we are right; to those who lack not the spirit, but the necessary information on Judaism and Jewish history—to those we say, "Search, investigate for yourselves; take up your Bible and read it attentively. Study the writings of your prophets; study Jewish history. Listen to our arguments, and then let your reason, and your reason alone, decide for you."

Thus, brethren, the large majority of Jews have, by degrees, returned into the true path; and thus is Judaism becoming purified from all the impurities engendered by superstition and bigotry, notwithstanding the curses and imprecations of the so-called Orthodox School already alluded to.

And now, my friends, let me invite you to examine with scrupulous care the chapter of Isaiah I have submitted to your notice. On this occasion, perhaps, more than at any other time during the past twelve months, we stand in great need of reflection, for this is the last Sabbath Eve of the old year. Ere you meet again to welcome the return of that blessed messenger of God's love, the new year will be ushered in, and the season for annual repentance will be fully inaugurated. Then will shortly follow the celebration of the great Yom Kipur, and Israel, whithersoever dispersed, will be collected together in the various houses of God for the holy purposes of Divine worship. With prayers and supplications, with tears and repentance, with downcast looks and bowed heads, will they then beseech God to forgive their transgressions. All the outward signs of contrition will be duly observed, and the entire day will be passed in the most devout exercises. Let us heed well the significant lessons imparted by Isaiah. He, too, is describing the scene presented in the Temple on the Day of Atonement.

In imagination we see vividly depicted before us the palatial edifice of Solomon; we see the venerable High Priest as he enters the Holy of Holies; we see the sacrifice offered; we see the thousands and tens of thousands of worshippers congregated in the courts, ready to fall prostrate and praise the hallowed name of Almighty God, as it proceeds from the mouth of the priests. In imagination we hear the strain of melody which ascends from the very souls, it would seem, of the whole congregation; we hear the plaintive lament, imploring the forgiveness of offended Heaven, and as we mark the apparent sincerity and earnestness which characterize the devotions of that ever-memorable day, we fail to understand the prophetic words of Isaiah: "Cry aloud and spare not; tell my people their transgressions and Israel their sins." Surely this rebuke could not have applied to those devout and grief-stricken penitents. Yet hearken, my brethren, to the inspired prophet. "Wherefore, say ye, have we fasted, and thou seest it not? wherefore have we afflicted our soul and thou regardest it not?" Oh, Israel, durst thou ask those impious questions? Cannot your own hearts, your inward feeling, tell you why the face of the Lord is turned against you? Does not your conscience rebuke you even for the sin you are now committing in your senseless professions of

repentance? "Behold, on the day of your fasting ye follow your business, and all your acquired gains do ye exact. Behold, for contention and strife do ye fast, and to smite with the fist of wickedness. Ye fast not so at this day, to cause your voice to be heard on high. Is such, then, the fast which I can choose? A day that a man afflicteth his soul, to bend his head as a bulrush, and to spread sackcloth and ashes for his couch, wilt thou call this a fast and a day of acceptability unto the Lord?"

Now, my hearers, fancy to yourselves one of our modern ministers ascending the pulpit on the great Day of Atonement, and preaching the doctrine that what is considered by Jews to be the greatest day in the year is a deceit and a fraud. Fancy to yourselves his telling the good flock that God accepts not the fast and the prayers and the tears of repentance; that the entire ceremony is but an additional sin committed against the Divine Majesty. What think you would be said of that minister? Would he not be called a perfect heathen to speak thus disrespectfully of so awful an occasion! Would he not be at once excommunicated and put without the pale of Judaism for daring to entertain such reform, such heretical opinions! And yet he would be only repeating what the great Isaiah, who is termed God's chosen prophet, mark you, said centuries before him. He would be only echoing the doctrines of all the prophets from Moses to Malachi! He would be only putting forth Judaism in its original beauty; Judaism in its eternal spirit; Judaism in its purest and most hallowed garb. Do you doubt it? Then hearken. "Is not this rather the fast that I will choose; to open the snares of wickedness, to undo the bonds of the yoke, and to let the oppressed go free, and that ye should break asunder every yoke? Is it not to distribute thy bread to the hungry, and that thou bring the afflicted poor into thy house; when thou seest the naked that thou clothe him, and that thou hide not thyself from thy own flesh?" What say you now, brethren? Have you realized the full extent of those prophetic words? Are not these the very doctrines of the Reform School? Judaism is a religion of life, a religion of spirit, a religion of sublime holiness. Moral perfection is its end. Mark, brethren; the prophet does not say, Prepare this sacrifice, offer up that prayer, perform this or that ceremony, but he points out the great duties of life, the duties of active benevolence—in fine, the duties which virtue and morality proclaim—as being the most perfect sacrifices we can offer to God. "Then," exclaims he, "thy light shall break forth as the morning dawn, and thy healing shall speedily spring forth; and before thee shall go thy righteousness; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord will answer; thou shalt cry, and he will say, Here am I."

Yet, notwithstanding these glorious assurances, notwithstanding the authority we have for our doctrines, we are continually being told, "Take this away and take that away and you leave nothing of Judaism." Indeed! Ah, brethren! add this and add that, heap up your meaningless ceremonies, keep to your forms and to your other ungodly ideas, and ignore the great principles of your faith, and then, indeed, *you* have nothing left of Judaism. But no, no, you do not think thus, you cannot think thus: God has given you reason—He has given you intelligence. The volume of the Sacred Scripture is not a sealed book; the words of your prophets are no mysteries. You cannot doubt, therefore, what Judaism is, or in what consist the duties incumbent upon you as God's chosen people, God's missionaries, God's witnesses.

Resolve, then, brethren, to worship God in spirit; resolve to sacrifice to him your worldly cravings, your unholy desires; resolve to walk in the path of true religion, to cultivate the nobler qualities and sentiments of human nature, to practise the pure and lovable faith of your fathers, even as taught you by the inspired words of Isaiah.

Then, indeed, will your fast on the Day of Atonement be a genuine and devout offering to the throne of God. Accompanied by firm resolutions of future amendments, and with hearts laid bare and cleansed from sin, the Day of Atonement then truly becomes the greatest day of the year. Think not that Isaiah denounced the fast in the abstract, or that he pronounced it a useless ceremony. Far from it. The repentance, however, must be genuine, and this can only be so when the great principles of Judaism are made visible in our lives and in our deeds. Then, beloved friends, let me entreat you most affectionately to commune seriously with your hearts during the coming week, remembering that though man can only read by appearances, yet God readeth the heart. Be watchful, therefore; be earnest; be sincere. Let not your atonement services on *Kipur* be as the services performed in the Temple in the days of Isaiah, which merited his just rebuke, but rather let them be in accordance with his charge; so that when the sun shall descend upon that day of humiliation and repentance, you may rise from your prayers with lighter hearts and more joyful spirits, confident in having regained the love of your Heavenly Father, and cheered with the reflection that from that day your life is to commence anew—a life which, may God grant, will continue through many, many years, to illustrate the recondite beauties of Judaism; thus to merit that other life in the boundless realms of immortality, where, in the sweetest of celestial joys, your soul shall dwell in the presence of the Eternal Father of all, whose great, good, and hallowed name be praised forever. Amen.

THE RELATION OF MAHOMEDANISM TO JUDAISM AND CHRISTIANITY.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

(Concluded from page 406.)

ON proceeding to the examination of the inward constitution of Moslemism, the inquiry which first presents itself is again—How did it originate? It must be stated in reply, that Islamism did not, like Christianity, spring directly out of Judaism. Mahomed was not a Jew, nor, as was the case with respect to Christianity, did a certain inherent necessity, arising within Judaism itself, originate Mahomedanism. Islamism was an entirely free and independent creation from without; an adoption of the religious idea by the outer world. Nevertheless, Moslemism was a product of Judaism, to which it presented a less entire contrast than Christianity. Indeed, Mahomedanism was avowedly based wholly on Judaism and Christianity, whether because Mahomed really perceived that these two religions offered a firm foundation on which to raise his superstructure, or because he thus hoped to obtain the favor of the partisans of both these creeds. Mahomed, therefore, declared Moses and the prophets, Jesus and his disciples, to be his divinely inspired predecessors, whose work he, as the last of the prophets, and the promulgator of the highest truth, was destined to complete. The Koran assumes the Old and New Testaments to be true revelations from God, now receiving completion and solution in the Koran. The greater portion of the Koran is composed of narratives, some extracted from the New, but a far greater number from the Old Testament. As Mahomed's knowledge of the two Scriptures was derived, not from his own perusal of them, but from the reports of others, the process to which he subjected these extracts, partly from ignorance, partly from the admixture of later traditions and arbitrary and fabulous embellishment, so disguised these Bible narratives as to render them scarcely recognizable.

This mode of its origin determined the character of Islamism. Islamism lays hold of the highest principle of the Religious Idea, and reproduces it pure and undefiled. But having once passed away from this first principle, it consistently elaborated the Heathen element, abstaining from any return to Mosaism save in certain external accidents. Christianity, on the contrary, modified the very first principle

of the Religious Idea ; yet, having sprung directly from Judaism, it relapsed constantly, though in an incongruous manner, into Judaism.

The chief doctrine of Islamism is, then, the acknowledgment of the existence of one only, eternal, omniscient, incorporeal, and omnipotent God, who created the universe out of nothing, according to His divine will. Of this doctrine, derived from Judaism, Mahomed's statement wholly agrees with that of the Bible. It is true that he relates the history of the creation with many chronological inaccuracies, yet otherwise in perfect conformity with the writings of Moses. Mahomedanism proclaims this doctrine of the unity of the one supernal God to be the corner-stone of its system, and strenuously upholds it as its chief support. In this it presented a complete contrast to Arabian idolatry, over which it secured the entire victory of the Religious Idea ; but in this, it at the same time formed an equally complete contrast to the developed dogma of Christianity, by which this doctrine had been so entirely modified. In the Koran, nothing is of more frequent recurrence than arguments against the Christian doctrine of the Trinity, and of the human incarnation of God ; arguments advanced sometimes with ardent zeal, sometimes with biting satire. Against Judaism, on the contrary whose teachings he had adopted, Mahomed enters into no controversy. He inveighs only against the Jews, who would not yield to his authority, and whom he accuses of distorting the Scriptures, by which imputation, it is true, he concealed his own falsification of the sacred text.

The less antagonism there was involved in Mahomedanism to Judaism and to the first fundamental views of Christianity, the more strenuous was the effort made by Mahomed to create this antagonism ; a necessary result of the blind faith in himself and his prophetic mission which he so ardently desired to awaken. The belief in himself he therefore placed in immediate juxtaposition with the belief in God. "There is no god but God, and Mahomed is His Prophet." This aphorism conveys the two distinguishing tenets of Islamism, of which the one is incomplete without the other. Whoever acknowledges both these is a Mahomedan, a believer ; whoever denies them, if even he owns the existence of one only God, an unbeliever. This aphorism imparted a peculiar direction to Mahomedanism, and established an essential distinction between the believer and unbeliever. The moral worth of man lies not therefore in his actions, but solely in Islamism ; that is, in the belief in God and Mahomed. The unbeliever is eternally damned ; the believer, if he obeys the Mahomedan law, is sure of eternal bliss. If he does not fulfil it, he is punished during the limited period of four hundred years, and then is permitted to enter the lower

spheres of blessedness. But this salvation is not consequent on the merit of the individual ; it is a free gift of the mercy of God.

The effect of this was, that Islamism especially contains definite views of salvation and perdition, and invests them with material attributes, that are perfectly in accordance with the character of the East. Hell, as the abode of the damned, and Paradise, as that of the blest, were painted, with their physical sufferings and joys, with all the vividness of coloring that the most lively fancy could invent. Unbelievers were subjected in Hell to fearful tortures, sometimes of heat and sometimes of cold. In Paradise, the blest were regaled with the choicest viands, were attended by the most lovely maidens, reposed on the softest carpets ; they possessed the costliest treasures, and eternally enjoyed the bloom of manhood. These however were but preparatory torments and preparatory joys ; for at the appointed hour the resurrection of the dead will come to pass. Seventy thousand angels will drag Hell by seventy thousand cords before the throne of God. The condemned and the blest are then to be judged anew. The latter will be translated to the heavenly Paradise, which is placed in the seventh heaven, at the foot of the Eternal's throne.

Though in this second article of the Mahomedan belief was involved the same antagonism to Mosaism which existed in historical Christianity, namely, the justification of man by faith only in the respective founders of these religions ; this antagonism was rendered still more marked in Christianity, from a divine nature being ascribed to that founder ; while in Moslemism he claimed only to be the last and highest of the prophets. Yet the two religions again diverged from each other ; Mahomedanism remaining consistently heathen in its bias ; Christianity, on the contrary, seeking in its developments to return to the Religious Idea. If his belief alone determines man's claim to salvation, then it follows that his actions possess only relative merit ; that is, in so far as he is impelled to them by faith. Then man is not free and self-determining, as the Religious Idea sets forth, but is subjected to the operation of an immutable necessity, since belief or faith is no free-will act of man's spirit. Moslemism derived this article of its creed from Arabian heathenism. It was Sabeanism, whose ground-work was fate in nature, as shown forth in the laws governing the heavenly bodies, by which also the destiny of man is ruled. Islamism therefore declared that God fixes so irrevocably the destiny of man, that let him do or leave undone whatever he may, his appointed fate will ever prevail. Whether he go to the battle or remain at home, said Mahomed, the arrow winged for his breast will reach it. Sickness overpowers him in the degree appointed by God, whether man apply remedies or not.

Fire will burn as decreed by God, whether man seek or not to extinguish it. Men's actions have therefore no direct results, since that which happens is previously determined, irrespectively of man's agency. This strict fatalism of Mahomedanism lies in the very nature of the Eastern, and must have been a powerful engine of success in the schemes of conquest pursued by Mahomed and his successors.

All freedom of action being thus denied to the spirit of man, neither could belief nor unbelief be free operations of the human mind. On the contrary, belief was awakened in man by God; this is repeatedly declared in the Koran.* "And one of you is predestined to be an unbeliever, and another of you is predestined to be a believer." Unbelief proceeded from a being who was the source of all evil, Satan—Eblis; he causes unbelief in men, and leads even the believer to disobey the law of the Prophet. Mahomedanism elaborated the doctrine of the devil, as also the opposite theory of angels, and made these distinct articles of the Islam creed. It is manifest that Mahomed, in pursuance of these dogmas, would pronounce war against unbelievers to be a religious duty, since such war effected the limitation of the devil's power, and the conversion of the posterity of unbelievers into believers. The exclusiveness that is inculcated by Christianity, albeit in its passive form, in Mahomedanism, in conformity with the nature of the East, takes an active character, and assumes the offensive.

Of the direct relation of God to man, no question could longer be entertained. God was, according to Islamism, a supernal necessity or fate, before whom man was naught save an enslaved being, attaining significance solely through faith in this divine fate and in Mahomed. The life of man had no aim or purport, except faith. In it no general principle of morals (such as Christianity derived from Mosaism and combined with its own system) could be enforced. As however in the Eastern the Ideal, *per se*, is not a predominating element, Mahomed was compelled to seek in *material* life a fulcrum for his religious system. We have consequently not to expect any consistent unity of the Idea and the life, as established by Mosaism; for life itself was of no import, according to Mahomedanism. In it there was no connecting link between the Idea and the life; for the creation of the soul of man in God's image, and with it the sanctification of man in God, had disappeared in Islamism. It therefore enforced, but did not consistently develop, certain external and material circumstances only of human existence. The things it commanded were, purifications, fasts, prayers repeated five times daily, alms-giving, and, if possible, a pilgrimage to Mecca. The things interdicted were, the drinking of wine, the eating

* Sale's Koran, chap. lxiv.

of swine's flesh—of blood—of the flesh of such animals as have died of themselves, or have been suffocated or killed by a blow, or torn by a wild beast—and all games of chance. These ordinances were partly borrowed from the neighboring heathen nations, partly derived from Mosaism. With these was combined a body of municipal regulations regarding marriage, inheritances, murder, and theft. For a murder, the relatives were free to accept, at their option, compensation in money; while to the thief the severer punishment was adjudged of having his right hand chopped off.

The stronger was the tendency prevailing in Islamism to set forth and consolidate religious belief by means of political power, the more rapidly did Religion and the State become identified. The kingdom of the faithful comprehends therefore both Church and State. The Kaliph, or Sultan, is the Vicegerent of Mahomed, the head of the Mahomedan Church; and the grades below him are, like him, either servants of the sword, under the name of Vizirs and Pashas, or teachers and commanders, under the names of Imaums and Ulemas. Thus, while in Mosaism religion and society should be in strict accordance, it was inevitable that Christianity, by the separation in its system of religion and society, should originate a severance of Church and State. In Islamism, on the contrary, Church and State are identified; so that a new sect could arise only in another State—for example, Turkey and Persia. We therefore recognize, in Islamism, the passing of the Religious Idea out of Judaism into Eastern heathenism. The doctrine of the one super-mundane God won to itself the steadfast allegiance of the Eastern world. Islamism, however, while it held fast instead of—like Christianity—modifying this fundamental principle, was powerless to overcome other and minor existing heathen elements. The creation of man in his Maker's image, and the thereon consequent freedom of man, succumbed beneath the heathen conception of the law of necessity. The direct relation of God to man, as also his sanctification by morality, resolved themselves into the one condition of the validity of faith only. Equality of right and personal freedom were rendered null by the action of slavery; by the personal authority exercised by believers; by the war waged against unbelievers; by the principle of election and exclusion; and by the identification of Religion and State. Charity took the form of alms-giving. The immortality of the spirit was limited by the fantastic foreshadowing of a future existence, devoted to unbridled sensuality.

After this manner did that Mahomedanism, whose first principles were derived from Mosaism, become in its subsequent development wholly antagonistic to the Mosaic system. The relation of Islamism

to Christianity bore again a different character. In consequence of its strict adherence to the doctrine of the Unity, and of the modification by Christianity of this doctrine into that of the Trinity, Islamism became opposed to Christianity. Irrespective of this one point of divergence, Islamism has considerable analogy with Christianity, and it is perhaps more consistent in its development than Christianity itself. Both religions inculcate justification by faith; in both the standard of value of human action is faith alone. Both promise eternal bliss to the believer only. But Christianity is inconsistent in its retention of doctrines belonging to the Religious Idea, namely, Divine Providence, the freedom of man, and the laws of morality. Islamism is consistent in declaring Fate or Necessity to be the arbiter of human destiny, and morality to consist exclusively in the practice of certain prescribed ordinances of religion. From this inconsistency of the Christian, and consistency of the Mahomedan system, resulted the principal conditions marking their respective histories. By virtue of this inconsistency, the path of progress was opened in Christianity. By its means the great conflict was prepared, in which the Christian intellect has been engaged unremittingly for centuries. Whether or not is salvation attainable by faith alone? In this question the consistency of the Christian Dogma is wholly involved; for with the elements of the Religious Idea indwelling Christianity, is this question closely linked. In consistent Mahomedanism, progress or development was impossible; since, by its very system, all such progress was arrested and repressed. A human being, whose destiny necessity alone determines, can do naught save believe, and, if he have the power, remove the unbeliever from his path.

To Christianity, therefore, the road to the Religious Idea is open; for the Christian system gradually resolves itself into the Religious Idea. Islamism, on the contrary, can but fall into decay under the action of the Religious Idea; and, the point of annihilation attained, must be succeeded by that Idea itself.

The final result of this inquiry into the respective natures of Islamism and Christianity is, then, as follows. The Religious Idea, as founded by Mosaism, after overcoming heathenism in the Jewish race, and securing in that race depositaries wholly devoted to their mission, passed in Christianity and Moslemism out of Judaism (only as an Idea, however, and without control over material life) into the general world of man. Under the form of Christianity, it overcame the disorganized Heathenism of the West; under that of Islamism, the feebly existing remnants of Heathenism in the East. In both religions the Religious Idea was so amalgamated with, and modified by, elements of the

heathen idea, that in Christianity it retained its hold on the human mind as idea only; while in rigidly consistent Moslemism the heathen element preponderated. Judaism therefore remained the bearer of the Religious Idea whole and entire, though combining it in Talmudism with a newly-elaborated code of enactments, in order to preserve it, in the dispersion of the Jewish race, from the new antagonisms of Christianity and Islamism, for the future of mankind.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

TRANSLATED FROM THE COPTIC, BY REV. DR. MENSOR.

(Continued from page 417.)

ON the seventh morning, the trumpets sounded to proclaim a solemn feast in the temple built by Psammis. The diviners had triumphed; the glorious river once more flowed in its crystal purity. The arm of the enemies of Egypt was shortened, and the land rejoiced in the firmness of her king. The Hebrews had demanded the freedom of our slaves in vain. Their insult to the majesty of the Egyptians' God had roused the vengeance of the nation, and from this hour double chains and tenfold toil were to be their portion. On this day the royal proclamation declared that the recovered majesty of the river, worshipped under the mystic semblance of its creatures, was to be celebrated by all the Lords of Egypt. In the train of Pharaoh I entered the temple of the Nile.

When will the world see such structures again? In those vast arcades, those colossal ranges of columns, those boundless roofs, that looked like the canopy of the midnight heavens, so far and so wide were they spread above our heads, the heart felt an instinctive sense of the littleness of man. The whole magnificence of the kingly procession now seemed to sink into the insignificance of motes in the sunbeam. Our long lines of priests and princes were diminished into insects, glittering indeed with gold and gems, yet still but like the glittering of insects' wings. The clash of our timbrels, the rich uproar of our trumpets, the harmony of our hosts of harpers and singers, was lost in those immense and lofty spaces, like the evening sounds of the grasshopper. All was awful grandeur. We moved along as if in the bowels of some mighty mountain, which had led us into the secrets of its caverns to rebuke the pride of man.

At length, after winding through those superb recesses to the brazen gates of the central shrine, the priests advanced before all to begin the rites. The flame of their perfumed torches was the only light, and the smoke of their censers rose, richly clouding that light as it flashed against the sculptures of the sacred walls. Those sculptures were a wonder in themselves. **Every creeping thing that the generating power of nature produces** was wrought there; every progeny of heat and moisture, every creature of the prolific soil of the Nile, was chiselled there: terrible and strange in their shapes, thus shown by the mysterious light of the worship; more terrible and strange still as emblems of those fearful powers which rule the world of spirits, and appal the guilty dead with endless torment.

But at the moment of sacrifice, when Pharaoh was setting his foot on the steps of the high altar, and the incense was already in his hand to be flung upon the blaze, the two Hebrews stood in his presence. In that hour I felt appalled. All around me was gloom, mystery, and awe. Even the lifeless shapes that by thousands and myriads were wrought out of the face of the rock, might have appalled the heart. But at the sight of those two ancient men, thus standing unshaken in the very footsteps of the king, I felt a supernatural consciousness of some unspeakable horror at hand. With the tone and aspect which had defied the king on the banks of the Nile, they now, in its temple, demanded the freedom of Hebrews.

But they were now far from that sacred stream which they had the power of polluting; they stood under the centre of that mighty temple which to them might be a dungeon; they were surrounded by spears and axes, from which there could be no escape. Pharaoh's countenance, exulting in the conviction that his enemies had now rashly thrown themselves into his hand, exhibited all the haughty vindictiveness of his nature. "You demand freedom for your fellow-slaves," said he; "first demand it for yourself." The Hebrew leaders were silent. "Well, freedom ye shall have. Before this foot stirs from the spot where I now plant it, ye shall be both free; free as the flame on yonder altar; free as the ashes of the guilty scattered into the air; free as the gust that wafts them, a sign to all traitors and rebels forever!"

As he spoke the word, two bands of the priesthood rushed forward, one to heap fire on the high altar, the other to seize the criminals and throw them into the flame. I shuddered at this horrible sentence, and flung my mantle over my head, that I might not see their dying struggles. There was a total silence for a while. I raised the mantle. All was darkness; the furious blaze of the altar had sunk to a glimmer, but by that expiring light I could still see the two Hebrews

standing like the shades of the dead, with their pale and solemn faces sternly fixed on the king. At length I beheld the ominous staff lifted up and waved above the altar. Heavens! what a sight of terror followed! I saw from the embers, which had sunk to their last spark, a volume of sudden fire burst forth, as if from the very entrails of a volcano.

Broad gushes of lurid light, that withered the eye, shot up to the roof of the temple, and showed every frowning sculpture, every terrible emblem, every mystic motto hid in the endless tracery of those gigantic vaults, as distinctly as if the sun in his noon had broken through; and still the blaze from the altar spread, till all was conflagration. Founts and cataracts of flame of every intense splendor, from sulphureous blue to the blaze that looked as if it had passed through blood, darted, rolled, and whirled round the walls, entwined every column, and coiled like myriads of enormous serpents along every line and circle of the boundless architecture. All around us, all above us, was fire. Our eyes were dazzled with the glare; our ears were deafened with the roar. Round the foot of the altar a thick and deadly fume arose. It arose from a circle of ashes; the priests who had stood within the sacred circle had fallen victims on their own shrine. The flame had enveloped them, and they were consumed bodily. In this cavern of fire there was now no sound but of the tremendous element that had mastered all. All were silent with terror; king, priest, warrior, alike withered in soul, all prostrate before the majesty of death.

From the ground I glanced once more towards the authors of our calamity. They were standing unmoved, unscorched, untterrified. Their hoary locks were even unwaved in the whirlwind that swept the flame in resistless eddies through the whole range of the temple. At that moment I saw the staff lifted again. Thunder rolled, the walls shook, the flames swelled and volumed with tenfold fury round the walls; and could I believe my failing senses! the very walls suddenly teemed with hideous life. Every sculpture moved and quivered; the innumerable tribes of reptiles which the labor of ages had carved in the granite, started into unhallowed vitality. The frog, the lizard, the viper, the scorpion, the toad, every loathsome shape of creeping things, the half-formed offspring of slime, the finned, the fagged, the hundred-footed, the poisonous, the pestilential—an endless crowd of those fearful sports of nature, which in mercy she conceals from the eye of man in the depths of the waters—all came forth in the light, all swelled to a size in itself revolting and frightful, all in hideous energy revelling, twining, hissing, and hanging their polluted clusters around. The nostrils turned away, the eye recoiled, the touch shuddered, the heart

sickened at the sight. Still down they poured, as if the very walls were turned into their living substance; still they dropped, they sprang, they showered from every spot of the mighty architecture. The curse of reptile life was come to the full upon its worshippers.

At length the very horror of the sight gave us strength. We started from the ground. The king, dismayed, exhausted, and covered with the pallidness of the grave, made a desperate effort to escape, at least into the day, if there he was to die. I followed his tottering steps. With indescribable difficulty we at last gained the portal of the temple. There we breathed—but no more. All before us was fear and flight. The land was like the temple, moving with reptile life. Wherever the foot trod, it trod upon reptile life; wherever the eye glanced, it was startled by some form of loathing. Egypt looked with double horror on the evil done by things which it had once placed on its altars. The food, the drink, the pillow, the hour of rising, the hour of going to rest, all were turned to loathing; all was fierce repulsion, intolerable disgust, the unspeakable sickness of the senses and the soul. Still, on they poured; we were flooded by the reptile lives. We crushed, burned, and buried them in vain. The sky seemed to rain them, the dust to engender them; they overwhelmed us by millions of millions. Every tree, every branch, every leaf cast them forth, till the land grew poisonous; all the employment of human existence stopped, and men in dying bitterness cursed the day they were born.

(To be continued.)

THE HYPOCRITE'S VOW.

A TRAVELLER and his son were crossing a frozen river, and when they had come to the middle the ice began to crack. It was impossible to retrace their steps. The father, in great alarm, vowed that if he were preserved from the danger, and permitted to reach the shore in safety, he would give away a large sum of money in charity. As they advanced, the cracking of the ice became louder and the danger greater. Then the pious traveller repeated the vow, doubling the sum. This he did several times, till the sum promised amounted to all he had. "Father," cried the son, "what shall we live upon, if you give away all you have?" "Hush! silly child," answered the wise sire; "do you not understand?"—"No," replied the boy.—"Then I will tell you a secret," said the father, whispering in his son's ear. "I make this vow only to get over the danger. When we are over in safety, we can think about the expediency of fulfilling it."

SKETCH OF A HISTORY OF THE KARAITES.

BY DR. J. M. JOST.

(Continued from page 411.)

III.—GENERAL SURVEY OF THE HISTORY ; GEOGRAPHICAL SITUATION ;
VERNACULAR LANGUAGE ; DIVISION OF THE HISTORY ; BRIEF
CRITIQUE OF THE SOURCES.

THE time when Karaism properly commenced is not even ascertained by its own adherents. Their sages of later periods only began to claim a high antiquity for their sect after the publication of historical works relating to Rabbinism ; according to which precedent they arbitrarily set up a chain of tradition, by which they derive their dogma from Moses. Some go so far as to assert that the Rabbinites dated from the institutions of Jeroboam ; that they were the false prophets so frequently attacked in the Scriptures, and that they were the authors of the errors of religion prevailing at the time of the second Temple. One writer even accuses them of having mistaken Christ. Another writer produces a document from the year 1640, in which the son of a so-called Nasi traces the genealogy of the princes of Kahira back to Adam. In this document the remark occurs, that the residence of the chiefs of this sect had always been at Kahira, from the destruction of the second Temple up to that time. The spuriousness of this document, even as a family chronicle, appears from its chronology, since, for the space of a thousand years, there are only twenty-two members. The existence of a Karaite community at Kahira in those early ages is yet to be proved ; but that from that city an influence had been exercised by Nessim over other Karaites, seems to be a mere fiction. It is certain, at least, that several men who are mentioned in the above document, and to whose names the title of Nasi is appended also in other writings, never lived at Kahira. The Karaites of a more recent date (those who have written within the last two centuries) show such an ignorance of history, that one of their most indefatigable scholars gives a detailed account of Jehuda the holy (the compiler of the Mishna, who lived and had his academy in Tiberia) having convoked a synod of Pharisees at Jerusalem in the year 185, in order to confirm Rabbinism. The same author appears to be ignorant as to the contents of some important works in his own literature.

These facts are noticed here only to show that these would-be

historians can by no means be taken as guides, but rather attest the then perceptible decay of their sect, by whom they are highly spoken of as historical authorities. It is a remarkable fact, that the older Karaites, viz., those who wrote between the years 900 and 1500, and of whom several were stored with knowledge, and in favor of elementary sciences; that they yet paid no attention to the study of history, either of other nations and religions, or of their own sect, of which latter they look on the writings of the Karaites as satisfactory records; so that there is an entire absence of statements as to locality, places of residence, occurrences, wanderings, and personalities; all of which not only furnish the materials for history, but frequently illustrate its intrinsic connection.

The geographical accounts which we can gather from the mass of writings before us is very scanty, and only marking out some prominent features. According to them, the first communities of Karaites, though very few in number, were located in the countries bordering on the Euphrates, and probably likewise within the boundaries of the Chazarenes; perhaps also in some parts of Syria; by their own statements, the residence of their first established congregation was at Jerusalem, from which city the regulation of the other communities was promulgated. A few centuries after, during the period of the Crusades (according to the statement of one Karaite, in consequence of the same), a community of Karaites appears to have existed in Constantinople; several true as well as dissenting Karaites were spread over the coast of Africa, and some communities were established in Egypt and Kairoan. About three centuries after the first Crusade, settlements of this sect were established in some parts of Tartary, and in the Slavonian countries. The causes of these wanderings were none other than the desire of seeking abroad the nourishment denied at home, or to avoid hostile intrusions. There is in the Karaite a far greater indifference to the things around him, than in the Rabbinite; the former does not cling with attachment to the soil that bears him; he yields to every pressure. He wishes to live only for the purpose of bewailing Jerusalem, and to fulfil the Law as far as it is in the power of a feeble mortal. He is perfectly indifferent as to *where* this is done. With great equanimity they give up the whole of their property only to devote themselves entirely to the exercise of their religion; and hence there are so few martyrs among the Karaites, though they mostly live amidst barbarians; and hence, also, the frequent and easy change of language, to which the Rabbinites, on their part, opposed themselves with so much obstinacy. While the latter preserved, in the most remote countries,

partly the German, and partly the Spanish idiom, as a sacred property, the Karaites soon came to speak Arabic with the Moslems, Tartarish with the Tartars, the several Slavonic dialects in the several parts of Russia and Poland; and, if our accounts are correct, those now living in the metropolis of Turkey use the vernacular tongue. In their writings they first used a Syro-Chaldaic dialect. Between the years 800 and 1000 they wrote partly in Hebrew, but mostly in Arabic; subsequently, they again principally used the Hebrew language. In modern times their writings are partly in Tartarish, in order to be understood by the people in the Crimea.

The accounts relating to the history of this sect being very deficient, we look in vain for a thread to lead us back to their origin; but in order to fix upon some point of commencement we will consult the events which were within the recollection of the first Karaites, to whose writings we have access, and the authenticity of which we find confirmed by other records: and there the prominent personage is Anan, who has imparted to Karaism a peculiar and distinct form, and reviewed or established its laws. He lived during the reign of Almansur, about the year 753, which the modern Karaites erroneously state as occurring 112 years previously. The opinion that Anan was the founder of this sect as such, is confirmed by the circumstance of the Karaites not referring to the dogmas of any individual of an earlier date, and their mentioning, in their prayers for the deceased, Anan, as the first for whose soul they implore the blessing of the Lord. All the attempts of the modern Karaites to trace their sect to an earlier period, or to connect it with the Academy of Shemai, have failed. There were, indeed, as we have observed, its elements existing among the people; but they wanted some impulse to call forth true Karaism.

We deem it best to divide the history of Karaism from the time of Anan into the following six periods:—

1. The period of the formation of Karaism, from Anan to Salmin ben Jerucham, *i.e.*, 750–900.
2. The confirmation of Karaism by Biblical studies; compilations of their laws and liturgy, particularly by a continual literary contest against Rabbinism; from Salmin to Jehuda Hadassi, 900–1150.
3. The commentators guided by the study of philosophy, and the application of philosophy to theological interpretations; from Jehuda Hadassi to Ahron ben Joseph, 1150–1260.
4. The institution of the liturgy; the philosophical views extended; return to Karaitic orthodoxy; from Ahron ben Joseph to Ahron ben Elijah, 1260–1360.

5. The activity displayed in literature; the complete compilation of their laws arranged; from Ahron ben Elijahu to Elijahu Beschizi, 1360-1500.

6. The undisturbed progress of Karaism; the literary connections with non-Karaites; and the attempts to search into their ancient history, and to defend Karaism against misconstruction.

We have only to add, that the works of the first period were at its commencement written in the Rabbinical Chaldaic idiom, but soon afterwards in the Arabic language; hence we may infer, that most of them were composed in the East, or perhaps in Mogreb. At the beginning of the third period, the seat of learning was at Constantinople, and the language used in their works was Hebrew, which circumstance shows that wanderings, and a dispersion of a part of the Karaites, had taken place. As to the literature of the subsequent periods, it belongs partly to the community of Troki, near Wilna, partly to that of Lusk, in Galicia, and partly to those in the Crimea, while from those in the East no more signs of existence are perceived.

The Hebrew of the Karaites, at first Biblical even to affectation, was already, at the period of Salmon, mixed with unbiblical idioms, according to the style of the poets (*patanim*, as they are even now termed, through a corrupted pronunciation of the word, and for the use of which term there is no reason whatever, unless it be a desire to preserve all corruptions), who were at that time as numerous among the Karaites as among the Spanish Jews. An eagerness to vie with the Arabs in writing verses had seized also upon the Karaites, and the language suffered much from it. Afterwards, they adopted many expressions of the philosophical language of the Rabbins, and took many words from the Arabic, or modelled them after it. But gradually they again quitted this confusion of languages, and the further we trace them, the more their compositions approach the Biblical expression.

All the works of Karaism, as far as we know them, partly by inspection, and partly by name, move on religious grounds. We never perceive any participation in extrinsic affairs, except in relation to religion. The writings of this sect are further distinguished by an unshakable seriousness. There is nowhere to be found gayety of humor; nowhere a jocose representation; nowhere a play of wit or satire. Very rarely some bitter irony on their antagonists occurs. Most of their works are particularly remarkable for a certain care in their arranging and disposing of the subjects, which also prevails among the elder, especially the Spanish, Rabbinites.

The Karaites often carry this carefulness to an extreme, by classi-

lying even the most unimportant trifles, sometimes according to very philosophical views, as we shall hereafter show.

Having premised these general remarks, we shall proceed to their history.

FIRST PERIOD.

Anan—Saul—Josiah—Benjamin Hawandi—Noah Ha-Bozri.
Formation of Karaism, 750–900.

Anan ben David Abba founded the sect of the Karaites during the reign of the Caliph Abugiafr Almansur. No information concerning the personalities of this individual can be derived from ancient records, beyond the epithets "pious," and "holy," being appended to his name; nor are we informed of the proper cause that gave rise to the formation of a sect, or of the struggles connected with, and the difficulties to be surmounted for such formation.

The most credible report, though a mere tradition until a late period, is that given by Simcha Isaak, whose account, composed in 1755, runs thus: "Anan, after having been elected Rosh Glutha, on account of his renowned learning and virtues, during the reign of Ismael's kings (undoubtedly the above-mentioned caliph is here understood), began to manifest his anti-rabbinical views in public lectures, by which proceeding he so much enraged the adherents of Rabbinism, that his enemies brought an accusation against him before the caliph, in consequence of which his life was in jeopardy. He gave up the hope of being ever successful in the very bosom of the flourishing Rabbinism, and therefore solicited and obtained from the monarch a permission to emigrate to Jerusalem, there to establish a new synagogue. Thither he was followed by several disciples, and his three friends (viz., Ephraim, Elischa, and Hanicha, whose names we also meet in the Ritual). At Jerusalem he erected a synagogue which, still existing (as it is said) at the time of our reporter, bore witness to Anan's efficacious activity. He had renounced his dignity as Rosh Glutha, but the Karaites called him Nasi, the same title as was given to the heads of academies in Palestine in previous ages, which title remained to his posterity till the termination of the above-mentioned third period, in which time the first account delivered by Karaites is said to have been composed.

Anan expounded the Law without acknowledging the sanctity of tradition, as such. He endeavored to establish all the statutes on biblical grounds; rejected those which did not seem to admit of such foundation; and pressed the laws relating to practical life to a greater extent. Thus he imposed upon his followers the obligation of entirely

withdrawing from the connection with Rabbinites ; of avoiding inter-marriages, on account of their disregarding some forbidden degrees of relationship ; of abstaining from convivial meetings with them, on account of their allowing several kinds of food which, in the strictness of the Law, could not be permitted ; and, finally, of not acknowledging their festivals, unless proved correct by the appearance of the moon. This separation completed the decisive character of the sect.

(To be continued.)

THE HERMIT AND THE WARRIORS.

A BAND of victorious warriors were returning from a great battle. The contest had been very severe. The enemy had been numerous, brave, and skilful. The victory had been gained with the greatest difficulty. No wonder, then, that the victors felt proud of their prowess. They sang songs of triumph. Each boasted of the numbers he had slain ; of the rich spoils he had taken.

As they passed through the streets, all who saw them applauded ; and admiring multitudes followed in their train.

Suddenly there stepped forward a gray-haired and venerable hermit, who, raising his voice that all might hear him, cried out : " Ye simpletons, why exult ye ? It is true ye have conquered one enemy, but one stronger and more skilful than he is awaiting you. Beware lest he fall on you while rendered careless by success ; lest he turn your joy into sorrow, your glorious victory into a shameful defeat."

The triumphant warriors were surprised and annoyed, and angrily asked : " Who is this enemy, that we shall fear him ?"

The hermit answered : " The enemy of whom I speak is encamped in your own hearts. Unlike other foes, he is never discouraged by defeat. Although you may overcome him a hundred times, you dare not release your vigilance, for he is as daring as ever ; he is still on the alert for an opportunity to surprise you when you are unprepared. Therefore I say unto you, be not intoxicated with triumph. Be ever sober, ever watchful against the insidious approaches of an enemy who always accompanies you, and will never leave you until the day of death."

THOUGHTS ON LECTURES.

BY M. KRAUSKOPF.

VII.

THE LECTURE OF THE SYNAGOGUE—LAW.

THE Synagogue titles its lecture with "Law." It reads it from its parchment scrolls,—the revered depository of the thoughts and teachings, laws and enactments of its Master-builder, and of the history and traditions of its earliest periods. It reads it also from its subsequent records and vast literature accumulated during the past three thousand years, and presenting a true reflex of the results of the various intellectual activities of its builders and of its varying fortunes since its founding.

But it needs to read only from its parchment scrolls, in order to lay bare to the eye of reason the universality of the foundation upon which it is resting; and if it cites its subsequent records, it is only to illustrate that whatever life-giving elements have been yielded to us were yielded only when its builders built the superstructure in harmony with the foundation; and whatever injurious results sprang from it were caused by a departure of its builders from the lines and rules of the foundation.

In reading from its parchment scrolls, the Synagogue does not necessarily enfold them in the mysterious cloak of supernaturalism, although past generations of mankind have so done, and the largest portion of modern generations still insist on so doing. Criticism, that cross-questioning lawyer of science, is relentlessly sweeping away the dusty cobwebs woven since olden times by that spider, Superstition. And beholding the testifying architecture of those records, we are coerced to accept them as we do all other records of antiquity; namely, to test the universality of any truths claimed to be contained in them (and only such are worthy to be tested) with all the touchstones of the accumulated experiences of mankind.

One of these most melancholy experiences is, that the supernatural authority ascribed to the early literature of the Synagogue, has been the most prolific source of the savage warfare which has been the scourge of the human race in Europe and Asia. It has deluged countries with human gore. It has burned cities. It has caused brother to war against brother, parent against child, wife against husband. It

has enthroned tyranny. It has smothered all the noblest impulses of man. It has befogged and benumbed his intellectual activity. It is as yet his most dangerous foe. It were, indeed, a most overwhelming evidence against the Synagogue, if this human Divineism, that hedged and still hedges about its early records, were caused by it, and by it only.

The Synagogue denies most emphatically being the cause of the lamentable results spoken of. It says:—

Firstly. It is true at a certain period of its existence, when the sphere of action of the vast intellectual activities of its builders was narrowed to a very small compass, firstly, by their political isolation; secondly, by the embryonic state of the positive sciences of that early period; thirdly, owing to the prohibition to give material expression to their idealistic conceptions either by chiselling on marble or painting on canvas,—and thus to debase their spiritualities by mortalizing the Immortal, and immortalizing the mortal,—that the genius of that race vented itself by throwing its divine fire on the relics of their gigantic intellects, consisting mostly of parchments. It is true, that thus a halo of the Divine surrounded them, and a reverence due to the Divine was accorded to them. But this reverence, exaggerated as it has been and is as yet mostly in the Synagogue, is only an exhibition of that reverent feeling of man, that immortalizes the past by honoring its records. And to the Synagogue, most of all, those records were a city of refuge, a tower of strength during the darkened centuries of its saddened pilgrimage in the land of its enemies, far away from its native soil. Who will condemn a human being, who—driven by a punishing, providential destiny from his home, and carried into strange lands, to be hunted down and treated like a beast—places a cherished family relic nearest his heart to continually remind him that he is still a human being? Who will condemn that man, if at every opportune moment he gazes at it with the fondest reverence, and studies each page, each line, each verse, each word, each syllable, each letter, ay, each part of the form of each letter, and thus imagines to read in them what his yearning soul wishes to read? And who, lamenting the cause that caused him to act so phantastically, will dare condemn him when his persecutors seize upon his relic, usurp unto themselves ownership of it, and with a strange madness read into it the wild creations of their childish intellects, and then quarrel and war, and destroy and burn each other when their respective pet-dolls chaotically collide?

Secondly. The scrolls of the Synagogue do not contain any injunction commanding an implicit belief, or any degree of belief in anything or anybody. We cannot trace any indications of a Nicene creed in it.

Whenever it has a command or an injunction, it is "to do, to act, to perform." Nor can it be said that "to believe" is an "act" of intellect; for intellect acts only by and in Reason. Reason may, resting on the basis of acquired positive knowledge, permit conjectures to be formed, assumptions to be framed; but, being only conjecture or assumption, Reason cannot command belief. Reason speaking to reason can either convince or be convinced, but it cannot command or be commanded into belief. The records of the Synagogue not commanding this belief in the supernaturalistic authority of its records, cannot be held responsible for having that spurious authority placed upon it.

Thirdly, the Synagogue states that the reverence of its builders having assumed, in its exaggerated state, the character of an adoration of the Divine, was only an incidental effect in its life, but not a fundamental principle of its existence; that it never encroached on the faiths of, and free exercise thereof, by other nations; that it never warred on them to impose on them its own faith; that it only went to war when compelled to do so by the stern law of nature—self-preservation; by supplying the necessity of having soil to live off by manual labor; that it only warred to defend the sacred rights and privileges of manhood; that it never took any part in any of the bloody religious wars; that it invariably was trampled upon by both combatants; that its opinions and explanations, its traditions and conceptions, either of a philosophical or so-called theological character, were and are not a standard which either of the belligerent powers adopted or rallied around.

Fourthly, it needs only a glance at the leading intellects of either of the combatant forces in the terrible drama of religious wars, and at those of the Synagogue, to recognize this radical difference, namely: while one portion of the former ignored reason *in toto*, and combated its dicta, and the other portion looked at reason as it approached, but fearfully evaded its embrace, the latter invariably hailed reason as the harbinger of blessings, and in their efforts to harmonize the results of the sciences, as fast as demonstrated, with the ideas of traditionated faith, they ever placed reason as the final arbiter on disputed questions, and ever accepted its decisions as either upholding or annulling tradition. Those gigantic intellects of the Synagogue, nurtured in the school of Thought, ascended with firm steps through the dusty clouds of dusty ages to immense heights. And standing "On the Heights," they gathered Truths, and, descending with them, they spread them among their fellow-beings by any and all means. Impartial historiography, gleaning the facts of the past, and clearly tracing the volume and direction of their current, concedes to the thinkers of the

Synagogue the honor of generating the impulses that led to that gigantic movement in history—the Reformation.

Fifthly, the Synagogue points to this fact of modern times as evidence that this supernaturalistic drapery, surrounding its early records, is not depending on it for its continuance. Were the Synagogue to assemble its representatives in solemn conclave, and as solemnly declare that its records are compilations of legendary traditions and of facts, that their account of the genesis of creation are merely speculative views,—views which every thinker, having the phenomena of matter and of intellect as their basis of thought, more or less approaches; that they are unreliable in their given data of primitive times; and were their claimed supernaturalistic authority thus publicly trampled on by the Synagogue, it would be jeered and sneered at by millions of their fellow-beings. Although enlightenment has spread and is spreading, and science is unceasingly feeding its cheering fires, and truth is accessible to everybody, stands at every house-door, in every street, in every corner, and begs to be looked at and taken hold of, yet these millions of rational human beings prefer Superstition to Truth; prefer to be slaves to it, to bow to it, to cringe before it, and would deluge the country with blood as formerly for its sake.

Furthermore, the Synagogue coincides with the philosophy of science, which declares that the evolving of the human race into higher states and species progresses through and in law; that, in fact, progress is the continuity of law itself, which, grasping unconscious chaotic masses, organized them into action, and through a continuous chain of causes and effects, evolved Intellect, Will,—Conscious Law. It furthermore recognizes purposeness in creation in the continuity of its law. It furthermore recognizes, that, like matter, intellect evolves itself only through combat, either with material unconscious forces, or with conscious intellectual elements, or with both, in order to yield its effect,—morality—soul-element.

And, resting on these bases, the Synagogue accepts all the accomplished facts of the past to have been normal. It enshrines all the good, the noble, the pure, the exalted, the beautiful, all that from which lessons of life to increase life can be extracted as everlasting memorials; and it buries all the evil of the past in the lake of oblivion.

Resting on these bases, it asks: Since it is evident that the civilized portion of the human race, in its conflict of evolving, would have clinged to and vent its spiritualistic elements on some object or other, whether the literature of Brahmaism or of Buddhism or of the Grecian mythology with its supplement of Epicurean philosophies, would

have yielded more elements of propelling and cohesive force, and most of all, more soul element, as the pure, simple monotheistic faith of the Hebrews, with their literature, portraying human life with its follies and foibles, cruelties and atrocities, but also with its godlike purities, its tender yearnings, its idealistic flights, its spiritual aspirations, its prophetic visions of the good time coming "when the sword will be moulded into a ploughshare," and "when the knowledge of God will cover earth as the waters cover the sea"?

The cognizance of purposeness in creation, manifesting itself in all its phenomena, is an answer to this question. And a glance at historical facts elucidates the answer. Look at Brahmaism and Buddhism. Its grand lessons are not of the existing creation for the existing, nor of a first conscious cause of the existing creation, evolving its purposeness to be existing, but it teaches beginning and end—nihilism, unconsciousness,—the prototype of modern materialism; and look at its results to-day—slavish, brutish millions, stationary since thousands of years on the racecourse of civilization.

And look at Greece. Its giant intellects shine on the horizon of history merely like coldly sparkling gems. The human masses flock not to them to obtain warmth of soul—Faith and Hope. The toiling, sweating millions know nothing of them. They were great, but their greatness departed with them. They were wise, but their wisdom penetrated not the dense masses. They had art, precious and rare like diamonds; but, like diamonds, it is cold; it is only for the rich, the wealthy, the few who live on the labor of the many. And as for its mythology, the adorned corporeal reflex of Grecian civilization, its conception of the purposeness of creation reached not beyond sensuality. Its most exalted promise was, as expressed in a late review by an eminent essayist, "to be imparadized in each other's arms." Although the genius of Greece was idealistic, it could not wing its flight outside the limits of a bridal chamber. There its wings became clogged, and there it died a lamentable death. Is it any wonder that a soil that could produce a Leonidas, a Solon, a Lykurgus, a Socrates, and more than all these, a Brutus, had its pores of life stagnated by the stench of Grecian impurities? Who will not recognize that the blending of the Judean Synagogue with the Grecian Grove, eighteen hundred years ago, was providential, lawful, according to purposeness of creation? Who will not recognize that this blending was the influx of light into darkness, of law into chaos?

AMERICAN ARISTOCRACY.

BY MARCUS MICHAELS.

THE welfare of a nation, and more especially that of a republic, depends to a very great extent upon the unity of its people. In order to guard against civil strife, it will be found absolutely necessary to repress as completely as possible that mock aristocracy or money-power which to a greater or less extent pervades every government. Such an aristocracy is taking its rise in America. Men of capital are aspiring to a social distinction which their wealth alone entitles them to claim, and are paving the way to a future of unbounded evil and national corruption.

Not alone does public safety cry out against a distinction founded on wealth and lineage, but man's moral nature rebels against it. For who can truly say that they are better than the rest of mankind; that through their veins flows purer and nobler blood than that of their fellow-men? Can this be possible? Did God give unto them souls more sensitive to good or bad, senses more accurate, or forms of finer mould? Does he sanction them in looking down upon their fellow-beings while claiming that they are loftier, better, purer?

America should have no such social distinction; for liberty and equality march on hand in hand: to take away the one would be to destroy the other; whereas strengthening the one doubly assures the other.

The question arises, Is an aristocracy necessary in America? By all means, if composed of the most talented and purest men—men who are benefactors of the human race, and who would tend to ennoble and elevate society.

What nation ever honored such true nobility that did not prosper? What nation ever recognized an unjust social distinction that was not borne down by its evil tendencies and influences? You will say that Rome had its aristocracy, yes! even in its palmy days: but of what did it consist? Of the enemies that were gnawing at its very heart's core; enemies who in public life sacrificed honor, virtue, and the public welfare for their individual interests, and who in private life were at the acme of degradation and crime. For as the ruins of Pompeii are cleared away, exposing to public investigation the palace and the hut alike, we are shocked at the undeniable evidence of the corruption which existed among the so-called higher class or aristocracy, and thus we learn the real cause of the fall of Rome.

It cannot be denied that American society needs purifying and elevating, and that, too, in a very great degree; nor can it be disputed that the tendency is downward, despite the strenuous exertions of some few. But so long as impure men stand at the head of government, holding in one hand self-interest and in the other power, using the latter to further the former, regardless alike of honor and concern for their fellow-men—we say, so long as such as these stand at the head of government, just so long will reform in social life be impossible.

Undeniable evidence upon this point stares us in the face. The aristocracy of a year ago in our own State, composed of men who at that time could turn the political balance by a single word, whose wishes were no sooner uttered than heeded by their servile followers, whose very breath, so to speak, formed the electric battery that sent their words into the ears of millions, is but an example of the aristocratic elements in American society—examples which have aroused popular indignation to action, thus proving that, however corrupt may be a nation, there still remains a public virtue which sooner or later will show itself.

As a general thing, throughout the world such social distinctions are passing away, leaving in their stead a higher type of civilization. The so-called aristocracy in France, to which may be attributed its miseries, is, we perceive, rapidly decreasing, and we can truly say that the time is not far distant when it will be numbered with the past. Germany is hewing down the barrier of rank and distinction day by day. England is already clamoring for a republic in which equality will be recognized, while America is blocking up the way of that social distinction which has hitherto been unknown to it.

Equality alone is to be tolerated in our country: even the humblest should be entitled to say, I am an American citizen, enjoying equal rights and privileges with the noblest, expecting those rights and privileges, and entitled to demand them. If America desires an aristocracy, let it not be confounded with a mere oligarchy, but let us accept it in its real significance as a form of government composed of the best and purest men; at the same time separate it from social distinction; let the people wholly and individually enter into it. Let us form a compulsory school system, thereby educating the masses, for that is the secret of Germany's success; and we shall find that learning, combined with American ingenuity and skill, will exalt our government as the model and only true aristocratic republic that ever existed.

PROVERBS.

PROVERBS may be regarded as the gems of language; not only in the sense that they are small, bright, and of universal currency, but also in the mystery of their composition, as being a work of ages, a secret birth. It is as impossible to make a proverb as to make an emerald, or that black diamond which constitutes the more familiar sparkle of material life. We probably none of us know how much we use proverbs in our daily speech; but it is certain that, if they were withdrawn from the language, we should find ourselves pulled up at every turn; for we may almost say that a language is not a language till it has proverbs embedded in it, as a people are not a people till they have antiquities and a past to refer to. To be a deliberate proverb-maker is really the highest form of impertinence; for a proverb speaks with the assumption of universal experience. It expects general acquiescence as a right, as a matter of course; its tone allows of no dispute or question, and is an appeal to universal knowledge. If it goes beyond the common sympathy of a nation or of mankind, it is an epigram, a witicism, a *jeu d'esprit*. The true proverb may have been the word of any wise man, high or low, king or peasant. How, being at once so true and so generally accepted, it escapes being a flat truism, is its secret,—a secret which the proverb-maker has yet to find out. Archbishop Trench has brought together various definitions of a proverb. It is “a saying without an author;” it is “shortness, sense, and salt;” it is “much matter decocted into few words,” and so on. But beyond all this it is certainly the child of good fortune. Its start in life must have been something extraordinary; it must have been born of occasion, the occasion like the author being unknown. Its adaptation to the universal mind was only shown by universal use, unaccountable by mere reason. “You must not look a gift-horse in the mouth” was a proverb in St. Jerome’s time. One of Ariosto’s heroes in the *Orlando Furioso* jumps from the frying-pan into the fire. How telling must have been the incidents attending the original gift-horse rashly criticised, or the fatal imprudence of the hapless denizens of the frying-pan, to have stamped their lesson so indelibly on the world’s records! and how impossible for research to get at them! We may perhaps conceive a state of society in which proverbs—at least, one most popular class of them—might have their birth,—when every trade and calling was common property, every process open to general observation, and the common wit and wisdom could exercise itself upon them. One of the uses

of the proverb is, we see, to keep up the tradition of this community of occupation and familiarity with the work of life. A flavor of primitive times is imparted whenever ladies and gentlemen talk of making hay when the sun shines, or advocate cutting their coat according to their cloth, or agree that it is best to wash their soiled linen at home, or are for striking while the iron is hot, or blame statesmen for having too many irons in the fire, or speculators for reckoning their chickens before they are hatched.

Lord Chesterfield, it is true, said that no gentleman quoted proverbs; and he considered the practice an index of inferior training: and we may grant that the ordinary use of them is less in society than in other spheres of action. They have their place in the familiar domestic circle, where people may dogmatize for their own and the general benefit, and again, where the appeal is to numbers, when men wish to popularize their style and to awake sympathy; for proverbs are equalizers. The language of progress is not friendly to their use. A man is seeking a precedent when he supports his view by a proverb; and therefore they are not so distinctive a feature in the discourse of Englishmen as we are led to suppose them to be in other countries. Thus, though Shakspeare quotes proverbs, and is considered an authority for their use, it must not be forgotten that to be full of them stands with him for being a prosy, pompous, dull old fellow. In a little book of proverbs which lies before us ("Sancho Panza's Proverbs, collected and translated," by Ulick Ralph Burke), the preface quotes Mr. Ford as saying, "The constant use of the *refrain* gives the Spaniard his sententious and dogmatical admixture of humor, truism, twaddle, and common-sense. A proverb well introduced is as decisive of an argument in Spain as a bet is in England. This shutting a discourse is always greeted with a smile from high and low." A man thus full of old saws and modern instances would scarcely meet with the same favor in an English drawing-room. The Spanish passion for proverbs is traced to the Arabic character of mediæval Spanish civilization; Oriental languages being, in fact, impregnated and permeated with proverbs to an extent which greatly adds to the difficulty of acquiring them. It is putting any nation's proverbs to a severe test to translate them; the terseness, rhyme, ring, and jingle have so much to do with their hold on fancy and memory. Thus the fit union of faith and self-help expressed in the Spanish, "A Dios rogando y con el mazo dando," does not tell with the same effect as "Praying to God and hammering away;" and "There is great distance between said and done," is but a trite sentiment; while its original is a proverb with an influence,—"*Del dicho al hecho hay gran trecho.*" The same with "*Cual el tiempo tal*

el tiento,"—"We must suit our behavior to the occasion." Many proverbs, however, are independent of the wording. "Ciertos son los toros" conveys an equal sense of excitement when rendered, "Here come the bulls;" though the nature of the excitement to the uninitiated is sufficiently different. "La cola falta por desollar," "We have still to skin the tail,"—that is, "We have not yet quite finished with the subject"—finds its merit in the neat homeliness of its illustration. Also, "Adobame esos candiles," "Snuff me these candles,"—that is, "Clear up this puzzle or this muddle." Some naturally convert themselves into harmonious English: "Pues ya en los nidos de antaño no hay pajaros ogaño," though it loses the rhyme, sounds well as "There are no birds in last year's nest." Some can only be rendered by a counterpart. The very ancient proverb, "Vióse el perro en bragas de cerro," "The dog saw himself in plush breeches" (and would not recognize his companions), is our "beggar on horseback." "No hay estomago que sea un palmo mayor que otro," "No stomach is bigger than another by a span," answers to "An inch is a great deal in a man's nose." The editor remarks on the many Spanish proverbs about the duty of women to stay at home as a trace of the Moorish occupation: "Cada puta hile," "Let every wench mind her spinning;" "La que es deseasa de ver, tambien tiene de ser vista," "She who desires to see desires also to be seen;" "Que la doncella honrada la pierna quebrada y en casa," "The virtuous maid and the broken leg must stay at home." Gambling supplies Spaniards with many proverbs: "Quien destaja no baraja," "He who shuffles the cards does not cut them;" "You may lose as well by a card too much as by a card too little," pronounced a thoroughly Spanish *laissez-aller* proverb; "Correr el dado," a run of good luck. The Archbishop of Dublin, in his little book on proverbs, dwells on the lofty, chivalrous tone which characterizes many Spanish proverbs: "White hands cannot hurt;" "The king goes as far as he may, not as far as he would;" and the proud looking of calamity in the face which speaks out in "When thou seest thine house in flames, approach and warm thyself by it." But these are not sayings for the mouth of common folks, who use a proverb to express a familiar sentiment better than they can in their own words. It is the homely proverb which is the proverb *par excellence*.

The Italians cannot be called less rich in proverbs than the Spanish, though their tone is charged with Machiavellianism; as "Fidarsi è bene, ma non fidarsi è meglio," "To trust is well, to trust nobody is better;" and many others in the same strain of selfish prudence, of which history has terrible examples. "Cosa fatta capo ha," "The deed once done, there is an end," was the "bad word" by which Mosca tells

Dante that he sowed the seed of civil war in Tuscany; and the Italian proverb, "Sometimes clemency is cruelty, and cruelty clemency," by which Catherine de' Medici stilled the scruples of her son on the St. Bartholomew massacre, are instances. But the whole language is full of proverbial wisdom, to the last degree simple, yet without coarseness. Thus "L'ultimo vestito ce lo fanno senza tasche," "Our last garment is made without pockets;" "Chi ha quattrini a buttar via, metti operai e non vi stia," "If you have money to throw away, set on workmen and don't stand by;" "Qual che va nelle maniche non può andar ne' gheroni," "What is put in the sleeves can't go into the skirt." This occurs appropriately in *I promessi Spoci*. Manzoni naturally points a moral with a proverb, whether in his own person or in his rustic characters, and always happily; as when the good but pedantic tailor, on receiving a visit from St. Federigo Boromeo, is so distracted by the greatness of the occasion and the importance of expressing a fitting sense of it, that the opportunity passes by him, and all he says, to his lasting shame, is "Si figuri!" (*Anglicé* "Fancy!"); being ever after haunted by the things he might have said; but "Del senno di poi ne son piene le fosse," "The ditches are full of clever afterthoughts." The tailor, however, is the only personage we ever find at a loss. Manzoni's women especially have a seasonable saying always at hand. The hospitable wife is glad that her guest arrives on a *fête* day, not when "c'era il gatto sul focolare," "the cat in the (empty) grate;" and promises one dish of welcome—"Ci sarà un piatto di buon viso." The over-busy housewife must "far da Marta e da Madelena," and consoles herself on leaving her birthplace by thinking "La patria è dove si sta bene."

No nation can beat the Scottish in the keenness and eye to self-interest of its proverbs, though it rather delights in simplicity allied to coarseness; as "Do nething in haste but gripping o' fleas;" "Nothing comes of itself but dirt and long nails." They are remarkable, too, for self-reliance,—“He that cheats me ance, shame fa' him; if he cheat me twice, shame fa' me;” “The tod ne'er sped better than when he went his ain errand.” We cannot think of Scotch proverbs without recalling Andrew Fairservice, whose worldly wisdom shines out in them; who pronounced Glasgow Cathedral, after the iconoclastic labors of the reformers, “as crouse as a cat wi' the fleas cambed aff it;” who, on being bid to hold his tongue, observes that “A hadden tongue makes a slabbered mouth,” but subsides into silence on quoting his mother's instructions,—

“Be it better, be it worse,
Be ruled by him that has the purse.”

He has the gift, too, of proverbial illustration so conspicuous in Sam Weller, and proposes to part company with the Baillie with the comparison, "There's sma' sorrow at our parting, as the auld mear said to the broken cart."

There are some subjects which provide matter for proverbs in all languages. The halter is one: "Nombrar la sogá en casa del ahorcado," says Sancho Panza; "Nommer la corde chez le pendu;" "Non ricordar il capestro in casa dell' impiccato;" "Give a thief rope enough," etc.; "He that is born to be hanged;" "Geld wird nicht gehenkt;" "Money does not get hanged;" "He was scant o' news that tauld his father was hangit." It is the rubs of life, great and small, which create its proverbs.

It is a question how far anybody is really guided by proverbs. They point a moral, they confirm an opinion, they impart force to a criticism. Do they help us in action? Not often, probably; yet, where we hesitate, it may sometimes urge to a resolution to remember "He that will not when he may," with its sequel: when our courage flags, "Where there's a will there's a way" may act as a needful stimulus. "One story's good till another's told" is sometimes a check to precipitate judgment. "Two heads are better than one" may well drive us to seek counsel; and "Man proposes, but God disposes" should bring at critical moments of perplexity and disappointment its lesson of resignation. That is, all this ought to happen if proverbs are of the use the world thinks them.—*The Saturday Review*.

GEMS OF THOUGHT.

WHEN you want to manage men, wash your hands with sugar and water.—*Rev. H. W. Beecher*.

Opportunities, like eggs, must be hatched when they are fresh.—*H. S. Carpenter*.

We can succeed only when we work in harmony with God's providences.—*Bishop Simpson*.

Death's but a path that must be trod,
If man would ever pass to God.—*Parnell*.

What matter though the scorn of fools be given,
If the path followed leads us on to heaven?—*Mrs. Hale*.

The wise, the just, the pious, and the brave,
Live in their death, and flourish in the grave.—*Jos. Green*.

SCIENCE, ARTS AND FACTS.

IN a former number, some idea was given of microscopic writing. Some wonderful feats of photography have been performed in this way lately. The English Bible contains 3,566,480 letters, and all this has been photographed twenty-two times in a square inch.

The Vienna Universal Exhibition, likely to be the most magnificent collection of the industry of mankind, has called for aid from various governments. France, torn and bleeding at every pore, contributes \$300,000, Prussia an equal sum, whilst impoverished Spain even gives a handsome quota; Switzerland sends £16,000, and Great Britain, wealthy and powerful, the ancient friend and ally of Austria, votes the sum of £10,000. We fully sympathize with the indignant comments of the Austrian press over this lamentable parsimony.

The importance of the diamond drill, now used by the U. S. Government to undermine Hell-gate, is becoming more manifest every day. As its sphere of action is likely to be increased, a description of it may be interesting to our readers. This apparatus for boring rocks with diamonds was originally patented in France, by Leschot, in 1864, and rendered only practical in 1866. It consists of an iron tube, the end armed with a series of rough diamonds, which are set in such a way that by turning the tube they excavate an annular groove in the rock, and leave in the centre a solid cylinder which enters the tube, and is easily broken off and extracted when the boring is finished. The progress is about $\frac{1}{4}$ of an inch a minute. The diamonds wear but little. Black diamonds are preferable, as they are known to be the hardest.

An Egyptian astronomer, Mahomed Bey, has just published a work on the age and the objects of the Pyramids, as elucidated by the star Sirius. He has been for the last fifteen years working out this problem. He proves that they were built 5,000 years before the birth of Christ, and that when completed, they all bore a positive relation to the course of Sirius. What is curious about this matter is, that the results of his investigations accord exactly to a few years with Bunsen's computations. Smile as we may at Oriental tenacity of purpose, the result attained is quite remarkable. No less a person than Piozzi Smith, late Astronomer Royal, published three large volumes on this subject of the age of the Pyramids, about four years ago, when he tried to show that they were built simply as a standard of measure.

THE NEW ERA.

VOL. II.—NOVEMBER, 1872.—NO. 13.

OUR EDITOR'S RETURN.

WE are happy to announce the return of our esteemed editor from an extended tour through the West and South. For nearly three months we have been without his valuable guidance, hence the delay which has attended the publication of the last two issues. Now, however, that he has again assumed the duties of his office, we trust soon to put the affairs of our journal in their regular course.

During his absence, he visited some thirty cities, and the relation by him of the friendly and cordial reception he invariably received, and the generous hospitality which in every instance was tendered to him, has been most gratifying to us, and has instilled into us renewed courage and vigor.

Mr. Lewin very modestly attributes the flattering ovations given to him as testimonials to his feeble efforts to advance a noble cause rather than to any personal merit. THE NEW ERA being one of the principal mediums through which he has accomplished that with which he is credited as having done for Reformed Judaism, we are not unwarranted in concluding that our journal has been favorably received.

In addition to the compliments universally paid our worthy editor, and the many new friends he has gained, he has obtained promises from some of the *first minds* of the country to enter the list of our contributors. He has also, by his untiring energy and zeal, nearly doubled the number of our subscribers, so that THE NEW ERA to-day can, without boasting or fear of impeachment, declare that it has (with not more than one exception) the largest circulation of any Jewish organ published in America. This more substantial acknowledgment of the sincerity and force of our efforts has invested us with increased strength, and will enable us to widen the field of our labors.

We extend to our friends our sincere thanks for the encouragement and aid they have so profusely and voluntarily given us, and assure them that **THE NEW ERA** will continue steadily, vigorously, and honestly to labor in the service of Reform—not only reform in Religion, but in every reform having for its object the subjugation of vice and the enthronement of virtue.

A CARD OF THANKS.

THE editor of **THE NEW ERA**, fully appreciating the kindness and attention generally bestowed upon him during his recent tour through the Western and Southern cities, desires, by this medium, to express his gratitude, and to thank his numerous friends most sincerely for the interest manifested by them in rendering his sojourn in their midst as pleasant as possible.

For the encouragement and support given to this journal, the editor believes that the best return he can make is to endeavor to render it worthy of the great cause it represents. To this task he pledges his untiring devotion; and thus he hopes not only to merit a continuance of that public favor and esteem he now enjoys, but eventually to make **THE NEW ERA** a welcome guest in every Jewish household.

OUR NEW CONTRIBUTORS.

AMONG the many eminent writers whose contributions we will have the pleasure of placing before our readers during the course of our **THIRD VOLUME**, we call especial attention to the following clergymen, all of whom are noted for erudition and zeal, elevated and liberal views, and for the valuable services rendered by them to the cause of Progress and Reform:—

Rev. Dr. Lilienthal, Cincinnati.
 Rev. Dr. Huebsch, New York.
 Rev. Dr. Mayer, Cleveland.
 Rev. Dr. Kleeberg, Louisville.
 Rev. Dr. Landsberg, Rochester.
 Rev. J. W. Chadwick, Brooklyn.
 Rev. Francis Abbott, Toledo.
 Rev. J. K. Gutheim, New Orleans.
 Rev. S. Falk, Buffalo.
 Rev. Wechsler, Columbus.

Rev. Dr. Wise, Cincinnati.
 Rev. Dr. Jastrow, Philadelphia.
 Rev. Dr. Sonneschein, St. Louis.
 Rev. Dr. Schlessinger, Albany.
 Rev. N. M. Mann, Rochester.
 Rev. S. H. Camp, Brooklyn.
 Rev. E. L. Rexford, Columbus.
 Rev. I. L. Leucht, New Orleans.
 Rev. Isidor Kalisch, Nashville.
 Rev. M. Samfield, Memphis.

CONSCIENCE AND THE DAY OF ATONEMENT.

A SERMON DELIVERED BY THE EDITOR BEFORE THE TEMPLE SINAI CONGREGATION, OF NEW ORLEANS, LA., ON THE SABBATH OF REPENTANCE,
OCTOBER 5, 1872.

“And if you do not thus, behold you will have sinned against the Lord ; and rest assured that your sin will find you out.”

THE passage of the text submitted to your notice, and with which you are doubtless familiar, forms a portion of the address of Moses to the tribes of Reuben and Gad, when, in accordance with a previous arrangement, he cedes to them certain lands on the eastern side of the river Jordan, in consideration of their binding themselves to continue giving their military assistance to the commonwealth of Israel, until such time as the country had been entirely subjugated. The wise legislator, having every faith in the promises of the tribes, assigns them their possession, but warns them that though he was descending into the grave and could not be amongst them at the time when it would be necessary to fulfil their obligations, and that though their brethren might perhaps not be in a position to compel them to keep their contract, yet assuredly would their sin find them out and receive that punishment it duly merited. So much for the literal bearing of the text. But, my hearers, it must be evident to you that I have not selected these words of Moses merely for the purpose of recalling the historical account of a treaty which, to us of the present day, is a matter of little import. Indeed, a moment's reflection will suffice to convince you that our text is susceptible of a more extended signification ; that it is capable of receiving a more general application ; that it conveys most instructive lessons, which are well adapted to the especial occasion—this Sabbath of Repentance—which assembles us here to-day. Let me, then, endeavor to place before you some of those reflections which may be deduced from that memorable address.

“And if you do not thus, behold you will have sinned against the Lord ; and rest assured that your sin will find you out.” The pith of the address lies in the second clause of this warning, “rest assured your sin will find you out ;” in other words, “rest assured that though no mortal eye may see your sin, though no mortal power may be able to punish you for that sin, yet will your own conscience act as the accuser and the judge, and inflict that chastisement the offence deserves.” From this I proceed to observe, that the power of conscience

exercises a greater influence than the fear of temporal punishment, and that, moreover, this inward sense of right and wrong in conduct belongs to human nature. As a biblical illustration of this assertion, we have only to refer to that scene where Joseph's brethren are plunged into the greatest trouble and anxiety, through the action of Joseph in assuming an appearance of the utmost severity. "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear; therefore is this distress come upon us. And Reuben answered them saying, Spake I not unto you saying, Do not sin against the child, and ye would not hear? Therefore behold also his blood is required."

It must be recollected that, when this event occurred, it was in an age when the law had not yet been given, and that all the revelation of the Divine Will which had been made was what had been handed down from generation to generation among the Patriarchs. Yet we find the brethren of Joseph reasoned upon the same moral principles and were conscious of the same feelings as we would reason and feel at the present day. This is because the innate sense of right and wrong is coeval with creation; it is a law inscribed in every human heart. In the darkest times, in the most uncivilized portions of the globe, when the grossest ignorance and superstition prevailed, when polytheism with its hideous form shrouded the fair earth, and men groped their way in darkness amid a labyrinth of doubts and conjectures, —even then a distinction was made between virtue and vice, between a duty and a crime. This moral sense of good and evil is the offspring of Reason—the heavenly faculty which makes of man a child of God; and according as this Reason is developed, so is this sense cultivated. Among rude tribes of men, where superstition as a necessary consequence of the time prevailed over reason, the sense of right and wrong was but an imperfect one; but according as the faculty of reason assumed her holy functions and asserted her will over men's minds, so the discrimination between right and wrong, virtue and vice, a duty and a crime, became more in harmony with justice and truth. This has been the work of ages, and it is even now in a state of development. Thus is it that many have a misconception of duty, and while clinging pertinaciously to some old custom or old form which they superstitiously believe to be a vital principle of religion, actually violate the most sacred duties and forget the most important obligations. They do this not because they are determined to do wrong or because they are vicious. Just the opposite. They indeed believe they are fulfilling their duty. But their error is

due to their judgment. They misconceive the nature of religion, because their reasoning powers have not yet arrived at that stage to make them discard old abuses and old superstitions. I maintain, then, that this sense of right and wrong, when trained by the aid of reason, is the greatest agent in promoting the well-being of society; it is in fact the only true revelation, since it is the inspiration into the human mind of good and pure thoughts from the source of all virtue and purity. The adherents to a literal interpretation of the Bible, of course, maintain that religion is the offspring of the Bible; that it is the result of a communication of Divine will under supernatural agencies; and that the reasoning powers of the mind should and must be subservient to the commands and laws prescribed in the Bible. Now this would deprive religion entirely of its hallowing influence, for it would ignore natural religion; and unless men possessed some natural religion, that is, unless they were endowed by nature with some sense of moral obligation, they would be incapable of all religion whatever. If previously there existed no conception in their minds of duty, of love, of allegiance, of gratitude; if they failed to perceive the discrimination between right and wrong, then would revealed religion in vain prescribe laws and commandments. The one can only be predicated on the other. Hence they who, from mistaken notions of piety, would make of the Bible everything and of Reason nothing, do real injury to religion, since they undermine the very foundation on which revelation builds its power of regulating the heart. The greatest of all religions, then, is natural religion, because it is the one which God has implanted in the hearts of all men, and in which all men agree.

This power of conscience, or innate sense of right and wrong, which we call natural religion, exercises more powerful influence than the fear of temporal punishment, because it produces an apprehension of guilt and of the consequences of that guilt in a far greater degree than man is capable of inflicting. In the words of the text we may say, "And if you do not thus, you will have sinned against the Lord; and rest assured that your sin will find you out."

Whoever has such little reverence of God, as to attach no more serious consequences to sin than the fear of mortal detection and punishment, is indeed on the high road to ruin, and is likely to remain a sinner all the days of his life. Fortunately, however, this class of men is not numerous, for even in cases where there is no habitual acknowledgment of God, where there is even a daring contempt of His authority, the very men who thus act are constrained by conscience, in the day of their distress, to recognize God, and that, too, under the most awful of characters—the avenger of guilt.

Thus the power of conscience in this respect is all-important. Did it not suggest some relation between guilt and punishment, of what avail would be the principle of approbation or disapprobation with respect to moral conduct? Conscience, then, assumes not only the power of an accuser, but also of a judge, for it causes us to acknowledge that not only have we done wrong, but that we are justly entitled to be punished for that wrong. As in the familiar case of Joseph's brethren, now under consideration, they said: "Therefore is this distress come upon us; behold, also, his blood is required," thus admitting their crime and the justice of the punishment. Truly their sin had found them out, and they were reaping the consequences. The Bible affords many other instances in which the sin of the evil-doer finds him out by means of some sudden misfortune or of some act of folly which all the ingenuity of villany has been unable to prevent; but the limits of this sermon will not permit me to do more than simply mention the fact.

From this power of conscience arise the terrors which so often haunt guilt. The sleepless nights, the fearful dreams when sleep at last descends over the shaken frame, the fears of secret dangers, are all the results of a disturbed conscience. But, my hearers, it may be asked, If this indeed be the power of conscience, how is it that its influence is not more general, and that it does not restrain men from the commission of sin? I reply that conscience is very often stifled during a season of prosperity, but that it is sure to return to its full power when adversity comes, thus proving our text, "Rest assured that your sin will find you out."

When crimes are committed, the passion of the moment is too great, and the mind too much enslaved by the gratification of the desire, to be capable of proper reflection. And even when the passion has subsided, if the sun of prosperity continues to shine, the sinner, if he at all reflect upon himself, seems to find in this very prosperity a justification for his sin, and therefore fondly concludes that he is at peace with heaven and earth. But once let the sun cease to shine; once let the dark clouds of adversity hover around him; let him be suddenly deprived of all his boasted wealth and reduced to poverty; let him be stretched on the couch of pain and sickness; let him suffer the loss of some one who, notwithstanding the stubbornness of his heart, he yet loves, and oh, what a terrible punishment is his! Surely then his sin has found him out! What a difference is there now between him in adversity and his former self in prosperity! Before, life was an illusion. Everything tended to pander to his vanities, to flatter and deceive him. Then he was a portion of the crowd, and no insignificant part either;

but now he is alone, the mask has been removed, his friends and admirers have forsaken him, and "there is none so poor as to pay him homage." Besides this his brain is on the rack, for his spirits are no longer supported by fallacious views of Heaven's favor. His pride is humbled. "His sin has found him out."

It is also curious to note how, in cases like this, when the conscience is thoroughly awakened, the sinner considers every calamity which he suffers as an actual infliction of punishment. When before he never thought of God, or only thought of Him unworthily, he now regards Him as a judge who has passed sentence on him for his guilt, and who is executing vengeance. Yet, perhaps, many of his afflictions arise directly out of causes which have nothing whatever to do with his sin. By a wise dispensation of providence, however, they are interpreted by his conscience to be inflicted solely on account of the sin, and thus are men often forced to repent, by discovering that there is a Providence who rules all things, and who surely will not permit guilt to go unpunished.

And now, my dear friends, to apply these reflections to the present occasion. The great Kipur, which excites so much dread and anxiety in the minds of many Israelites, will soon be here, and will bring with it, as usual, crowded synagogues. Wherever Israelites dwell, songs of penitence will be heard, and from every Jewish fane will ascend the petitions of Israel for forgiveness and reconciliation. Though only a ceremony, Kipur is one which carries with it grand and instructive lessons, for it exemplifies three essential truths of Judaism.

1. Repentance is necessary to every one, because there is no one so good as not at some time to commit sin.
2. God is gracious, all-merciful, and forgiving. He desires not the death of the wicked, but rather that he may return to Him and live; therefore He pardons the truly repentant sinner and opens to him the gates of eternal salvation.
3. Man needs no mediator to go between him and his Lord; he and he only must and can atone for his sins by repenting and amending his course of conduct.

The institution of the day of atonement is founded upon the weakness and the power of man,—upon the weakness, because man is a human being and is liable to the failings of frail mortality;—upon the power, because man is formed in the image of God, partakes in a degree of His Divine essence, combines spirit with matter, and is capable of subduing his material yearnings by the strong will of his spirit. Hence, Kipur is justly entitled to all the respect and veneration which Jews everywhere pay to it. But, my dear friends, I pray you observe that many of us are apt to regard Kipur in quite a different light. For many of us, unfortunately, have

been taught to regard Kipur as the day when God sits in judgment upon us, reads over the record of our past sins and iniquities, calls us to account for them, and punishes us accordingly. To avoid this and to appease the wrath of the deity, some personal sacrifice must be made, and so the day is devoted to fasting and praying. Alas! I say, too many of us believe *this* is the great end of Kipur, and are satisfied to go through the form without even thinking of the holy spirit which that form enshrines. In the sense of the text we may say, "they have sinned against the Lord, and their sins have found them out." Yes, it is their consciences which are at work. They tremble with fear at the terrible thought that God will punish them for their sins, and so they hasten to the sanctuary and endeavor by all outward manifestations to evince contrition. But, brethren, I tell you most emphatically that many and many of those who assemble in our temples and houses of worship are led thither more from superstition than from true belief or sincere repentance. I tell you that these merely go through the form of pretending to repent for sins which they know all the time they will commit as soon as the Kipur services are at an end. Oh! dear brethren, oh! dear sisters, for the love of God, for the love of honor and purity and truth, for the love of all you hold most dear, for the love of your souls' salvation, be ye not among those who will visit Israel's houses of worship on that day with such thoughts. Think not that the Kipur is given to us so that in a few hours we may wash away months of iniquitous conduct, and obtain a fresh lease of life only to sin again. The day of atonement is truly the sabbath of sabbaths, truly the greatest day in the year, if we see in it a proof of God's mercy and love, if with earnestness we avail ourselves of the privilege of seizing the proffered hand of reconciliation and returning to the Lord our God, with all our heart and soul. But, if we observe it only because custom has so ordained it, or because we think the ceremonies of the day will make all right in the sight of God, then, indeed, is the day of atonement a fraud, a mockery, a wicked deception. Then, indeed, when we keep it in this way, do we commit the greatest sin of the whole year.

Oh! my beloved friends, if indeed your sins have found you out, if you are conscious of having done wrong and really wish to atone for your faults, then let us regard Kipur only as the type of what a good man's life should be every day. A sage once said to his disciples, "Repent one day before your death."—"How can we do that," asked they, "seeing that we know not the day of our death?" Then said the sage, "Repent every day." So, brethren, let us make the following resolves. First and foremost, let us truly atone for our sins.

Secondly. Let us cultivate the habit which the Psalmist recommends of "communing with our hearts when we lie down on our beds," so that each night may admonish us of the wrongs we have committed either through error or thoughtlessness, and remind us of the opportunities we have allowed to escape us, in which we might have done some good.

Thirdly. Let us not be lenient in passing judgment upon ourselves, but rather let us strive ever to think less of the faults of others and more of our own. So also, when conscience is even quiet, let us be certain that it is not merely silenced because of hardened guilt or the fortunes of prosperity, but that it is really tranquil, because we are free from transgression.

Lastly. Let us shun sin for its own native deformity, and love virtue because of its own intrinsic worth. Let us ever remember that though no mortal eye may discover our sin, though no mortal judge may pass sentence thereon, yet there is one who seeth all things, and that the sin will assuredly find us out, and will condemn us in the presence of that tribunal where the God of Infinite Justice and Truth presides.

If thus you will resolve, and if thus you will act in the future, then truly will the blessed day of atonement not return in vain, for not only will your past sins be forgiven and your peace effected with your God, but you will even possess the love of your Maker, which will accompany you through life, will aid you in your good resolutions, will guard you from evil, will lead you to good, and will finally conduct your souls to realms of joy and bliss, even to the realms of immortality, which may God in his infinite mercy grant. Amen.

THE FOOL AND THE LOAF OF BREAD.

A FOOL once stood wondering and staring at a high pole, on the top of which was a tempting loaf of bread. The fool was hungry; but all he did was to gape and exclaim: "How nice it looks! Who can get it down?" His companion, wiser than he, addressed him thus: "Ah, silly fellow! the pole is no higher now than when the loaf was first placed on it. I'll show you how to get it down." He took a ladder with many steps, mounted them one by one, reached the top and got the bread, while the fool went away hungry and ashamed. Thus is it always. The fool in his indolence can only gape at the prize within his reach, which soon is won by the intelligent and industrious worker.

THE JEWS IN THEIR DISPERSIONS.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

IN the foregoing lectures we sought to elucidate the relation of Christianity and Islamism to the Religious Idea, and thence to deduce the necessity for the continued existence in Judaism of the religious idea in its completeness. Were I to adhere strictly to the natural order of the subjects to be treated in these lectures, it would certainly indicate that we should now proceed to consider the manner and mode of this continued existence in Talmudism; and also (having already discussed the rise of Talmudism previous to Christianity) the purport and character of Talmudism itself.

I deem it advisable, nevertheless, first to call your attention to the phase of existence exhibited in the receptacles of this Talmudic-Judaism—Jewdom. And for what reason? you will inquire. Talmudism is so peculiar a creation, the result of such peculiar intellectual tendencies, that it is impossible to comprehend its nature, unless we previously understand the object for which it was designed—unless we have previously recognized its aim, its scope, and its indispensability. If it has been ascertained—first, that the preservation of Jewdom was necessary to the endurance of the religious idea; and secondly, that by Talmudism alone the continued existence of Jewdom could be secured; we shall have possessed ourselves of the guiding thread, without which we might wander pathless in its vast and intricate labyrinths.

I bespeak your attention to-day, therefore, to the history of the Jews in their dispersion. I must premise, however, that it is foreign to the task I have undertaken to give utterance to the just lamentations, which an intimate acquaintance with a history, whose every page, nay, whose every line, whose every letter is written in blood, may well wring from the sincere friend of humanity. This blood was not shed on the battle-field, where the destinies of nations were decided; nor was this martyrdom endured as expiation for crime, but this life-stream was pressed from the heart, this martyrdom crushed the limbs, of a race of men, who, guiltless of wrong against the lives or the property of their fellow-beings, sought but liberty to live true to their consciences and their God. History, like her eternal sister, Nature, possesses the great privilege of recording the general results of events, and of passing silently over the griefs and sufferings laid successively

by individuals on the altar of the general good. The uninterrupted and eternal production of life is the law of nature. But life necessitates death. Countless old generations must die that countless new generations may be born. In order to sustain life, nature must destroy life. In like manner, history requires the suffering and the annihilation of millions of individual men, in order to secure to the race of man continued and progressive development, and to prepare for it an ever greater future, an ever more glorious existence. Judged according to this standard, the thousand holocausts which the annals of every people record are recognized to have been offered for a loftier end. History, which would otherwise present a melancholy picture of tyranny and slavery, of force and thralldom, of human sufferings and passions, becomes, when viewed in this light, a solemn record of the eternal strivings of mankind for higher objects, of its aspirations for the conquest of truth and right.

Let us thus look upon the history of Jewdom in its dispersions, and we shall at once perceive that these dispersions had for aim and end the preservation of the Religious Idea ; and that all that the Jews, its depositaries and bearers, were called upon to endure, all their sufferings during fifteen centuries (of which sufferings, alas ! many still continue) were a necessity which in the fulfilment of their sublime mission could not be averted. Nay, instead of the remembrance of the evil treatment received by this peaceable people causing us to mourn, the thought should rather inspire us with feelings of admiration at the inward power of the spirit, enabling a whole race to conquer all disasters and defy all calamities. What more does Jewdom desire ? It has gained the victory. The world sought to annihilate it, and yet Jewdom exists. The world strove to render it dumb, and yet Jewdom speaks, speaks now, even louder and more audibly than ever, in the ears of mankind. Yet more—Jewdom sees the animosity which prevailed against her daily diminish—hears the world rescind daily its hostile edicts—feels her sufferings and anguish pass away, virulence and oppression gradually die out. Jewdom may with truth exclaim, “I have endured to the end ; and this endurance has won its reward.” It has achieved that which it was its task to accomplish ; it has preserved the religious idea for the great future of mankind. Let us therefore not deem the history of Jewdom in its dispersions to be but a blood-stained record of uniform oppression and violence. Let us, on the contrary, recognize it to be that which it truly is—the conflict of the Spirit with its antagonisms for the eternal preservation of the Religious Idea. Seen under this aspect the existence of the Jewish people is neither a mystic riddle, as by some it has been supposed to be, for the key to its

solution lies at hand ; nor is it a mournful picture veiled in sadness ; it is a brilliant image, delineating the power of the immortal soul of man.

We repeat—the sufferings of the Jewish race, from the fourth century down to the present time, their exclusion from political society, the persecutions they have endured throughout the world, were the necessary conditions of the fulfilment of their holy mission. This proposition we now proceed to examine and to verify.

When a nation loses its independence, one of two consequences must ensue ; either it is destroyed in the last struggle, or (and this is but another form of destruction) it is amalgamated with its conquerors. The nation may be preserved in its separate members, but in its collective form, its especial purpose, its nationality in fine, it exists no longer. To the existence of the Jewish race no such close was appointed ; for the fulfilment of its lofty mission forbade alike its annihilation and its amalgamation with its conquerors. That race was dispersed, retaining in its dispersion its peculiar character. This dispersion, as we have shown in a former lecture, was the instrument of its material salvation. Had this numerically insignificant nation (the smallest of all the peoples of the earth) remained in Palestine, it could not have retained its integrity amid the irruptions of the barbarians, the conquests of the Mahomedan Arabians, the incursions of Zhengis-khan, and of the Saracens and Turkomans. That it had been conquered and dismembered by the tolerant Romans before the outbreak of these wars of devastation and of the Crusades, was a beneficent ordination of the Almighty Ruler of the Universe, and an evidence of His governing providence.

The existence of the Jewish race as a people was not necessary. Indeed the accomplishment of their sacred task was far more powerfully aided by their dispersion. Through the absence of all political and municipal vitality in the numerous isolated communities, was this their task more promptly and efficiently performed. The religious idea was freed by the dispersion of the Jews from the trammelling influence of political and municipal life, and space and opportunity were secured to its depositaries for their own and its preservation.

But for this end it was also necessary that the Jews should be placed in a position which would prevent their amalgamation with the dominant nation in whose centre they respectively dwelt. On this point I am anxious to avoid misapprehension. I would therefore observe that I here refer exclusively to the times at which nations were specifically ruled by the two new churches, in part antagonistic to the religious idea, Christianity and Moslemism, then in their most dogmatic state of development ; an era at which the political amalga-

tion of the Hebrew race would have been inevitably combined with an absorption of the religious idea into the forms of Christianity and Islamism ; an age, as will be admitted, wholly different in its character from the present time, and inducing consequently wholly different conditions of existence.

That the Jewish race should assume in their dispersions a distinctive and isolating mental costume and character, which should place them in strong contrast to the dominant churches (and this idiosyncrasy was secured to them by Talmudism), and that their temporal position should be exclusive in its tendency, so as to render them wholly dependent on themselves and their own resources (a state of being imposed on them by the iron rule of the middle ages) was a historical necessity. Both conditions were indispensable to the preservation of the Jewish race in its integrity, and both were fulfilled.

It may be objected, and with truth if the material fact be alone considered, that the social position of the Jews and the oppression and suffering to which they were exposed, were virtually induced by the peculiarities to which the race so pertinaciously adhered. But if the Jews had not, both from choice and necessity, preserved their individuality, their fusion with the other dominant creeds would have been inevitable ; and true it certainly is, that in their new garb of Christian and Mahomedan they would have had nothing to endure. The service of the Religious Idea rendered this immunity impossible. Nor does this afford to the dominant churches the slightest justification for the tyranny and cruelty exercised by them towards the Hebrew race. The peculiarity of my fellow-man, as long as it does no injury to society, in no way gives me the right to injure him in life, property, and honor ; nor to beat him to death, either morally or physically. The preservation of this peculiarity was the only reproach cast upon the Jews after they had been degraded to the very lowest social position by their oppressors. It has, however, I trust, been clearly shown that for this condition of things there existed an historical necessity. To the Jewish race it was given to preserve within itself the religious idea, unscathed by the antagonisms of the dominant Christian and Mahomedan churches. The only means by which this could be carried out was the adoption of a peculiar external form of *religious life*. So soon as the dominant churches came to comprehend the antagonisms to their own system inherent in Judaism, they naturally sought to annihilate Judaism, or to thrust aside and supplant it. The necessary consequences of this animosity were the constant persecutions and banishments of the Jews, and their political and municipal expulsion whether as communities or as individuals.

Another historical feature of the middle ages was the feudal system. Its most marked tendency was the subdivision of the State into guilds or companies. Feudalism split up the aggregate of society into many separate bodies, and assigned to each a particular position and constitution, and individual rights and privileges. Instead of erecting the State on the universal basis of equal and general rights, instead of comprehending each and every portion of society as constituting an integral part of the whole social fabric, instead of recognizing the people collectively to be one body politic, feudalism divides and subdivides them, according to a certain fixed scheme, from the monarch down to the serf, into classes, guilds, corporations, and arranges them in orders, companies, etc., that stand to each other in the relative positions of inferior and superior. What post was appointed to the Jew in this feudal state? What rank was he to hold in this scheme? Neither amid the nobles, nor the guilds of the towns, nor the serfdom of the peasant would it concede a place to the Hebrew. Feudalism condemned the Jew to remain a foreign excrescence, an outcast from them all. By feudalism were the Jews considered to be but appendages of the monarch, who in his gracious clemency tolerated their presence as imperial or royal menials. They paid tribute to the sovereign, were under his immediate protection, which he could grant, or rather sell to them, or withhold from them, at his royal pleasure. They were thus denied all rights, were compelled to dwell in separate quarters of the towns, were forbidden to hold land and to pursue any trade. But one alternative was allowed, but one dark retreat afforded them, whence their fellow-men shrunk in disgust. Permission was accorded them to wander as hawkers, peddlers, and money-lenders, foot-sore and weary, from place to place. So abject was the plight to which the feudal system had reduced the sons of Israel; those who in Palestine had been a free and agricultural people, in Rome Roman citizens, were now condemned to be hirelings and menials, earning their exile's bread in the land of their birth by hawking and usury. Princes and emperors pledged their right to the tenure of Jews, sometimes to towns, sometimes to feudal lords of higher or lower degree. In other instances they conceded their claim to the servitude of the Jews for payment, or in compliance with petitions or threats, to certain circles and towns. From this arbitrary and lawless rule to which they were subjected, other and serious evils resulted to the Jews. The callings they were permitted to pursue acted prejudicially on their moral condition. It may with truth be asserted, that the highest credit redounds to the Jewish race, that under the pressure of circumstances so degrading, they not only were not wholly demoralized, but preserved a fresh-

ness of spirit and a strength of character, which they mainly derived from the peculiar constitution of their spiritual and religious life. In other instances again, these pursuits brought them constantly into collision with great and small. The borrower hates the lender; the more deeply he is indebted, the more entirely he is in the power of his creditor, the more anxious is he to set him aside by physical force, particularly in an age when might made right, and when that lender was without arms and without legal defence. Thus the longer the Jews remained in any one locality, the more imminent and certain were their persecution and expulsion, simply because the greater was the number of those whose interest it was to effect their removal.

A third and necessary consequence was, that as the snail ever seeks shelter within its shelly tenement from the bruising heel of the passer-by, so the persecuted Jew ever withdrew deeper and deeper into intellectual seclusion. All spiritual connection with other nations gradually ceased. An attachment to scientific pursuits, which had endured to a much later period (even so late as the commencement of the fifteenth century) among the Jews than among the Arabians and Christians, expired at length amid the universal persecutions to which they were subjected, particularly those which accompanied their expulsion from Spain. At the era when the taste for classical studies was revived, and when the other European peoples gladly shook off their long intellectual lethargy, no ray of morning light could penetrate into the dark Ghetto or Jews' quarter, and dawn on the mental vision of the crouching and hope-fallen son of Abraham. Even religious speculation was arrested in the crushed spirits, that were only permanently saved from entire paralyzation by the exciting study of the Talmud whetting the edge of intellectual subtlety, though this was limited to the analytical disquisitions of casuistry. Of this the result is manifest; the ecclesiastical system of the middle ages sought, in its spirit of exclusiveness, to annihilate the Jews, since in Judaism was included the most uncompromizing antagonism to that exclusiveness—the Religious Idea. Where they could not succeed in extirpating, they tried to expel them from municipal society. Feudalism, amid its divisions and subdivisions that virtually denied the equality of human rights, had no place for the outcasts of the Church—the rejected Hebrews. It placed them without the pale of law and right, and as it transformed the peasantry into the bondmen (serfs) of the nobles, so it made the Jews to be the bondmen (serving-men) of the monarch. Yet, as compared with the Church, the feudal system was the salvation of Jewdom. From the personal influence of the monarch they often derived protection; seeing that as occasion might be, the sovereigns

either thought more tolerantly or felt more humanely than the petty tyrants their subjects; or they needed the gold of the Jews, their loans, the purchase-money for protection; or they were impelled to uphold them by a spirit of opposition to the Church, which spirit, as is well known, was not unfrequently rife in Christendom. And the Jews, in truth, required naught save, according to the necessities of the hour, a few spots of earth on which to exist, to weather the storm, and to outlive the days of menaced extermination.

(To be continued).

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

TRANSLATED FROM THE COPTIC, BY REV DR. MENSOR.

(Continued from page 453.)

New evils were at hand. Our frontier horsemen came flying in with news of war. The Arab chieftains refused the tribute: they had sent round a banner to all the kindred of Ishmael in the desert; and the whole border, from Damascus to Pelusium, was in arms, as if by command of our evil genius. The calamities that had befallen Egypt stirred them up to revolt, and the revolt was about to be succeeded by an invasion of the enemy. I then was summoned into the presence of the monarch, to the council held in this case of emergency. The king demanded my advice. It was plainly given. Reprobating the feeble policy that had withdrawn our armies from the frontier to waste their valor in watching slaves, I counselled instant vigor. I declared that war must be met by war, rebellion by speedy punishment; and that the royal tribute, if not brought in the hands of the Ishmaelites, must be sought for in the ashes of their tents. All applauded this advice; and Pharaoh, throwing over my neck the golden links of his own sword-chain, and ordering a linen robe of state to be hung upon my shoulders, made me on the spot commander of all the armies of Mizraim.

I rejoiced in this good fortune. The pomps of Memphis had become fearful in my sight. Wild dreams haunted me, wilder thoughts came over me in my waking hours. I had commenced to experience strange doubts of the wisdom of that worship which was as old as the

foundation of the throne. I involuntarily asked myself, Could the gods of Egypt be given for its tormentors? Could the power of turning those gods into scorn be given, but by some other God mightier and higher than they? Or could that higher God, that wielder of the elements, that scorner of the pride and glory of Egypt, be on the side of injustice? These feelings rapidly spread over the whole surface of my mind. The sound of war came to me as the sound of the rushing stream to the traveller in the desert. The fever of my spirit parched me no more. I put on my armor, took my spear in my hand, and marched forth from Memphis at the head of troops that were fit to bear the dragon banner of mighty Egypt to the uttermost end of the world.

We made rapid marches along the shore of the sea of the desert, that we might meet the rebellious sons of Ishmael before a hoof of their camels should defile the sacred shores of Egypt. All was the exultation of the warrior's heart, as I looked from the heights along the endless columns of chariots, horses, and spearmen that moved along the bold hills and rocky valleys bordering that bright and ever billowy sea. But when we entered on the desert itself, when we saw the boundless waste spread before us without path or landmark, without tree or herb, without river or fount, our hearts shrank within us, and we felt that in all the grandeur of man there still is weakness, as the weakness of the sand tossed in the whirlwind. Enemies we saw none, but the most unconquerable of all enemies, the desert—the ground on which we trod, as treading on the floor of a furnace, and the sun, which shot down upon our heads rays as fierce as flights of burning arrows. Against this war what was man? Our horses died of pestilence; our chariots were left broken in the wilderness; the scorching wind pierced us to the bone, withered the nerve of the strong, and made the heart of the bold faint within him. After months of fruitless search for the flying Arabs, whom we could no more reach than we could the clouds of heaven, I gave the word to retrace our steps toward the land of Egypt. Broken and faint as we were, the command infused new life into the whole host. It was full of the memory of that luxurious rest which the soul covets in a dry and thirsty land; it told even the meanest heart among our thousands of the pure and refreshing draughts of the Nile, the deep bowers of roses, the olive groves on its banks, the delicious evenings when under the vines, in the cool air, all was music, serenity, and the simple and undisturbed delights of nature.

On the third day, at sunset, the army had reached the brow of the mountains that overlook the valley of the Nile. With the delight of weariness and famine in the sight of the speedy enjoyment of rest and

luxury, we gazed on the immense extent of that richest spot of the bounty of nature and labor of man, glittering like a huge serpent, bright with all the hues of summer, under the light of the descending sun. Groves, gardens, palaces, the solemn beauty of the pyramids, illumined by the setting rays, like enormous piles of burnished gold; the beautiful Nile, the glory of all, flowing down in the midst of this unrivalled landscape like a vast vein of molten silver; all lay before us in lovely vision. In universal triumph we sung hymns in praise of the protecting gods of Egypt, raised rude altars of the stones of the mountain-tops, and after hours of carousal, laid ourselves down to sleep until the morn should bid us rise and go forth into the richness of the land. It was then that I heard for the first time, from the peasantry of the hills, the long succession of miseries that the wrath of the Hebrew leaders had laid upon the country. But while these fell I had been in the wilderness; and happy I now felt the days of toil and nights of watching, the fiery wind and the scorching sand, which had kept me afar from such agonies. Yet where were their traces now? As if a superior hand had been held over Egypt, to shower fertility on it in recompense for its afflictions, all was now more luxuriant than ever.

My mind still remained disturbed with many thoughts, and leaving my tent, I took my spear in my hand, and walked forth into the moonlight, which was then lying broad upon the hills, and bathing the tents of my sleeping army with unspeakable lustre. I have never seen a night of such beauty. The sky, as a sheet of leaves of the forest, sparkled and shot rays of living diamonds; the moon was an orb of serene flame; the whole creation seemed to have assumed a more ethereal character. I could have thought that its grosser substance had been suddenly purified and changed into light and life. It was a night on which an irresistible impression of the presence of beings mightier than man subdues the mind. In strange awe I prostrated myself, and offered up a supplication to the great invisible Lord, by whom all this world of wonder lived, to guide me into his knowledge; if the gods of Egypt were divine, to make me their more unfailing worshipper; but if there were another mightier than they—another who bore no shape of created thing—another not to be worshipped by our fires, nor bowed to in temples; nor won by those sad and fearful sacrifices of human life which Egypt had so long offered to the work of her hands—then to let me be enlightened by the truth; to let the idol have my homage no more, but to let me bow down my spirit to the spirit of heaven.

When I lifted up my countenance again, a wondrous change had come. The moon was covered with the hue of blood; the stars had died; all below was dark as the grave. I looked round; my army was

locked in a torpor as profound as if God had caused them for some purpose to be buried in sleep, and I alone was awake; and fearfully were my senses kept watching. It was about midnight. At that moment an echo, like the burst of a thousand trumpets, broke from the skies. It was followed by the charge of a tremendous army. The skies opened, and showed flames that took the shape of horse and horsemen, chariot and charioteer. A mass of living fire rushed down over Egypt. Leading all, and terribly conspicuous above all, was a form whose gigantic wings seemed to stretch from verge to verge of the horizon. Perpetual shafts of lightning darted from the path of the destroyer, and a sword like an angry comet waved and blazed before him up to the heights of heaven.

In the midst of these overwhelming terrors of the air I was recalled to the earth; she had her terrors, too, on that night of vengeance. A cry, as if the whole agony of the human heart, and the whole concentrated affliction of an undone people could be poured on the ear at once, smote me. I looked down on the expanded valley of Egypt; there all was in utter consternation, in fierce and instant confusion. The multitude were hurrying wildly through the cities, with torches in their hands, as if in search after each other. Palaces, houses, cottages, and temples, all alike poured out their inmates, and all were filled with one vast echo of deep agony and fierce lamentation. That night all the first-born of Egypt were slain. In every house, in every field, where either human or animal life did exist, there was one dead. The eldest born of the glorious throne of Egypt, the heir presumptive of the mighty, the heir of nothing but the poverty of his outcast father, the first-born of the dungeon, all were equally stricken. The first-born of the animals too, the beast in the field, the sheep in the fold, the wild beast in the forest, the bird in the grove, all had fallen and lay cold corpses. Death had claimed as its universal tribute the first-fruit of every species in the land.

In the midst of this mortal ruin a tempest rose. Furious blasts rushed from the clouds, that now seemed big with thunder. Rain like cataracts burst down, tearing up the fertility of the rich expanse of pasture and tillage, garden and bower, beneath. Sheets of lightnings that blinded the eye hung quivering over the palace-roofs, which dissolved into dust and ashes under the subtle intensity of the flame. Thunderbolts swept along the ground, and tore up the foundation of tower and temple. It was a night to be much remembered in Egypt.

(To be continued.)

SKETCH OF A HISTORY OF THE KARAITES.

BY DR. J. M. JOST.

(Concluded from page 459.)

It appears that the affair did not, at the time, cause a greater disturbance than any contrariety of dogmas would cause, seemingly without the tendency of effecting a serious revolution. Parties looked upon it as a natural one-sided dissidence; the stronger saw in the opposition but an obstinacy which should be suppressed if possible. It even seems that Anan himself did not intend a breach, but rather that he was animated by the desire of establishing for himself and his followers more stable principles, strictly in accordance with Holy Writ, for the sake of satisfying their consciences, and that he cherished the hope that his principles would shortly meet with general approval. How little import was attached to the steps he took becomes apparent by their not having caused any movement, nor called forth any defence, accusation of heresy, or any correspondence, appeals, and speeches. Thus Anan vanishes from the scene of history, which furnishes no further intelligence, either of him, or his son Saul, or his grandson Josiah, but that they wrote on biblical subjects, and on their laws.

Moreover, Anan is held in veneration by the Karaites merely as the author of a system which they considered the true one, but is by no means esteemed to be a prophet whose words and opinions bear the stamp of sanctity. On the contrary, we meet, in the writings of the Karaites, with flat contradictions to his views; and his own writings having been lost, the greater part of our information about him has come down to us by means of such contradictions. Nor are those disagreements the result of a long-continued study, since we know that even his own disciples rejected several of his interpretations. Of a new philosophy of religion, of an adoption and application of Arabic learning, or as Arabic writers have asserted, of his acknowledging the author of the Christian religion, and that of the Islam, and we may even add, of a knowledge of the Arabic, there is no vestige whatever in all the fragments of Anan with which we are acquainted. A literal quotation from his writings—the only specimen before us—is written in Chaldaic; and we surmise, with a degree of certainty, that this was the dialect in which he wrote. The spirit that breathes through all his interpretations manifests a strict adherence to the literal meanings of the words, tending towards the exact fulfilment of the Law to the greatest extent

possible, but extravagantly scrupulous. This is the only characteristic feature that can be traced in his writings, and which is shared by his immediate successors, who, when differing from him in their interpretations, are guided therein by a certain scrupulousness, not by higher scientific notions. That he did not make any concessions to any extraneous religion is sufficiently proved by the silence of his adversaries, who surely would not have omitted to construe even the slightest indication into an accusation against him.

The early leaders of Karaism carried their austereness in prohibiting marriages between the most distant relations to such excess that, after a few generations, the possibility of any legal marriage ceased, and the Karaites were obliged to reform their institutions. A similar embarrassment was caused by their peculiar calculation of the calendar, as the different communities, being at great distances from one another, and each regulating the festivals according to the phases of the moon, often celebrated the same on different days, until they were at last obliged to yield, and partly to adopt the Rabbinical calculation, as we shall hereafter see.

On the foundation of Anan's interpretation of the Bible, and a collection of laws composed by him, his grandson seems to have first arranged the whole code of laws into a certain system after the model of the Rabbinical Mishna. Such, at least, are the indications to be derived from the fragments of his productions yet extant. Thus, *e. g.*, the Rabbins maintain: a wife may be obtained (*i. e.* become a legal spouse) in three different ways: 1, by purchase, 2, by contract, 3, by coition; Josiah maintains in six different ways: 1, dowry, 2, affiance before witnesses, 3, written promise, 4, coition, 5, purchase, 6, formal wedding ceremony (Kiddushin). We have, however, not sufficient left of his writings in order to state whether he used any other but the Hebrew language; his expressions, unless translated and modelled by the quoter, exhibit no mark of Arabic display, and some other codes, which were arranged at a later period, were undoubtedly composed in Hebrew. The use of the Arabic language seems to have been limited to translations and commentaries.

A continuation of the code is mentioned by the Karaites under the title of *משנת בנימין* by Benjamin ben Mose *Hawandi*, or *Alhawandi*, who apparently also wrote in Hebrew, and is stated by some to have been a disciple of Josiah. With him and his contemporaries the first vestiges of Arabic learning became manifest, and an attempt at philosophizing after the manner of the Mahomedan sages. The Kelam of the Arabs exercised a great influence on the systems of the Karaites. Whether the name *Hawandi* conveys an allusion to *Nahawend* as his

birth-place, we will not here decide, as in general the genealogical epithets added to the names appear to us to be by no means of import, and to admit of no other inference than the resident places of the Karaites. Of his works, we only possess a few fragments. With respect to the laws, he differs from Josiah in the above question, inasmuch as he only mentions five ways, which he designates differently, viz.: 1, betrothal, 2, acceptance, 3, dowry, 4, contract, 5, promise before witness; but we possess no account as to the distinction of these expressions in point of law. We observe also a difference in the technical terms, so that it becomes evident that Benjamin intended a new organization of the laws. In like manner, his explanation respecting the laws of the Sabbath deviates from that given by Anan, and, as far as regards rest, it is even more stringent. He is also mentioned as one of those who restricted the laws pertaining to food. The same character he bears with respect to the laws of inheritance, in which he coincides with Anan. These few examples justify a supposition that Benjamin also was the author of an extensive work on all laws. His view of the creation, which we mentioned above, designates him also as the composer of a commentary on the Bible, unless it be the same book in which the laws were likewise illustrated and accurately defined.

Commentaries on the Bible continued to be the standard means for the instruction of the people, while the philosophical mind called into existence works of a more decided character, and systematically arranged. Of the commentators, coeval, and immediately subsequent to Benjamin, we only find the names, but all their works have perished. They are the following:—

Daniel ben Mose Alkomssi, to whom the learned of later periods often refer. From his name we may draw an inference respecting an Arabic title, and, perhaps, the Arabic language of his work. His name is mentioned with the calculation of the 430 years of Israel's stay in Egypt, which he sums up in a peculiar manner, calculating from the year of Hagar's pregnancy, when Abraham was eighty-five years of age, which makes an addition of fifteen years, and for the other fifteen years he accounts by stating that the number 400 refers to solar, and that of 480 to lunar years. We see here how criticism employed every means to obviate difficulties in the sacred Scriptures.

Besides the above-mentioned proselyte, David Almokamaz, the names of Isaak Ha-Bozri, and his son Abraham, as well as Noah Ha-Bozri and his son Joseph, are likewise mentioned, all of whom were more or less contemporaries of Salmon ben Jerucham, towards the end of the 9th century, and the commencement of the 10th. The progress of the Moslemic Academies in the East have, no doubt, advanced the learn-

ing of the Karaites to its prime, for we now perceive Karaism, entering, well prepared, the field against Rabbinism and its adherents, the Bible in hand, partly defending themselves, partly attacking their antagonists. The consciousness of the sect has, in a few generations, developed itself into a powerful self-estimation. In their theory they had entirely deviated from Rabbinism, and all that could not be founded on Scriptural passages was rejected as being not binding; but, in practice, they yet retained many ceremonies as habits.

However, the dispute seems to have originated on the part of the Rabbins, at least we know of no written controversy previous to Saaja, nor of any individual who has written against the Karaites. It is principally Saaja, whom a number of contemporaneous Karaites point out as their adversary, and whose attacks made an impression upon them. Saaja had reached the highest eminence of his age, nor did the Rabbins in general keep behind the Arabs, many of them applying themselves to the circle of the then flourishing sciences, and especially to the study of philosophy. From this progress proceeded the desire of defending, in a rational manner, their dogmas before the people, who inclined to Arabic learning. Thus polemical writings from that party, against the direction followed by the Karaites, were hardly avoidable. It is certain that Saaja composed three works against the Karaites, particularly against Anan's code of laws, and the innovations of his sect in general. We are inclined to maintain that his attacks contributed the most to favor the advance of learning among the Karaites; because, in the short space of 70 to 80 years, there appeared a flood of Karaitic writings, partly for the confirmation, and partly for the defence, of their doctrines; some of them in Hebrew, but the greater part Arabic, and almost all with an unbearable prolixity of style, of which the later authors complain.

The most remarkable circumstance in this controversy, which was carried on in the popular language to gain the interest of the less instructed multitude, is the prevailing introduction of Arabic nationality, and the manner of treating even the most intricate questions, with dialectical acuteness, so far as to support by philosophy the historical belief in the doctrines and miracles contained in the Bible.

About that period of perfect consciousness (which indeed bears much resemblance to the warfare of our days) we shall report at some future time, if the subject should be received with interest.

BABETTE.

BY PHILIP BART.

CHAPTER XX.

FOUR months have elapsed. It is no longer autumn. The trees are bereft of their foliage. Months ago, those cold bitter winds peculiar to southern Europe, which surge up from the Mediterranean, had commenced to blow over the land. They are treacherous winds. For a week they will be as chilly as if engendered amid the icebergs of the pole, and heavy clouds will be carried by them, from which drop sleet and hail. Then, again, there will be a day or so of pleasant weather, to be succeeded by a storm again. Too far south is the residence of the Baroness to suffer much from the rigors of the climate, only just about this time when the Danube rises, and, lashed into fury by the driving rain-squalls, pours like one huge flood over the low lands. Though it is a smiling country in the summer, at this season of the year it bears a different aspect. Heavy fogs loom up from the waters, sometimes so dense as to entirely intercept the view. If locomotion were possible despite the mists, it is rendered difficult by the heavy mud in the roads. The vine-clad hills have long ago been bereft of their rustling leaves, and the vine laborers look with dismay at the supports of the vines, which are blown down. Some rivers bear a terrible aspect when in their mighty rage, but the Danube is not of this character. In this section of the country, save that in the flood-time you could tell that it has increased twice and even thrice its width, it insidiously glides along, but is none the less dangerous from its placid look. Running through an alluvial soil, it slowly and gradually undermines its banks. This neck of land, or that jutting-out point, which has stood for centuries, breasting the floods with scarce an apparent effort, sometimes is washed away, and crumbles out of sight in a single night.

The Baroness, Melanie, and Babette are comfortably ensconced in the dining-room, and a brisk fire is crackling away, striving all it can to dispel the mist which seems to penetrate every room of the château. Madame Anselm is apparently ill at ease, Melanie is listless, and Babette subdued. The wind howls outside, and the rain patters against the window-glass.

"Listen, Babette—now listen both of you—don't you think that through the sough of wind you hear that terrible indescribable sound of rushing waters? I tell you," and here the Baroness rose to her feet and looked out into the storm, "that just such a day as this I re-

gret more than ever being a woman. Think of it! To be doomed to sit here, with no other occupation than reading a newspaper ten days old, for we haven't had a mail for over that length of time, or left to discuss last year's fashions, when there's a man's work to be doing outside. A pretty penny will this freak of Nature cost me. There will be trees blown down, and roofs carried off, and gardens laid waste. Then there is a question about my new wharf—a nice round sum that cost me. Why don't somebody come and inform me how things are going? Why don't the steward come in person and let me know something? I could just cry, in perfect womanly rage. Everything goes wrong." She returned to the table. "Melanie, a cup of coffee and more sugar," she said. "It's a question of dollars to think that now, whilst I put this lump of sugar in my coffee and dissolve it, that that angry river is doing just the same thing to my wharf." Here she stirred her coffee violently. "The boat down the river, which ought to have been here yesterday, is not yet arrived; in fact I doubt if she can land, in this terrible rise of the river, and, Babette,—please look interested, Babette."

"I am all attention, Madam," replied Babette.

"And as I received a letter yesterday, dated a week ago, informing me of his intended departure—"

"Whose departure?" asked Melanie, listlessly.

"Of the gentleman who is to take charge of my business here."

"Mother," cried Melanie, "what stuff is all this? Sometimes I think you allow your good judgment to go all wrong. Whoever heard of such a thing? A meddling, mysterious person comes here—who he is no one knows—and forthwith he seems to command both your and Babette's entire attention."

"Pardon me," cried Babette, her face now crimson, and with her brows knitted in anger.

"An impertinent fellow, and inclined to be quarrelsome with his betters, at least from what I can understand," continued Melanie. "Mother, you know, either from indifference or from want of sympathy with mundane matters, I never interfere with the management of your affairs. You and Babette do most as you please; but I beg to remark, that at least in this instance the exact distinction between the chateau and the furnace will be for the future more distinctly marked."

Here there was a pause. If there was a moment of silence in the room, it was quite different outside. Just then the storm seemed to increase in violence, and a rain-squall burst afresh over the house.

"Melanie," said the Baroness in her finest and most aggressive manner, "you have heretofore held as your right what is commonly called

the ornamental and decorative position in the household. I have not taken your assumption of this necessary character in bad grace, but in matters which have to do with the general welfare of this household you have never been consulted, and whilst I live I do not suppose you ever will. As to what shall be the exact method of communication between the house and the furnace, you will allow me to act in accordance with my own judgment. Amuse yourself, if you will, for the rest of the day, with your maid, in ripping up some frippery of last year's fashions, for, God help me, that's most all you're good for. The world, I suppose, must have pretty birds and fine feathers, in order to make nature supportable, and you have found just these your proper vocation. Babette, this is my quarrel with Melanie and not yours—only I have to say that the engagement I have made with this man is entirely of my doing. He ought to have been here yesterday, and I had his letter announcing his coming. Anything of stupid romance in all this matter is the furthest possible from my ideas. He is to work for me for so much a week, and if he don't do his duty, all he promises, quick as that," and here she snapped her fingers, "he goes, and without a character. But listen—I hear the sound of a horseman."

Babette sprang to the window. "It is some one riding the old farm-horse," she said. "I recognize it by his peculiar gallop. It is the head-man from the farm on the river side."

Almost immediately a rough-looking man, his clothes daubed with mire, the rain-drops dripping from his long hair and beard, came into the house.

"Quick, Babette, and bid him enter here," cried the Baroness.

There he stood at the door of the dining-room, and must needs from there tell his story.

"Bad news, your ladyship," he said, his head inside the room, whilst his feet were in the hall.

"Come in; don't stand like a booby there outside. No matter for the mud. Babette, a glass of wine for him. You seem to have ridden fast and hard. Who sent you? What's the matter? Tell your story slowly, deliberately. It's the flood. Is it worse?"

"Never since, in the history of our times—my great-grandfather, when I was a little boy—"

Here the Baroness interrupted him as chronicler of this story. I am very much afraid that the present translation of the term I could use would convey to the reader the idea that the lady confounded the good peasant's respected grandsire. "Well," continued the man, "it's bad news, your ladyship. The dyke which juts out beyond the wharf is getting terribly shaken; and the Danube boat has passed down, not

being able to stem the tide. We saw her early this morning, just abreast of us, and she had to turn and go back—that will tell you how swift the water is. It's the dyke that we are troubled about; if that goes, away will be swept wharf and all, not counting the mines and the works which are sure to be swamped. I don't believe he can save them, though he says we must have courage."

"Who is he?" asked the Baroness.

"Why, that gentleman who used to be riding around in this neighborhood—the one whose horse most broke Mademoiselle Babette's neck—begging her pardon. He arrived here last night, and took up quarters in the late furnace-master's house. I ought to have informed you of that sooner. I think he directed some one of the laborers to bring a note to you this morning, stating of his coming, but I suppose, as all the men are now hard at work, he made him stay. He told the girl who attends to his quarters that he came through on horseback, fearing the freshet would prevent him being here in time. He has been up all night, superintending the works on the river bank. All hands are working cheerfully under him. He is a little bit rough at times when any of the men don't seem to understand him quickly enough, but all of them have confidence in him, and as they know it's a matter of life and death to them they are working with a will. The drift-wood is coming down at a fearful rate, and is lodging on that little promontory which juts out from your ladyship's big meadow. He says that the man who directed the building of that dyke was a dunce."

"Ahem!" said the Baroness. "Babette, now didn't I work manfully for six months on that breakwater, and didn't we consult the very best authorities on the subject? Go on."

"That it was the cape of land that was the natural protection for the wharf, and that that ought to have been stuck full of timbers. So he is pulling all the heavy sticks out of the dyke, and anchoring them off the little cape higher up. He begs me to ask you to allow him to have every spare horse you have in the stables, as some of the beams must be pulled out by main force. He wants the dyke to go, and he says the sooner the better, because there is an eddy made by it, which sucks all the floating wood into it, between it and the wharf. It's dreadful to see even now,—how the wharf springs and trembles. Half a dozen times he has ordered everybody off of it, only remaining on it himself. Everything that could be carried is, however, off the wharf—even the little house on it—and your ladyship's packs of wool, and the pigs lead. The steamboat employé has given up everything into his hands, and well he did, as he lost his wits early this morning. He pre-

sents his compliments, and says he wrote a letter to your ladyship a week ago,—and please not to forget to send all the chains and ropes, and a barrel of wine, and brandy, and bread,—and that most particularly, your ladyship is not to come down. He stamped his foot when he said that; he didn't mean it in disrespect I'm sure,—‘for you would be in the way,’ he added. He is a very quick kind of person. The peasants are there in quantity from down the river. Like a pack of fools were they, until he set them to work. You must excuse him, Madam. You know most of them don't understand a word of German—as I do—therefore, when he told me to call them ‘a lot of stupid asses, for sitting like crying babies, and not trying to help him, in order to save their own property,’ all of which I had to translate into Hungarian to them, instead of getting angry they went to work. Some of the soldiers are there helping, and your superintendent has sent a sergeant to town, begging that a detachment of men be sent to give their aid. It's getting serious.”

“You go on so fast, now, you take my breath away. No lives lost, I trust?”

“None, but some narrow shaves. There was the widow Tolsteck's son; he is a courageous lad. He must needs, with the new mining superintendent, try and fish out a big stick of wood, and somehow he slipped and in he went, and would have been carried off sure, if the superintendent hadn't clutched him just in time.”

“Enough,” cried the Baroness. “Go straight and order out the whole household, Melanie; and you, Babette, bid the grooms have every horse in the stable ready to start in five minutes. Here”—there entered then a servant—“have a dozen casks of wine, and one of brandy, put in carts and hauled down to the wharf. Quick, quick! I say, and carry out all the bread and meat you can. Tell them in the kitchen to keep on making bread all day. I do believe that a woman in war-time would make a good commissary officer. As for myself, I am going. My cloak; my overshoes.”

“Noble lady,” said the man, “you couldn't get near the place if you tried, without swimming most. The bridge over the green brook was most carried away early this morning, and we will have to ford it now; and then I beg to observe that if your ladyship rode in her carriage the two horses necessary for the work of pulling your ladyship's carriage would be so much taken away from hauling logs.”

“But a general-in-chief ought to be on the scene of action,” said the lady.

“But, Madam, this is work for men and not for ladies,” replied the man.

"Ah! Babette, here you are; are the horses ready? Go, my good friend, and tell the superintendent that I leave everything in his hands. Tell him to do his best; say to him, that as soon as the danger is over to report to me. Tell him that the wharf may go into the Danube or to the deuce if it pleases, so that no lives are lost. Ah! there go the horses." And through the patter of the rain the noise of quite a cavalcade of horses was heard. The man, having received a few more instructions, now left, and the Baroness and Babette were now alone.

"Banette," said the Baroness, "I thought it might be a surprise, so I never said to you, before a little while ago, that I expected the superintendent, and I have his name now. Would you like to hear it? And a very straightforward and business-like letter is his, with no nonsense in it." Here the Baroness pulled a letter out of her pocket, and playfully passed it before Babette's eyes. "Would you like to see it? There is a little postscript in it, which might interest you. It's about a young person.—"

Just then Babette broke from the Baroness, and was out of the room. In a moment afterwards she had climbed to her turret room. Quickly she threw up the sash, on the side looking towards the river, and peered out into the mist. Of clear days, you might get a glimpse of the Danube rolling along, but now there was nothing but thick clouds of fog, which entirely effaced the landscape. If she could not see, perhaps she could hear something, so with outstretched head, and ear turned, she seemed as if desirous of intensifying every sound by power of will, but nothing save the moaning of the wind was heard. She paced up and down her room, after a while, then threw herself on her bed. Presently she rose again, and taking from her closet a heavy peasant's cloak, muffled herself in it, and tripped down the stairs. "He has no right over me," she said. "It was the Baroness he ordered not to come to the river's bank. I am mistress of my own actions. He has been to Red country; has seen my people—may have tidings for me. Besides, I may be of use, and can be back at mid-day, and tell the Baroness a straight story. Anyhow I shall go mad if penned up in the house to-day." Just in the hall she met Melanie.

"What, Babette? what madness carries you out? You can be of no use at the river's bank. Please, now, none of your nonsense, and don't be brought back drowned, or a spectacle of some kind. But, Babette, in sober, common-sense, see how it storms. Look there! what's that?" and she pointed through the park gate, where a small company of cavalry were scurrying past on the road leading to the river bank. "Look at them," said Melanie, "how even, mounted as

they are, they have to struggle to face the wind. Please don't go;" and taking her hand, "just forgive my stupid speech of this morning." Babette was rarely sympathetic, at least in action, though now she seized Melanie in her arms and kissed her, and said, pointing to the gate, "I suppose some small detachment of cavalry is wanted to keep matters in order. It's only a short distance down to the water, by the cross road, and you know I'm used to bad weather. Under the cover of the wood, I shan't feel the blast much. Tell the Baroness I'm gone, and shall be back soon to report to her. You know, Melanie, I am a kind of lieutenant to your mother's generalship, and she would not be contented unless she was represented somehow."

"But," said Melanie, "ain't that famous American there—that romantic person who always turns up in the wrong place, or the right place this time. Faugh! an old wharf, and what a fuss about it! You will be in the man's way."

Before she had finished Babette was gone, and had disappeared into the storm. It seemed Melanie's turn to be in a reverie now.

"That was an ugly thought which shot into my brain, some months ago, on the occasion of that tumble of Babette's from the horse, and the Lieutenant's *empressement* of her. I may have wronged her. I wish I could have such a cool and cold bearing as she has. What can carry her out in this storm? I think I noticed she changed color when my good mother announced the coming of that man—the furnace man, this morning."

(To be continued.)

THE LIFE OF SHABTHAI ZEVI.

BY R. JACOB JABETZ (1752 A. C.)

[TRANSLATED FROM THE HEBREW.]

THERE was a man in the land of Uz, in the holy congregation of Ismir, called also Smyrna. His name was Mordecai Zevi; he was a native of the Morea; was, at first, a dealer in poultry and eggs, but afterwards he became a broker among the merchants of the Levant. He had three sons, Joseph, Eliah, and Shabthai; the last of whom was born in the year 5385 of the creation. When the child Shabthai grew and was named, they sent him to the Beth-Hamidrash (Rabbinical College), where he was instructed in the law, the Mishna, the Talmud, the Halacha, and Agada, comprising all the ס"פ (six divisions of the Gemará), Siphra, Siphri, Mechiltha, Toseptá, Pesiktha, and Thorath Cohanim, and was also made acquainted with the science of Kabala: in

short, there was nothing of which he did not acquire some knowledge, within the space of a few years. At the age of fifteen he had no further need of a master, but began by himself, without a companion or teacher, to study the science of Kabala. He was wont to sit in his father's house shut up in a solitary chamber, and incessantly occupied in his researches. By these means he became, in a short time, so deeply conversant with the mysteries of Kabala, that there was not his equal to be found in the knowledge of "those things which are revealed and those which are hidden;" and as he was successfully proceeding in his studies, he was, in his eighteenth year, honored by the title of חכם (sage).

Shabthai then began to lecture in public, expounding the works of revelation and exploring the hidden treasures of the Kabala: and his renown waxed greater and greater throughout all the provinces of Turkey. Indeed, all his exploits were considered supernatural; and notwithstanding all his fasting and self-affliction, his countenance resembled that of a celestial being. From his shoulders and upwards he was higher than any of the people; according to a portrait which was at that time sent from Smyrna to the princes of Holland (may their glory be exalted!). In the year 5422 (1669 A. C.) an account of his life and actions was published in the Dutch language at Amsterdam; from which work I have heard from men of truth, these particulars I have translated and here subjoin.

Great honor was rendered to Shabthai by all the members of the community, and particularly so by his disciples and friends. Now it came to pass in the year 408, when Shabthai was twenty-four years of age, that he gave himself out to his disciples as the Messiah, the son of David, the true Redeemer, and that he was to redeem and deliver Israel from their captivity among the Christians and Mahomedans. At the same time he publicly pronounced the Tetragrammaton as it is written, to do which, it is well known, was not permitted, save the High Priest during the existence of the Temple, when he performed service in the Holy of Holies on the day of atonement; as it is written, the penalty of death is pronounced on him who utters the Tetragrammaton publicly.

When the sad intelligence reached the sages of Smyrna, they sent to him two messengers of the Beth-din (Ecclesiastical Tribunal) to warn him, and to caution him, that, if he should so trespass again, they would excommunicate him, and even consider it a meritorious action for any one to take his life. But Shabthai replied, that he was allowed to do so, being the anointed of God. Hearing this, the sages of Smyrna were much affrighted, and having deliberated together what to do,

they decreed unanimously that he was guilty of death for two reasons; firstly, because he had uttered the name of the Lord according to its letters, and, secondly, because he pretended to be the Messiah. Therefore they excommunicated him, and proclaimed it a meritorious action for any one to slay him, and the fine imposed on the slayer by the laws of the Mahomedans they promised to pay.

Now, when Shabthai saw that evil was determined against him, he fled from Smyrna to the holy congregation of Salonika, where he was received with great honor, his evil deeds having not yet been known there. Many disciples also gathered around him to learn the science of Kabala; and all the inhabitants of Salonika revered him and loved him more than any other man. But, after having been there for a considerable time, he fell again into his former error, and repeated his former transgression, uttering the name of the Lord according to its letters in the presence of his disciples; and when his pupils asked him wherefore he did so, he replied that he was the anointed, and that it was therefore lawful for him to do so. The sages of Salonika, having heard the sad news, sent to him two messengers of the Beth-din, ordering him to quit Salonika, otherwise he would be put to death, because he had wrought folly in Israel.

Knowing that the Jews had more power at Salonika than in any other country, he secretly fled to Athens, and thence into Morea. But he found no refuge there, for, being informed that he had been expelled from Salonika, the inhabitants of Morea also drove him away; thence he went through Greece to Alexandria, and thence to Kairo, which is Mizraim, and thence to the Holy Land, as far as Jerusalem, where he remained for several years, imposing upon himself self-afflictions and fasts, and instructing many in the science of Kabala day and night.

Some historians assert that, on his flight through the Holy Land to Jerusalem, he arrived at Gassa, *i. e.* Assa, where he met an Israelite of the name of Nathan Benjamin Ashkenasi, in whose house he resided for some weeks, deliberating and conspiring with him wickedly to deceive the world by their doings and contrivances, which I shall hereafter describe. After Shabthai had been hidden in the house of the said Nathan, he went to Jerusalem, and gave himself up to study day and night, until his reputation rose higher and higher in the Holy Land. But when some years had passed, he again began to give himself out to his pupils as the anointed, the son of David, and that Israel had no longer occasion to fast on the 17th of Tamus and the 9th of Ab. He endeavored to prove his assertions from passages of kabalistical writings—the *Sohar* among them—which passages he

maintained were typical of himself, and testified that the Redemption was absolutely to take place in that age; for he was a learned Kabbalist, unparalleled in all the Mahomedan provinces or in the Holy Land.

On a sudden the above-named Nathan assumed the character of a prophet, and was possessed by an evil spirit. Indeed he prophesied many true things, both with reference to the past and future times, and his words proved just; but the chief prophecy circulated on his authority was, that Shabthai Zevi, born in the community of Smyrna, was the true Redeemer of Israel, the anointed son of David; that he was to redeem and deliver Israel from among the nations. He pretended never to have known Shabthai, but to have been informed by the Holy Spirit that the Israelites were no longer to observe the four fasts appointed in commemoration of the destruction of the Temple, since they were annulled and abolished by the birth of the anointed, the son of David.

(To be continued.)

GEMS OF THOUGHT.

LET us never forget that forms are not religion, but only its drapery; and that as they dress children lightly who wish to brace their frames, as the laborer throws off his coat to work, and as in the ancient games the candidates stepped into the racecourse unencumbered with many, or heavy garments, the fewer forms which religion wears, consistent with decency and order, the more robust she will grow—she will work with greater energy—and, like one of beautiful mould and symmetry, she will walk with more native, queenly grace—when

“Unadorned, adorned the most.”

—*Thomas Guthrie, D.D.*

SCIENCE, ART, AND FACTS.

A CURIOUS estimate has been made to find out how many elephants were killed every year to furnish the ivory wanted by the world—or at least the European and American ones. Of course a calculation of this kind is subject to error. Taking, however, Sheffield, England, as a test, it uses about \$150,000 a year, or 180 tons, made up of 45,000 tusks, whose average is nine pounds. According to this number the elephants killed every year must be about 22,500; but allowing that some tusks are cast, and some animals die, it may be fairly estimated that 18,000 are killed every year merely for their ivory, to supply Sheffield alone. If Sheffield, then, consumes the tusks of 18,000 of these mastodons, certainly 150,000 of these huge creatures must be destroyed annually to furnish the ivory of the world.

How artificial pearls are made, is often asked. That the outside film is of glass is well known, but what are they filled with? This material is furnished by a small fish, the *ablette*, very common in the rivers of Continental Europe. The scales of this fish are taken and rubbed for a considerable time, and then thrown into a vase of water. The fluid is then sieved, when a substance is deposited in the solution which passes through, and with this the glass is coated.

Of course all are familiar with cheese-mites, but who would imagine that animalcula were found who could exist amid the most poisonous substances? Could it be possible that these *acar*i could live in *nux vomica* without being affected by the strychnine. Mr. Attfield found them to exist in this substance, and they were not the least affected by the poison. Following out his researches, he discovered that in so pungent a substance as ginger they existed by the millions. Of course any transplantation, as taking the ginger-mites to the *nux vomica*, killed them. This field of curious research has no end to it. Some time ago in England a church was rebuilt, the floor being lowered to within a few inches of some coffins that had lain under ground for two or three centuries. Soon after the new church was opened the pews were found to be infested with mites of a novel shape and character. It turned out to be a novel species of *acarus*, and received the name of *acarus ecclesiasticus*. The parishioners were greatly alarmed at the visitation, and regarded it as a judgment of the Almighty for desecrating the graves of their forefathers.

What can we do in regard to the divisibility of substances? Let us start with a sheet of gold leaf. This is a metallic film $\frac{1}{253,000}$ of an inch

in thickness, measuring 3,375 inches square, and weighing $\frac{1}{8}$ of a grain. A single inch of it therefore weighs $\frac{1}{8}$ of a grain. We can take this, dissolve its surface off with cyanide of potassium, stopping the process at will until we reduce it to about $\frac{1}{10}$ of what it was originally, so that it shall be only $\frac{1}{800000}$ of an inch in thickness, and will weigh $\frac{1}{80}$ of a grain to a square inch. In this condition it no longer is like gold, but is perfectly transparent, resembling a delicate film of pale green varnish. This one square inch, when made to adhere to glass by a mechanical process, can be divided into 6,400,000,000 squares, each of which can be seen by the microscope. What now is the weight of each piece? Each piece by calculation weighs no more than $\frac{1}{80000000000}$ of a grain; or, in other words, a single grain of gold, a fragment about as large as a pin's-head, has been divided into three billion eight hundred and forty thousand million separate pieces, each distinctly visible under the microscope. The mind, of course, can attach no definite signification to these figures without artificial assistance. The minuteness of this subdivision can only be expressed by comparison. Between one of these minute squares and the original grain of gold there is something like the difference between a cubic form an inch square and four times the bulk of the whole Capitol at Washington. How insignificant, then, do our ideas of great and small appear in the contemplation of such overwhelming figures as these! "Great and little, in truth, seem in creation alike terms, expressing merely relation to us, and vanish in the universe of the infinite Creator."

The question has been frequently asked, "Can a man alter his size?" It is written that "no man by taking thought can add one cubit unto his stature." Mr. Babbage, however, in his work, "Passages in the Life of a Philosopher," makes the following strange statement about the celebrated thief-taker Vidocq. "He had a remarkable power which he was so good as to exhibit to me. It consisted in altering his height to about an inch and a half less than his ordinary height. He threw over his shoulders a cloak, in which he walked around the room. It did not touch the floor in any part, and was, I should say, about an inch and a half above it. He then altered his height, and took the same walk. The cloak then touched the floor and lay upon it in some part or other during the whole walk. He then stood still, and altered his height alternately several times to about the same amount. I inquired whether the altered height, if sustained for several hours, produced fatigue. He replied that it did not, and that he even used this change of form in order to find rest." Of course, if this had happened

to an ordinary observer, the chances of delusions as by means of the cloak, would come first in the reader's mind, but it is highly improbable that with a person of Babbage's scientific training any cheat could have been practised. It seems that a voluntary shortening of the vertebral column is possible.

There is on exhibition at a New York jeweller's a diamond in the rough weighing 80 carats. Apart from its intrinsic value, as a specimen of this precious stone it is unique. It is an octahedron, or double pyramid, with every angle in absolute perfection. Its value is estimated at about \$80,000.

Metals have generally been considered as opaque bodies, not permitting the passage of light through their substance. It is, however, very easy to show, by the use of an extremely thin film, as of gold or silver deposited on glass, that light passes quite freely through it, and this property has latterly been turned to quite good advantage. All the peculiarities of the solar image, the different spots and foci in their variations of intensity, and the less luminous marginal regions, are shown with great clearness, and even the filmiest clouds and vapors which sweep over the disk can be seen by this method. Gold and platinum may be used, but silver possesses the greatest advantages. It is now extensively used by those forced to work in the glare of glass and iron furnaces, and since the eyeball is protected from the heat, all ill effects are excluded.

A series of very interesting experiments have just been introduced before the American public by Professor Pepper, of London. The lecturer plunges his hand into boiling water, and takes out an egg, and with his finger stirs up molten lead in a pot, and then ladles it out with his hand. For the first experiment he washes his hands in ether, and then plunges them in the boiling water. The principle which protects the hands is that the rapid volatilization of the ether absolutely prevents contact between the boiling water and his hand. In the second experiment, that of using his fingers to stir the molten lead, his hands are washed in ammonia, when exactly the same thing happens as when ether was used. The scientific theory on which these experiments rest, is the spheroidal condition of bodies, which is best explained by the familiar fact, that when cold water is thrown on a red-hot plate of metal, the water assumes a globular form, and is seen to be in rapid motion. As soon, however, as the iron plate cools, the water touches the plate, and is instantly converted into steam. A layer of steam prevents the water touching the plate. This sudden change from the globular or spheroidal condition of water is certainly the cause of most of the boiler explosions.

THE NEW ERA.

VOL. II.—DECEMBER, 1872.—NO. 14.

THE REQUIREMENTS OF JUDAISM.

A DISCOURSE DELIVERED BY THE EDITOR, DURING HIS RECENT TOUR, BEFORE THE "BERITH KODESH" CONGREGATION OF ROCHESTER, N. Y.

"And now, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him, and to serve the Lord thy God with all thy heart and with all thy soul; to keep the commandments of the Lord, and his statutes, which I command thee this day for thy own good?"—DEUT. x. 12, 13.

MY DEAR FRIENDS:—Your worthy pastor having extended to me an invitation to occupy his pulpit on the present Sabbath, I could not do otherwise than comply with his request. Some reflection was, however, necessary in the selection of a subject which would enable me to present to your notice the most important features of Judaism, thus to render you the best service which could possibly be expected from a single lecture.

Judging from what I have seen and heard of your congregation, that the spirit of progress and reform has, in a measure, been manifested in your midst, and feeling convinced that my good brother has at heart an earnest devotion to the cause, and a desire to see you continue the work of progression you have so well commenced, I believe I cannot do better than address you to-day on the moral doctrines put forth by the Reform School of Judaism, hoping to prove to you that these doctrines are indeed the only doctrines of pure Judaism, and, as such, are highly essential to your own and your children's welfare and happiness, and to the advancement of our sacred religion and mission.

The Reform School of Judaism, twenty-five years ago, had in this country but few friends, few followers and still fewer adherents. Those who dared assert the supreme powers of the mind, who dared

VOL. II.—40

listen to the heavenly voice of reason, who dared deviate from established custom, were denounced as rebellious children of God, unworthy of their origin, and unfit for their vocation of moral guides and religious teachers of mankind. The ban of excommunication was pronounced, the fiat of ecclesiastical authority was issued, the exceedingly pious anathema was hurled forth, and the reformers were placed without the pale of Judaism. To-day, however, the reform school can count its thousands and its tens of thousands. It has unfurled its banners proudly to the breeze: it has disseminated its doctrines to the four corners of the earth: it has its expounders in almost every Jewish pulpit in this land: and wherever the refining influences of education and modern civilization have been felt, there also will be found its chiefs and its leaders working zealously in the vineyard of the Lord. But, far above all, these very doctrines which have been so persistently decried as being antagonistic to the Word of God, these doctrines which have been so systematically denounced as the very essence of irreligion and infidelity, are daily becoming more and more recognized as the true and genuine doctrines of our ancestral belief, ay, as the doctrines which Moses propounded to the very people to whom *he* gave a nationality, doctrines which he expressly declares to be the embodiment of pure Judaism, the whole duty of Israelites to their Eternal God. Whenever we unclasp the sacred volume of our Scriptures, and peruse its heavenly words of inspiration, with minds unbiassed by the blind fanaticism of an intolerant and bigoted age, we can scarcely fail to perceive the matchless beauty and sublime truth of those principles which constitute the religion of our race, and which the Psalmist so faithfully describes as "the lamp," "the light," and the "way of life." But not alone are we so forcibly struck with their beauty and their truth; for when, indeed, with heart and mind devoted to the holy purpose of investigating and acquiring truth, we study that wonderful book upon the pages of which God's laws are written, teeming with God's own love, mercy and goodness, then is it that we discover also why this school of Judaism has been permitted by Providence to withstand the manifold blows which have been levelled against it, why this school has grown great and powerful, and has triumphed so signally over its enemies. Then do we learn from the Bible itself, that it is because its doctrines are the doctrines of Moses, the doctrines of Samuel, the doctrines of David, the doctrines of Isaiah, the doctrines of all the prophets, from the first to the last, even the very principles of Sinai, which, being truth, must be as the God of Truth—immutable and eternal. Thus, my friends, in the text which I have submitted to your notice, are set forth the vital principles of our ancient faith,

principles which form the basis of that school to which I have the honor of belonging.

“And now, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord and His statutes, which I command thee this day for thy own good.”

Five conditions are here required of us by the Lord, in order that our duty towards him may be faithfully discharged, and our own good accomplished thereby. These conditions are as follow:—

First. To fear the Lord.

Second. To walk in all His ways.

Third. To love him.

Fourth. To serve the Lord with heart and soul.

Fifth. To keep the commandments of the Lord and His statutes.

Upon each of these let us reflect the light of reason and intelligence, so that we may arise from our meditations wiser and better, and the more enabled to fulfil our obligations to God, and our high mission to our fellow-creatures.

In the first place, we are to fear the Lord. To fear God implies to know God, and not alone to know Him, but to know Him rightly. To be convinced of the existence of a Supreme Being is not difficult. “Ask the fowls of the air and they shall tell thee, the earth and it shall teach thee, and the fishes of the sea, they shall declare unto thee that it is the hand of the Lord which has wrought them.” Thus all nature teaches us to know God. The star-spangled firmament which extends above our heads, the beautiful green trees whose leafy robes are kissed by the gentle zephyrs, the roaring cascade which descends the rugged mountain side, the rivulet which sweetly murmurs to the breeze its song of joy and gratitude, the birds which gayly sing in harmonious accents the praises of Heaven, all unite in concert to declare God’s existence and to confound the atheist. Whithersoever we look, whether on the most minute and inconsiderate of the works of creation, or on the most stupendous and magnificent, the wisdom and goodness of a Great Creator are wonderfully displayed. Surely, then, we cannot fail to know God. But to know him rightly is to take good heed that we fall not either into superstition or infidelity. God is spirit, pure and holy, incorporeal and indivisible, eternal and immutable, ONE, AND ONLY ONE, to whom none can be compared, to whom no likeness can be ascribed, omnipotent, omniscient and omnipresent, supremely intelligent, powerful and beneficent, the beginning and the end, the first and the last, the reason, the life and the motion of all beings,

the producer of everything, the eternal king, father, ruler and preserver of the world, the only creator, and the sole savior of mankind.

This is the doctrine of God's existence and being, which teaches us to fear God; for as we increase in our knowledge of His attributes, so must our fear increase as our minds become filled with conceptions of His majesty and His power. But with this fear which we are to entertain for God, we have also to place our unbounded trust and confidence in His mercy, love, and goodness. The fear of all other powers is to weaken confidence, while the fear of God binds us stronger to Him, and opens our hearts towards Him as the source whence all our happiness is to spring. Thus when we fear God we have to look up towards Him as the object of our worship and adoration, for though the prayers we send up to heaven cannot possibly convey anything new to God, and cannot in any way affect Him, yet they work a mighty change in ourselves for our "own good," by making us fit subjects for God's love and for the reception of His Divine blessing.

This is the Mosaic idea of God, and even this is the doctrine which is so strongly inculcated by the teachings of the Judaism of the nineteenth century, by the school of modern Jewish reformers. This belief in the existence and unity of God is the groundwork upon which all the Judaism of the present day is based. It is the grand centre to which everything else converges; it is the first great step towards religious protection; the point from which all the other doctrines must emanate. With this firm conviction deeply impressed in our minds and hearts, we are next required by the Lord—

To walk in all His ways.

Here is a condition which at first sight seems almost impossible to be fulfilled, for how can man, frail man, weak and erring in his nature, attempt to walk in the ways of his Maker? Hath not the Lord said, "My ways are not your ways, neither are my thoughts your thoughts?" Yet is there no impossible demand, but once again is the purity of true Judaism shining with a brilliant lustre. The laws of God are given us that we may live in them and not die by them; they are intended for our happiness in this world and for our salvation in the future. Hence it is certain that God's laws must be plain and self-evident, that they need no circuitous treatises, no lengthened dissertations to explain them, that they can never aim at impossibilities or make unjust demands. Though God is infinitely above us in wisdom and glory, though indeed "His ways are not ours," yet, through the Divine essence which he has implanted within us, we are enabled, in a minor

degree, to comprehend His ways and to walk humbly in them. The ways of God constitute the glory of God, and the glory of God is manifested in the goodness of God. For when Moses prayed before the Lord, "I beseech thee, let me see thy glory," the voice of inspiration answered him, "I will make all my goodness to pass before thy face." Now, since the ways of God are His glory, and His glory is His goodness, we are enabled to walk in the ways of God since He has given us the power, provided we have the will, to be good and virtuous. The ways of God are seen in His unbounded love, in His forbearance, in His benevolence, in His mercy, in His charity, in His universal toleration, and in His divine justice to all His creatures. So, in like manner, we walk in His ways when we strive to be loving, forbearing, benevolent, merciful, charitable, tolerant and just to all our fellow-creatures.

This, again, is the sublime idea of Moses, and even this is the idea of the Judaism as preached by the reform school. "Be good, be virtuous," is the doctrine of our Judaism. "Do to thy neighbor as thou wouldst have him do to thee." The intolerance of religious belief is now a thing of the past; therefore be you no longer intolerant. If the nations have done you wrong, they are now repairing the wrong. Therefore be you ready to vie with them in toleration. "Have we not all one Father? Has not one God created us?" All are the children of God; all must, then, be brothers. Live in peace and good-will with all men. Be kind, be loving, be charitable to your brethren, even as you would have God be to you.

These are the teachings of the Reform School of Judaism, and these are the teachings of the Mosaic School of Judaism, which when taken to heart will render us ready for the fulfilment of the third condition—

To love the Lord.

The existence and unity of God being fully established in our minds, and the reverence of His holy name being thereby promoted in our hearts, added to the firm determination "to walk in all His ways," and to endeavor humbly to become, like Him, good and virtuous, will together render the fulfilment of the third condition, "to love the Lord," a comparatively easy task. For when we reflect on His pure and Divine nature, His endless mercy and His immeasurable goodness, the feeling of love rises spontaneously in our breasts, and our souls are filled with the deepest sentiments of affection towards the Author of all that is so beautiful and so noble in nature. We cannot refrain from loving Him, for even as a child loveth its parents, through whose fostering care and tender solicitude it is reared through all the troubles and trials of infancy, through whose devoted attachment its young

life is made joyous and happy, so must we love our Heavenly Father, through whose bounty we live, through whose benevolence we are sustained. Love begets love. "And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might," becomes, therefore, a command which finds its echo in our very natures, so soon as we revere the God of our knowledge and endeavor to walk in His ways. This feeling of love, again, operates for our "own good," for when our hearts are thus uplifted towards the throne of grace, the mishaps and troubles of our earthly life weigh not with such heaviness upon us. In every calamity we turn to our Maker, with a firm confidence that He will not forsake us. Our overcharged hearts are laid bare before His gracious presence, and thus when even the chastening hand of death has fallen upon us, and robbed us of those nearest and dearest, the love of our God is a fruitful source of comfort; for while smarting under the wounds of affliction, we yet feel that death is not the end of life, but that there will be a time when our spirits will join the spirits of our loved ones, where pain and grief are unknown, and where celestial joys await the souls of the good, even life for evermore, before the throne of Almighty God.

Such is the doctrine of the love of God as taught by the Judaism of the present age, which is in reality the Judaism of Moses, the true and only orthodox system of Judaism and of pure religion, which has been, is now, and will forever remain firm and unchangeable. Thus, with this feeling of love continually burning within us, we are led to the contemplation of the fourth condition—

To serve the Lord with heart and soul.

Obedience is a necessary consequence of love. Where love reigns, self-will is subdued, and the finer qualities of human nature are predominant. Thus the earnest desire to please is ever foremost in our thoughts, and produces its effect upon our actions. We study how best to gratify the wishes of our beloved, we labor to render ourselves acceptable in their eyes, and we strive our utmost to win their love in return. If, then, these are the results of a love which has for its objects earthly beings like ourselves, how much greater should be the results of the love we have for our God? With this love, one of the highest sentiments of humanity is blended—the sentiment of gratitude. We love God, not alone because we know that He is so good and so pure, not alone because by walking in His ways we are drawn irresistibly towards Him, but because we feel we owe Him a deep debt of gratitude which can never, never be paid, but which daily becomes augmented as His heavenly favors continue to descend upon us. This feeling of gratitude then arouses us to obedience. We burn ardently to show

our love and our appreciation of His favors, not merely by words which too often come only from the lips, but by deeds, by deeds of obedience, by the general tone and conduct of our lives. Thus we strive "to serve the Lord with heart and soul," even as commanded by Moses, the servant of God, the expounder of pure Judaism. To live in accordance with this idea is the doctrine which the Reform School of the present age aims so zealously to disseminate. Serve the Lord with heart and soul. Be sincere in your professions, maintain your principles, and act up to them. Do what you believe to be right, for it is the doing which is acceptable, and not the believing. Before the throne of God, hypocrisy and deceit are unknown. When, therefore, you assume the cloak of religion to screen the defects of your private lives, when, with sanctimonious mien, you think to blind men's eyes to your failings and your short-comings, you commit a mockery in the sight of Heaven, and profane the name of the Great Being you profess to worship. "Therefore," says the Reform School of Judaism, "serve the Lord with heart and soul. Be sincere, be truthful, be zealous in your worship," for then, and then only, will you be enabled to fulfil the fifth condition—

To keep the commandments of the Lord and his statutes.

And now, my dear hearers, after all that has been said, need ye be told what constitute "the commandments of the Lord and His statutes?" Does not your innate sense of right tell you that God's commandments and God's statutes must be principles, principles that can have no beginning and no end, principles that have been and must forever be co-existent with the Deity, principles that can never be liable to change or alteration? What, then, are these principles? These principles, my hearers, are the foundations of all religion, the firm, immovable basis upon which all religious superstructures have been erected, without which all theories of religion are but as shifting as the fleeting clouds. Truth is the grand end of these principles, the point to which they tend—Truth, pure, holy, Divine truth! Virtue and morality are the climax of these principles. Our duty to God and our duty to our neighbor are the lessons which these principles inculcate.

"The commandments of the Lord and His statutes" are amply explained in the words of the text. "To fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul." This is the whole duty of man, for in these precepts are contained "the commandments of the Lord and His statutes," and in these "commandments and statutes" are embodied all that is requisite for the spiritual welfare of man.

When, therefore, the Reform School asserts that Judaism is spirit and not letter, that it consists in obedience and not in ostentatious display, that it aims at moral perfection and not at meaningless ceremonies and antiquated forms, it propounds no new doctrine, but merely echoes the simple teachings of Moses, and of all the prophets and inspired men of Israel. Much that is in the Bible is intended only for Israel's observance when under certain circumstances, in certain times and countries. These are the ceremonies of religion, which must be adapted to the requirements of the age. As a nation, the Israelites, at the time of their redemption, when wandering in the desert, and even when in the land of Palestine, required those external aids to religion with which the Scriptures abound. Naturally enough it required years and years of intellectual progression to fit them for the abstract idea of religion. But that these externals were never intended to usurp the place of the principles, that these ceremonies and ritualistic observances are capable of being changed, amended, and even dispensed with altogether, the Bible itself affords us the strongest proof. When, therefore, the Reform School proposes to abandon old forms which have now no other recommendation save that of age, and to substitute in their place those which in these days of progression and enlightenment are much better suited to act as the means to the end, it again proposes nothing which is not fully sanctioned by the Bible itself. Not so, however, is it with principles. The principles of the Reform School are the principles of Moses; the doctrines it propounds are the doctrines of the Bible; the Judaism it sets before the world is the Judaism of our ancestors, the true Judaism, the internal Judaism, shorn of its outer covering, which, through the lapse of ages, has grown so thickly as almost to hide the beauties of those very principles it was intended to foster.

Hold fast, then, brethren, to the teachings of this great school; hold fast to its principles, hold fast to its doctrines, "for they are thy life and the prolongation of thy days." They are the only pure and holy principles of religion—the only true doctrines of Mosaic Judaism, for thus speaketh the text—

"And now, O, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul.

"To keep the commandments of the Lord and His statutes, which I command thee this day for thy own good."

Truly, Israel, for "thy own good," for then will it be well with thee in this world and in the next, and then will the gracious presence of the Lord of Hosts delight to dwell with thee, and to bless thee, which blessing I now most fervently invoke upon you.

THE LIFE OF SHABTHAI ZEVI.

BY JACOB JABETH (1752 A. C.)

[Translated from the Hebrew.]

(Concluded from page 505.)

IT came to pass after these things that Shabthai resolved to accomplish the prophecies of Nathan Ashkenasi, and to go to Kostantineh (Constantinople), in order to take the crown from the head of the Sultan, the Mahomedan emperor, and to place it on his own head. On approaching that city, he was informed that the Sultan was at Andrianopoli (Adrianople); and he therefore determined upon speaking with the grand vizier, who was next in authority to the Sultan. But the vizier, having been previously informed of his arrival, sent out a well-fitted and powerful vessel to meet him, and did not admit him into his presence, but ordered him to be seized, severely chastised, and then thrust into prison. Yet this did not discourage the hearts of those who believed in him, but rather confirmed them in their delusion, because, said they, "this was the identical sign of the Messiah," who was to be first humbled and despised before he could be elevated and exalted. During the whole time of his imprisonment, the Jews testified great reverence for him. Day after day persons came from distant places to "inquire in his temple," to "seek his good graces," and to gain his favor by inquiries after his health, and appearing before him with presents and thanksgiving.

Thus perceiving that the Jews were still reposing their trust and confidence in him, he endeavored still more to encourage and confirm them in their belief. He ordered them to abolish the fasting and mourning on the 9th of Ab, but to celebrate that day as a festival, it being *his* birth-day, and to appoint it a day of comfort. He also gave them instructions what prayers to offer on that day, how to perform the ceremony of Kidush (sanctification) over the cup, and what psalms to chant. The same directions he sent to Smyrna, and many of the Jews obeyed his instructions.

After this he appointed messengers, who were to go to all communities of the captivity to proclaim his sacred mission throughout the universe, and to establish his kingdom in the midst of all Israel. But these messengers never went, though no reason for their disobedience was ever stated. Indeed, it appears that Providence hindered them from going, lest the hearts of the people of Israel should have been led astray. At that time many other prophets rose to bear testimony to the messiahship of Shabthai. This made him haughty, even to inso-

lence, so that he arrogated to himself the introduction of many innovations. The people also went through a rigorous and thorough penitence. Indeed, in that respect, the event produced a salutary effect. Every one was wrapped up in pious devotion, and earnest in repentance, in the outpouring of prayers and the dispensing of charity, especially at Salonika: The pious and charitable deeds that were there performed it is impossible to describe. There was no poor man in that city but was amply supplied with money, in order to apply and devote himself to the study of the law, day and night. They quitted all their business; some sold their goods for half the value, only to be the more able to give themselves up entirely to penitence and piety.

Now when the Sultan heard of Shabthai, he sent for his physician. R. Mushe Ben Raphael, a descendant of Arbabanel, and commanded his attendance. R. Mushe was much affrighted at this bidding; but he hastened to obey, and he bowed himself with his face toward the ground, and asked what his master desired of his servant, and solicited his grace. But the Sultan said, "Rise, and I will do kindness unto thee; yet I am surpassed at thy conduct, for, behold, into thy hands I trust my life. Thou art the keeper of my head, and the watcher of my health. Since I have always found thee a faithful servant to me, why didst thou not bring to my ear that there existed among you Jews a man presuming to be the Messiah? My officers, the Paschas of Alexandria, Egypt (Missa) and Salonika, have informed me that the Jews in all places publicly glory in their hopes and expectations that ere long Jerusalem will be restored to them, and the temple rebuilt." Thereupon the physician, R. Mushe, answered: "May your highness believe me, that I myself have not ascertained the truth of this matter. I also have heard them speak of it, and 'mine ear received a little thereof;' but I am loath to believe such rumors, for, according to our holy prophets, the time when the Lord our God will come to redeem us, and send our true Messiah, will by no means be as tranquil and peaceable as the present, and such a calm will not prevail; but the great trumpet will be blown, and its sound be heard throughout the universe, and all the nations will know and perceive that the Lord is redeeming Israel." After which the Sultan said, "I will have this affair rigidly examined, and will myself search into it, to arrive at the truth."

Then the Sultan sent four messengers to bring Shabthai before him, and when they had brought him, and he stood before the Sultan, the monarch showed him great reverence; for although it is customary with the Mohamedan emperors not to admit any ambassador of a foreign king into their presence, but to speak with them from behind

a curtain, yet with Shabthai the Sultan spoke face to face. Having come before the Sultan, Shabthai fell upon his face, and prostrated himself upon the ground; but the monarch bid him rise, and he rose and knelt before him. Then the Sultan said, "Behold, I have heard oftentimes of thee, that thou art a divine man, that thou intendest to redeem Israel from their captivity, and to lead them to Jerusalem into my realm. Now speak the truth, if thou art a true messenger from the God of Abraham, like as Moses and Aaron were faithful messengers, perform a miracle before me, like as they did before Pharaoh and his servants; then my aid shall be with thee, and I will furnish thee succor and assistance throughout my kingdom, and I shall consider the Jews as my brethren. Comply, then, with my request."

Then Shabthai replied, trembling with fear, "My Lord and Sultan, I am a learned Jew, and the great Lord, the God of Abraham, I have feared from my youth until this day. As to the people saying of me that I am the Messiah, whenever the time will arrive, when it will please the great God to redeem Israel, the event will take place; but whether it will be accomplished through me or another, that is only known to our Lord." When the Sultan heard his words, he was very wroth, and said, "If it be true as thou sayest that thou fearest the Lord, I will tempt thee also as the Lord tempted Abraham thy ancestor. I will order thee to be stripped of thy garments, and then I will shoot three arrows at thee, and if thou remainest alive, I also will acknowledge thee, and receive thee as Messiah." Then Shabthai supplicated to be spared, and besought him with tears to put away the evil of shooting the arrows, for he was afraid that he could not survive the trial. But the Sultan said to him, "If thou wilt become a Mahometan like myself, I will pardon thee all that thou hast done." On hearing this, Shabthai took a turban from the head of one of the attendants and put it on his own head; thus the king was appeased, and the event pleased all the princes. Shabthai then remained in the palace of the king, he partook with them of their food of abomination, and defiled himself with the portion of the king's meat, and with the wine which he drank, and went to their places of worship; in short, instead of a messiah and redeemer, he became a good Turk and Mahometan. And on the eighth day after he had become a Mahometan, he wrote to his brother Elijah Zevi, at Smyrna, acquainting him that he had now embraced the faith of a Mahometan.

From that day many Jews and Mahometans flocked to him; also renegades went to him. But he behaved insolently as before; sometimes he offered prayers according to the rites of the Jews, and sometimes according to those of the Mahometans; and all his actions were

strange and contradictory. At last, when the king perceived that there were yet many adhering to him, he feared that it might lead to mischievous results, and therefore sent him to prison. Pretending to be friendly with him, he gave him some office and employment in the prison, but in fact he held him confined to see what were his ultimate views.

Now when his friends and followers saw this, they estranged themselves from him one by one, and went away, because they feared for their lives, that evil might befall them also ; and not long after he fell and sick died.

All these particulars I have gathered from lovers of truth.

THE JEWS IN THEIR DISPERSIONS.

FROM THE GERMAN OF DR. LUDWIG PHILIPPSOHN.

BY ANNA MARIA GOLDSMID.

(Concluded from page 488.)

If we have now made clear the historical necessity for the position of the Jews in the middle ages, as also the conditions by which it was attained, let us proceed briefly to review the facts as they arose.

After the final conflicts with the pagan Romans, the Jews had obtained the full rights of Roman citizenship, and during its enjoyment gained a considerable degree of prosperity and possessed entire civil and religious freedom in so far as the former anywhere existed. The first Roman emperors who adopted the Christian religion were compelled to exercise their rule tolerantly, in their half-heathen, half-Christian dominions. So soon, however, as the Christian church obtained temporal sway, it began to oppose the Jews, even in their very existence. Bishops who were held to be shining lights among the church Fathers, such as the holy Ambrosius, Cyril, and others, hurled anathemas and excited the populace against the Jews. Synagogues were reduced to ashes, whole communities compelled by means of murder and plunder to self-expatriation. The councils having recognized that the Jews were not to be won over to Christianity in the mass, zealously opposed all peaceful social intercourse with them. Marriages between Jews and Christians were interdicted ; the Christians were forbidden even to eat with the Jew ; the Jews to have

Christian slaves and servants, while the Christians were allowed to employ Jews in these capacities. Under such influence, the emperors issued successive decrees, by which the municipal condition of the Jews became more and more fettered; they were expelled from the army, excluded from the civil service, and were at length deprived of all offices of honor in the municipalities, till under the emperors Honorius and Arcadius, in the year 430, they were wholly despoiled of all civil rights, and degraded to the very lowest class among the people. It is here worthy of special note, that these very decrees (preserved to us in the *Codex Theodosianus*) declare the Jews to be innocent, and thus testify that they were issued on religious grounds only. For these decrees, while successively depriving the Jews of one right after the other, contain consolatory and laudatory expressions, and refer to such remnants of civil liberty as were preserved, till the final stroke was put to this cruel spoliation. Thus the church had deprived the Jews of all legal rights, had excluded them from all civil society, long before feudalism had come into existence.

When Moslemism subdued and overspread the Eastern world, it assumed, politically only, an attitude hostile to the Jews. Islamism sought but empire, and never practised religious persecution against the Israelites. When excluding the Jews from public functions (those connected with the financial administration excepted), and even when depriving them of privileges enjoyed by true believers, as their right, Mahomedanism granted to the Israelites religious toleration; but when the East early relapsed into a state of stagnation and non-progress, when the elements of despotism developed themselves more and more in Mahomedan rule, the Jews participated in this degeneracy, and became an ignorant, motionless, spiritless mass.

In Gaul and Spain, the Jews enjoyed under the Goths the full rights of citizenship. This rendered it the more natural that the Catholic Franks should regard them as adversaries, should deprive them of their legal immunities, and in obedience to the behests of the clergy, should interfere with the freedom of their religious worship, encroach upon their possessions, and coerce them to accept baptism. In Spain, therefore, the Jews hailed the advent of the Moors as that of deliverers, who insured to them renewed security and peace.

In the extensive dominions of Charles the Great, at the time when feudalism began to prevail, the Jews were of infinite service in the State. Their frequent journeys, their wide-spreading connections, their acquaintance with all parts of the empire, their dexterity, tact and activity, singularly qualified them for the performance of business of various kinds; in circumstances too where the ignorance of the great,

and even of the ecclesiastics, and the abject condition of the people, would have given rise to considerable embarrassment. On these accounts favor was shown them; permission to hold landed property, and protection against encroachment and oppression were granted them. The weaker, however, the royal rule of Charles' and Louis' successors became, the more enmity the clergy and councils showed towards the Jews, the more the feudal system developed itself, the deeper sank the Jewish race into the condition we have above described; demands upon them for money became more and more numerous; taxes on beds, parchments and kitchens, taxes for comings-in and goings-out followed in rapid succession, and formed at least one source of the interest entertained by the monarch in the presence of Jews in his dominions. Scarcely, however, had the feudal system assigned to the Israelites a position which, though denying them all rights, was yet determined by law, when the church, to whose power the Crusades had given a fresh impulse, reintroduced in an extended form the persecution of the Jews throughout Europe. The first outbreak of the Crusades reached the Jews, and the flames spread from its birth-place, Treves, over the whole empire. Metz, Cologne, Worms, Mayence, Speyer, prepared destruction and death to the proscribed sons of Israel. They fled to Moravia, Silesia and Poland. After the close of the Crusades, the revival of the accusations against them of purloining the host and of drinking the blood of Christian children, excited the people to frenzy and to deeds of blood, and thousands of Jews, without distinction of age or sex, were mercilessly sacrificed. The carnage began on this occasion in Switzerland and extended to the borders of Poland. These abominations did not cease till the years of the Reformation, and even then were occasionally revived; while in their social position they were even the more enslaved; they were denied all connection with human society, they were excluded from all participation in the world's movements. They paid tribute for their very bodies, like the beasts of the field.

While often exposed to murderous violence on the blood-stained soil of Germany, but allowed to exist as a race, they were repeatedly expelled from Spain, France, and England. From Spain, where under the Moorish rule the Jews had attained a high social, literary, and scientific position, they were in the year 1492 wholly expelled by the expeller of the Moors, Ferdinand. Three hundred thousand left their beautiful fatherland; of these some perished by the way, others fled to Barbary, and others sought refuge in Turkey and Holland. Four times were the Jews banished from France, and as frequently recalled. In 1290 they were driven from England, where they had long dwelt

but where their exclusion from all save financial business had especially exposed them to the exactions of petty sovereigns. In the time of Cromwell they were re-admitted into Great Britain. After the successful struggle in the Netherlands against the tyranny of Philip II., they found a ready asylum in that country, and from the commencement a recognition of their freedom and rights.

We thus perceive, that until the close of the last century, the Jews remained wholly excluded from municipal society, lived in separate quarters of the town, were interdicted from holding land, from exercising certain trades and callings, from pursuing agriculture, from entering into commercial pursuits, and from adopting the vocation of teachers. They were further excluded from the civil and municipal services of the State, and were thus forced to the exclusive assumption, as the sole means by which to exist, of the callings of money-lenders, hawkers and peddlers; and even in these were subjected to enormous taxes, and to the payment of protection-money and head-money. It may be truly said, with respect to their moral treatment, that they were everywhere exposed to contempt and hatred, everywhere despised and oppressed. Forbidden to approach the academies, whether of science or art, shut out from intellectual communion with the rest of the family of man,—they were thus, for mental food, cast upon the pages of the Talmud alone. By a singular accident, the faculty of medicine formed the sole exception to this wholesale prohibition.

Yet notwithstanding all this, notwithstanding the fearful passage through fifteen hundred years of misery, strong elements of life were yet latent in the bosom of Judaism. The first of these was their inflexible fidelity to the religious idea, and its elaboration in Talmudism, which fidelity neither the horror of death, nor the martyrdom of contempt and scorn, nor the snare of the tempter was of power to shake. The Jews everywhere saw close at hand the boundary line over which, if they passed, sorrow and suffering were left behind—their passage to Christianity or to Mahomedanism; but over that boundary they passed not. And this fidelity was not the appanage of the chosen few, of the best spirits among them, but of the mass; of the last, as of the first members of their race. Besides this, they found within their own communities cities of refuge to which to flee, which offered them protection from the infliction of outward injustice and maltreatment. Congregational life never ceased from the midst of them. Wherever ten Jews were assembled in one locality, they formed themselves into a congregation, as though they had been dwelling upon the free soil of Palestine;—a congregation whose fundamental principles were everywhere personal equality, free choice of their officials,

in which dwelt not a trace of the custom of life-tenure or hereditary succession; a distinct, yet powerful echo of the voice of Mosaiism. Within such congregations, the synagogue and its service were the first objects of care; then charitable institutions for the relief of the sick, the indigent, the old and the imprisoned; for poor brides, for the dying, and for the interment of the dead. The next meteors of solicitude were the schools, some destined for the instruction of youth, others of adults, in which the subjects taught were naturally restricted to the domain of Talmudic and Rabbinical learning. In this congregational life the Jews found not only inexhaustible sources of indemnification for external evils, and some means to avert them, but also partial compensation for their exclusion from all participation in general and political existence.

A second shelter the Jew found in the sanctuary of domestic or family life. Repulsed from without, man seeks consolation in the arms of those dear ones belonging to him. The threshold of his house is the boundary-stone beyond which scorn and contumely cannot pass. Within, he finds the love, esteem, and reverence denied him without. Among the Jews, unbounded was the intensity of family ties and affections. The bond between parent and child, and the conjugal relation, were alike sacred and exalted, prompting to efforts and sacrifices the most sublime. The exclusion from society, and the binding Talmudic statute, necessarily co-operated to keep the Jews removed and free from the great vices of the age. On the one hand, temperance and chastity disinclining them to excess; on the other, an entire indisposition to deeds of murder, rapine, violence, brutality, and combativeness, were deep-seated qualities in the Jewish heart. If in respect of property they evinced less conscientiousness, so that they were too often prone to artifice, deceit, and over-reaching; to the circumstances of their enforced condition may this be with justice imputed, while they ever abhorred to raise their hands against the lives of their fellow-beings, and never abandoned themselves to profligacy and sensuality.

All this in combination, my hearers, rendered possible and effected the preservation of the Jewish race during the seventeen centuries of direct persecution, through which, after the destruction of Jerusalem, they struggled as for existence, till a new time dawned upon them, at the commencement of the last century. The position of isolation, exclusion, and repudiation, in which ever dwelt this race, rendered its amalgamation with other peoples impossible,—the Religious Idea, of which the Jewish mind held tenacious possession, whose truth had permeated the very being of this race from its first to its last member, and endowed it with resistless force and was its isolating peculiarity,—the

distinctive character imprinted by Talmudism on daily existence,—the acuteness of intellect developed and kept alive in the whole mass by Talmudic studies,—congregational life,—the depth and strength of family ties and affections,—the freedom from the coarsest vices and from moral depravity,—all these were, I repeat, the elements which, in combination, invested the Jewish body politic with a resisting power, that enabled them to repel and defy the forces external to themselves aiming at their annihilation. Thus the Jews furnish historical proof that not only the individual man, but whole races of men, so soon as they have truth dwelling in them, cannot be subdued by any power, whether of Church or State—by any oppression, however stringent and enduring. Jewdom existed not only during the whole of the middle ages,—Jewdom not only outlived the dominion of the Roman,—Jewdom not only witnessed the fall of all peoples of antiquity, the migrations of countless races, and the irruptions of new ones,—it survived not only the rise of Christianity and Moslemism, but it still lives on to behold the dawn of a new era, the development of new social and religious mutations. It has done yet more. With this new era it was itself born to new life; an era when Judaism and Jewdom have stepped forth from their isolation and exclusion into the general world of man.

Thus the great import of these fifteen hundred years is this. The Christian Church sought to annihilate the Jews, and with them the antagonism to itself, of which they are the depositaries. Being unable, in consequence of the dispersion, to accomplish its aim, it condemned the Jews to unmerited exclusion, of which the Roman emperors and the feudal system were the successive instruments. But the Jews overcame all obstacles to their continued existence, adhered within Talmudism to the religious idea, and arose at the dawn of a new era, towards the close of the last century, to re-enter in every relation of life the general world of man.

RABBINICAL APHORISMS.

WISDOM leans to those who seek her.

He who is free from avarice will earn dignity.

Sins confessed is a solicitation for forgiveness.

He who is free from anger will obtain esteem.

He who is free from transgression will gain honor.

Self-denial will command the respect of the intellectual.

The result of rashness is regret; that of perverseness, audacity; the end of pride, hatred; and that of indolence, ruin.

VOL. II.—41

MENDELSSOHN'S DEATH.

THE *Kölnische Zeitung* has been enabled to give the following extract from the second volume of "Moscheles' Life," by Mrs. Moscheles, now in the press:—

On the 17th of September (Moscheles writes in his journal) the Mendelssohn family returned from Switzerland. Mentally our delightful friend is just the same, but physically he seems to me changed; he has aged, he is languid, and his walk is less quick than it used to be. And yet if one sees him at the piano, or hears him talking about art and artists, he is all life and fire. His friend Julius Rietz is just entering on his post of Capellmeister at Leipsic, and that is a great delight to him. "There's another," said Mendelssohn, "who really loves good music, who can produce good things himself, and can bring the productions of others to the highest pitch of perfection, and now the Gewandhaus concerts will have quite the genuine ring about them. And then what quantities of music we will have at home! Rietz plays the 'cello so well, it will be a splendid winter." On the 9th of October Mendelssohn called for Charlotte and me to take a walk with him; we saw him coming slowly and languidly through the garden to the house. When my wife affectionately asked him how he felt, he answered, "How I feel? Well, I feel all gray in gray." She tried to cheer him by saying that the sunny weather and the walk would do him good. And really, during our stroll through the Rosenthal, he became so bright and lively that we forgot his indisposition. He told us about his last stay in London—his visit to the Queen; how prettily she had sung to him, when he had played to her and the Prince; how she had then said in such a kind manner, "He had so often given her pleasure, was there no way of giving him any?" how he had begged to see the children, and she had conducted him into the beautifully arranged nursery department, and shown him the little princes and princesses, all so well brought up and so good that it was quite a treat to see them. Then he spoke about his wife's coming birthday, for which occasion he had bought her a cloak. Another invaluable present he had also himself prepared for her for this birthday. On a tour that he and Klingemann had made in Scotland they kept a journal together, Klingemann writing verses, Mendelssohn

drawing. These hasty sketches he had now worked out, collected, and bound together, but when he presented this gift to his wife, hoping to please her with it, he was already at death's door!

We separated (continues the journal) at about one o'clock, in the best spirits. But already that same afternoon, in the Freges' house, he became very unwell. He had gone there to try and again persuade Frau Frege, that artiste whom he so highly esteemed, to sing in the approaching performance of his "Elijah." "She shrinks from appearing in public," he had said to us a few days previously, "because she has been suffering a great deal from her throat; but nobody can sing it as she does; I must inspire her with courage." The literal account which here follows of his visit to Frau Frege on the 9th of October, we owe to a personal communication. He entered the room with these words: "I am coming to-day, and every day, till you give me your consent, and now I bring you again the altered pieces (of 'Elijah'). But I feel dreadfully low-spirited, so much so that I actually cried the other day over my trio. But, before the 'Elijah,' you must to-day help me to put together a collection of songs; Härtels are pressing me so much for it." He had brought the set, op. 71, and as the 7th song the "Altdutsche Frühlingslied," which he had already composed in the summer of this year, but only written out on the 7th of October. "I knew," said Frau Frege, "about in what order he would arrange them, and laid them out on the piano one by one. When I had sung the first he was greatly moved and asked for it again, and added, 'That was a serious birthday present for Schleinitz on the 1st of October, but it is just how I feel myself, and I cannot tell you how sad it made me to see Fanny's still unaltered rooms in Berlin. And yet I have so much to thank God for—Cécile is so well, and the little Felix (his youngest son and a delicate child) too.' I had to sing all the songs several times, and stuck to the point that the 'Frühlingslied' did not seem to me to go very well with that set. So he said, 'Very well. The whole set looks serious; let it go forth into the world as it is.' Though he looked very pale, I had to sing him the first song for the third time, and he said all kinds of nice and affectionate things to me about it. Then he asked, 'If you are not too tired, couldn't we just sing the last quartette out of "Elijah"?' I went out of the room to order lights, and when I came back he was sitting in the other room in the sofa-corner, and said his hands had got quite stiff and cold, and he thought he would rather be well advised and just take a run round the town, for he felt too bad to play properly." When he got into the open air he felt it was best to go straight home, and there sat down in the sofa-corner, where Cécile found him at seven

o'clock, his hands again quite numbed. The next day the doctor applied leeches to relieve the severe headache from which he was suffering; he took it for disorder of the stomach, and it was only much later that he declared it to be an excessive irritation of the nervous system. I had for a long time—even before Fanny's death—been struck by his paleness when he was conducting or playing—everything seemed to tire him more than formerly. The whole town was terror-struck, his friends trembled, when the news of his illness spread abroad, but when he began to amend they again believed in his ultimate recovery. A few days afterwards he received visits from his friends, was in good spirits, and made plan after plan. He even wanted to go to Vienna to fulfil his promise of conducting the "Elijah," but his friends dissuaded him from this exertion. To Frau Frege, who went to see him, he said, "Well, I gave you a pretty fright; I must have been a cheerful-looking object." By degrees the convalescent felt better and better, and was allowed on the 28th to take a walk with his wife. He even wanted to go out again, but the careful wife persuaded him to rest, and he consented; and, alas! immediately afterwards he sank down. They called it paralysis. The anxiety and sadness of the next days cannot be described. The whole town shared it with relations and friends. Once more an apparent improvement showed itself, but he soon became highly excited, and began talking English wildly; and on the 3d of November, at half-past two, he had a third attack, which completely shattered his senses. The bulletin is besieged, but the news which it gives tells of no improvement, and so the 4th of November draws nearer.

Mid-day.—The physicians, Dr. Hammer, Hofrath Carus, and Surgeon Walther, are with the patient by turns. The bulletin which Schleinitz writes declares the case to be hopeless. Herr and Frau Frege, David, Rietz, Schleinitz, my wife and I, remained anxiously near the sick-room. The only words of encouragement that the doctors can give are these: "If there should be no fresh attack, the seeming quiet may bring about a happy change, and he may be saved." But this repose was only the result of the decline of his physical strength.

Evening.—From two o'clock in the afternoon, when a repetition of the attack was feared at the same hour as the day before, utter unconsciousness set in. All the more delicate organs and mental powers were gone, and he lay quiet, breathing loud and heavily. In the evening we were all assembled around his bed, without fearing a disturbance; his angelically peaceful countenance, the stamp of his immortal soul, impressed itself deeply and indelibly on our spirits. His Cécile

bore the terrible weight of her grief heroically—she never once broke down; not a word betrayed her inner suffering. His brother Paul, like a moving marble statue, was continually at his bedside. This tragic scene was still heightened by the vainly expected arrival of his sister, Frau Dirichlet, and his relations, Herr and Frau Schunck. Dr. Härtel had gone off to Berlin to fetch her, and also Dr. Schönlein; but they did not come. From nine in the evening the fatal end began to approach, and the breathing became slower. The doctors counted the respirations as if they wanted to enrich science with new discoveries; his features became transfigured; Cécile knelt by his bedside, suffused in tears; and in the deathly silence Paul Mendelssohn, David, Schleinitz, and I surrounded the bed, in earnest prayer. With every breath that escaped from him, I felt the struggle of the great spirit which was breaking loose from its mortal frame. At twenty-four minutes past nine he breathed out his great soul with a deep sigh. The doctor took Cécile into another room, and supported her in her speechless grief. I knelt by the bed, accompanying the soul of the departed one to heaven with my prayers, and kissed the lofty brow before it had grown cold under the hand of death. We remained some hours together, bewailing the irreparable loss, and then each one retired, with his grief. His children had been sent to bed at nine, and were already sleeping calmly when God called their father to Himself. Even the awful solemnity of the funeral celebration can never come up to the feelings which overpowered me then, and which I shall always carry about with me in remembrance of that beloved friend, a man beyond the possibility of ever being replaced. The whole city mourned, the Gewandhaus had no concert on that 4th of November as usual—and who would have gone to listen to it? That one broken chord had taken the tune out of our own souls.

UNPERISHABLE WEALTH.

A RICH merchant, who was a contractor to the government, and whose wealth was known to be immense, was one day asked by the king how rich he was. On naming, in reply, a comparatively small amount, the merchant was asked by the king: "What! no more? Surely thou tellest not the truth!"—"I do," replied the philanthropist; "I certainly have more than ten times as much as I have stated, but the sum I mentioned I have spent for good and benevolent purposes. This I do possess, but the other is only under my trust."

THE PRISONER AND THE KING.

A CERTAIN child was born in a prison. The king took pity upon him and commanded that he should be supplied with all necessaries. The child never saw any other place except the prison. The king's messenger used regularly to bring him food, drink and clothing, informing him that he was the king's servant, and that the whole prison and all it contained, and all the food he brought, belonged to the king, whom he ought to thank and praise.

The captive said, "I praise the lord of the prison, who has condescended to make me his servant, and singled me out as an object of his beneficence, and set his eyes and heart upon me."

"Say not so," said the messenger, "lest you sin. Not this place alone does the king possess; for his extensive dominions are immeasurably larger than this prison; moreover, you are not his only servant; his servants are more than a man can count. Likewise the goodness which he extends to you is as nothing as compared with his goodness towards others; and the care which he bestows upon you is not for a moment to be compared with the care which he extends towards others."

"I know not all these things which you have mentioned," said the lad; "I can form no conception of the king's power and goodness, beyond what I have seen." The messenger answered, "Say, I praise the supreme King, to whose kingdom there is no end, whose mercy and kindness are unbounded, among whose innumerable hosts I am as nothing."

Then the lad was enabled to understand the king's munificence better than before; then he began to appreciate the goodness of the great monarch who had deigned to notice such an insignificant being as himself.

Dear brother, when you reflect upon this parable, and turn your attention to the great sphere of heaven, you will feel that our understanding cannot comprehend the signs of wisdom and goodness which we meet even in our own small circle. How then can we form an idea of the wisdom, goodness and might displayed in the whole earth, not to mention heaven? Ponder well over this parable; let it induce you to meditate on God's works, and let the goodness which He has extended to thee be great in thy eyes.

HISTORY OF IDOLATRY. PREVIOUS TO THE MOSAIC DISPENSATION.

BY MAIMONIDES (1170 A. C.).

(Translated from the Hebrew.)

IN the age of Enosh, mankind fell into great error; even the sages of that generation lost the clearness of their perception, and Enosh himself was among those who transgressed. Their delusion consisted in supposing, that since God has created constellations and spheres to conduct the universe, and placed them on high, giving them the dignity of serving as his ministers, praise, homage, and honors were also due to them; and that it could not but be the will of the Creator, that the objects which *He* had elevated and exalted should be elevated and exalted universally, even as a king would desire his ministers to be honored, seeing his own honor involved in the respect paid to them. Misled by this notion, they began to erect temples to the heavenly bodies; to appoint sacrifices and hymns for them, and to prostrate themselves before them, thus vainly endeavoring to perform the supposed will of their Creator. This was the origin of idolatry, as its followers themselves assert; not that they were of opinion that there was no other Divine being than the heavenly bodies. Thus it is written in Jeremiah: "Who would not fear Thee, O king of nations? For to Thee does it appertain, forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee. But they are altogether brutish and foolish; the stock is a doctrine of vanities:" that is to say, all know that Thou art one; but their error and folly consist in the belief that such vanity is according to Thy will.

A long time afterwards, false prophets arose among men, declaring that they had been thus ordered by the Lord himself: "Worship ye that constellation (or any constellation), offer sacrifices to it, erect temples for it, and produce its image, in order that all the people, even women and children, may prostrate themselves before it." Then the false prophet exhibited to them an image of his own invention, pretending that it had been communicated to him by inspiration, as the image of this or that constellation. In this manner they began to place images in temples, under trees, on the tops of mountains and hills, and to assemble there to worship such idols. The people were

told that such an image possessed the power of effecting good and evil; and, therefore, ought to be worshipped and revered. The priests taught that, by a frequent repetition of worship, salvation was to be obtained, and that certain things were to be performed, and other things were to be avoided. Many impostors went still farther, declaring that a star, or a sphere, or an angel himself, had spoken unto them, instructing them how to worship, what to do, and what to avoid. Thus idolatry spread everywhere, differing in the forms only of its worship, sacrifices, and prostrations, until at last the name of the true God vanished from the heart of all mankind, and was entirely obliterated. The populace, especially women and children, knew only the wooden or stone image and the temple; having been accustomed from their infancy to prostrate themselves before such an idol, to worship it, and to swear by its name, whilst the priests and sages who lived among them imagined that the constellations and spheres represented by those images were the true Deity. But He, the Lord of the universe, was known to none save a few select individuals of those ages, as Enoch, Methuselah, Noah, Shem, and Eber. And thus ages rolled on until he was born, who was destined to become the pillar of the universe—our patriarch Abraham.

Scarcely was he weaned from his mother's breast when he began to exercise his mind, and to meditate day and night. He wondered how the spheres could possibly continue to revolve without a leader or a motive, for it seemed impossible that they should be the moving principle of their own motions. Yet there were none who could instruct him, for he was cast among insensate idolaters in Ur of the Chaldees: his parents were idolaters, and so were all the people, and himself likewise. But his inquiring mind penetrated in every direction till he discovered the way of truth, and from his own understanding acquired a knowledge of what was right. He discerned the existence of the one God, Leader of the spheres, and Creator of the Universe, and the non-existence of any other Divine being beside Him.

He perceived the delusion which clouded the minds of mankind, as well as the cause which produced it, viz., that they had strayed from the path of truth through the worshipping of heavenly bodies and images. At the age of forty Abraham knew his Creator; and no sooner had he acquired this knowledge, than he began to combat and refute the religious doctrines of the inhabitants of Ur of the Chaldees, and to tell them that they were far from the way of truth. He broke the images, and proclaimed to the people the worship of the one God, to whom alone were due adoration and sacrifices. In order that he might be recognized also by future generations, he further proclaimed the necessity

of breaking and destroying all images, lest the people should relapse into the delusive belief of those who acknowledged no other God than images. Abraham having thus convinced the people by his reasoning, the king sought to take his life; but he was miraculously saved, and emigrated to Haran.

He now began publicly and fearlessly to proclaim everywhere the existence of one Lord of the universe, and the consequent universal obligation to worship Him. In his wanderings from city to city, from empire to empire, he preached to the assembled people, till, thus sacredly employed, he reached the land of Canaan, as is stated in Holy Writ, and "called there upon the name of God, the Lord of the universe." And as the people gathered around him and questioned him upon his words, he informed all inquirers, in words suited to each understanding, how they might be conducted to the way of truth. Thus many thousands followed him, and they are called in Scripture "people of the house of Abraham."

He implanted that important principle in their hearts, laid it down in written documents, and communicated it to his son Isaac, who also taught and disseminated it, and handed it down to Jacob, whom he appointed to be a teacher, to confirm this hallowed religion in the hearts of all its adherents. Jacob instructed all his children, but distinguished Levi as the head of those who were to teach the Divine precepts, and to keep the charge intrusted to Abraham. He recommended to his sons, that at all times an appointed minister from the tribe of Levi should watch over the law, lest it should be forgotten. Thus these doctrines continued to prevail, and were established among the sons of Jacob and their adherents; and thus arose in the world a nation knowing the Creator, until at last, after the Israelites had lived a long time among the Egyptians, with their customs they adopted also their idolatry. The tribe of Levi, however, formed an exception, adhering to the precepts of their ancestors, never degenerating into idolatry. Thus the seed of faith sown by Abraham would have been almost uprooted, and the sons of Jacob would have fallen back upon the erroneous notions of religion entertained by the other nations, had not the Lord, in his loving-kindness towards us, and in remembrance of His oath to our ancestor Abraham, raised up Moses as the first of all prophets, and appointed him His messenger. Moses having been elevated to the dignity of prophet, and Israel being chosen by the Lord for his inheritance, the Lord blessed them with laws, and taught them the manner of worshipping Him, and how to act with respect to idolatry and its followers.

THE PRINTING-PRESS CONSIDERED SOCIOLOGICALLY.

A FEW months ago the *Times* gave us an account of the last achievement in automatic printing—the “Walter Press,” by which its own immense edition is thrown off in a few hours every morning. Suppose a reader of the description, adequately familiar with mechanical details, follows what he reads step by step with full comprehension—perhaps making his ideas more definite by going to see the apparatus at work and questioning the attendants? Now he goes away considering he understands all about it. Possibly, under its aspect as a feat in mechanical engineering, he does so. Possibly also, under its biographical aspect, as implying in Mr. Walter and those who co-operated with him certain traits, moral and intellectual, he does so. But under its sociological aspect he has no notion of its meaning, and does not even suspect that it has a sociological aspect. Yet, if he begins to look into the genesis of the thing, he will find that he is but on the threshold of the full explanation. On asking not what is its proximate, but what is its remote origin, he finds, in the first place, that this automatic printing-machine is lineally descended from other automatic printing-machines, which have undergone successive developments—each presupposing others that went before: without cylinder printing-machines long previously used and improved, there would have been no “Walter Press.” He inquires a step further, and discovers that this last improvement became possible only by the help of *papier-mâché* stereotyping, which, first employed for making flat plates, afforded the possibility of making cylindrical plates. And tracing this back, he finds that plaster-of-Paris stereotyping came before it, and that there was another process before that. Again he learns that this highest form of automatic printing, like the many less-developed forms preceding it, depended for its practicability on the introduction of rollers for distributing ink, instead of the hand-implements used by “printers’ devils” fifty years ago—which rollers, again, could never have been made fit for their present purposes, without the discovery of that curious elastic compound out of which they are cast. And then, on tracing the more remote antecedents, he finds an ancestry of hand printing-presses, which, through generations, had been successively improved. Now, perhaps, he thinks he understands the apparatus,

considered as a sociological fact. Far from it. Its multitudinous parts, which will work together only when highly finished and exactly adjusted, came from machine shops, where there are varieties of complicated, highly finished engines for turning cylinders, cutting out wheels, planing bars, etc.; and on the pre-existence of these the existence of this printing-machine depended. If he inquires into the history of these complex automatic tools, he finds they have severally been, in the slow course of mechanical progress, brought to their present perfection by the help of preceding complex automatic tools, of various kind, that co-operated to make their component parts—each larger, or more accurate, lathe or planing machine having been possible by pre-existing lathes and planing machines, inferior in size or exactness. And so if he traces back the whole contents of the machine shop, with its many different instruments, he comes in course of time to the blacksmith's hammer and anvil, and even, eventually, to still ruder appliances. The explanation is now completed, he thinks. Not at all. No such process as that which the "Walter Press" shows us was possible until there had been invented, and slowly perfected, a paper-machine capable of making miles of paper without break. Thus there is the genesis of the paper-machine involved, and that of the multitudinous appliances and devices that preceded it, and are at present implied by it. Have we now got to the end of the matter? No; we have just glanced at one group of the antecedents. All this development of mechanical appliances—this growth of the iron-manufacture, this extensive use of machinery made from iron, this production of so many machines for making machines—has had for one of its causes the abundance of the raw materials, coal and iron; has had for another of its causes the insular position which has favored peace and the increase of industrial activity. There have been moral causes at work too. Without that readiness to sacrifice present ease to future benefit, which is implied by enterprise, there would not only have never arisen the machine in question, but there would never have arisen the multitudinous improved instruments and processes that have made it possible. And, beyond the moral traits which enterprise presupposes, there are those presupposed by efficient co-operation. Without mechanical engineers who fulfilled their contracts tolerably well, by executing work accurately, neither this machine itself nor the machines that made it could have been produced; and, without artisans having considerable conscientiousness, no master could insure accurate work. Try to get such products out of an inferior race, and you will find defective character an insuperable obstacle. So, too, will you find defective intelligence an insuperable obstacle. The skilled artisan is not

an accidental product, either morally or intellectually. The intelligence needed for making a new thing is not everywhere to be found; nor is there everywhere to be found the accuracy of perception and nicety of execution, without which no complex machine can be so made that it will act. Exactness of finish in machines has developed *pari passu* with exactness of perception in artisans. Inspect some mechanical appliance made a century ago, and you may see that, even had all other requisite conditions been fulfilled, want of the requisite skill in workmen would have been a fatal obstacle to the production of an engine requiring so many delicate adjustments. So that there are implied in this mechanical achievement, not only our slowly-generated industrial state, with its innumerable products and processes, but also the slowly-moulded moral and intellectual natures of masters and workmen. Has nothing now been forgotten? Yes, we have left out a whole division of all-important social phenomena—those which we group as the progress of knowledge. Along with the many other developments that have been necessary antecedents to this machine, there has been the development of science. The growing and improving arts of all kinds have been helped up, step after step, by those generalized experiences, becoming ever wider, more complete, more exact, which make up what we call mathematics, physics, chemistry, etc. Without a considerably developed geometry, there could never have been the machines for making machines; still less this machine that has proceeded from them. Without a developed physics, there would have been no steam-engine to move these various automatic appliances, primary and secondary; nor would the many implied metallurgic processes have been brought to the needful perfection. And, in the absence of a developed chemistry, many of the requirements, direct and indirect, could not have been adequately fulfilled. So that, in fact, this organization of knowledge which began with civilization, had to reach something like its present stage, before such a machine could come into existence, supposing all other prerequisites to be satisfied. Surely we have now got to the end of the history. Not quite; there yet remains an essential factor. No one goes on year after year spending thousands of pounds, and much time, and persevering through disappointment and anxiety, without a strong motive; the "Walter Press" was not a mere *tour de force*. Why, then, was it produced? To meet an immense demand with great promptness—to print with one machine, 16,000 copies per hour. Whence arises this demand? From an extensive reading public, brought in the course of generations to have a keen morning-appetite for news of all kinds—merchants who need to know the latest prices

at home and the latest telegrams from abroad ; politicians who must learn the result of last night's division, be informed of the latest diplomatic move, and read the speeches at a meeting ; sporting-men, who look for the odds and the result of yesterday's race ; ladies who want to see the births, marriages, and deaths. And, on asking the origin of these many desires to be satisfied, they prove to be concomitants of our social state in general—its trading, political, philanthropic, and other activities ; for, in societies where these are not dominant, the demand for news of various kinds rises to no such intensity. See, then, how enormously involved is the genesis of this machine, as a sociological phenomenon. A whole encyclopedia of mechanical inventions—some dating from the earliest times—go to the explanation of it. Thousands of years of discipline, by which the impulsive, improvident nature of the savage has been evolved into a comparatively self-controlling nature, capable of sacrificing present ease to future good, are presupposed. There is presupposed the equally long discipline by which the inventive faculty, almost wholly absent in the savage, has been evolved, and by which accuracy, not even conceived by the savage, has been cultivated. And there is further presupposed the slow political and social progress, at once cause and consequence of these other changes, that has brought us to a state in which such a machine finds a function to fulfil.—HERBERT SPENCER, in *Popular Science Monthly* for January.

AN. ANCIENT INSCRIPTION.

THERE was once discovered, on the gate of a ruined city in Greece, a stone bearing the following inscription in Greek characters :—

“Son of man, were thy thoughts but directed to the fewness of days yet left to thee, thou wouldst despise the futility of thy desires, moderate thine activity, and circumscribe thy designs, lest remorse overtake thee when thy feet shall totter, when thine household and thine attendants will forsake thee, when thy relatives will abandon thee, when thy friends will neglect thee, and when thou shalt return no more to thine house, and thine avocations shall be beyond thy powers.

“Son of man, thou pursuest the transient desires and fleeting pleasures of this world, and seekest to exact its wealth, and thus thou heapest sin on thyself and wealth on thine household ;—the former thou carriest to the grave, and the latter thou bequeatest to thy survivors.”

THE WILFUL DRUNKARD.

A CERTAIN man was so addicted to drinking, that he sold even his household furniture to satisfy his depraved appetite. His sons, who had long observed their father's growing infirmity with the deepest sorrow, said, "If we permit our parent to proceed much longer at this rate, he will leave us nothing wherewith to maintain him." They employed the mildest means to dissuade him from a course so destructive and disgraceful. It was all in vain. He continued to indulge himself as usual. Resolved to leave no method calculated to produce a reformation untried, they carried him one day, whilst in a state of intoxication, to the burying-ground, and placed him in a cave, where the dead were usually deposited; flattering themselves that on awakening from his stupor the melancholy scenes by which he would find himself surrounded would make him seriously reflect on his past life; that he would then abandon a habit attended with such pernicious consequences, and readily pardon them an act which, however irreverent, was solely intended for his good. With this impression they left him. On the next morning they hastened to the cave, expecting to find their parent weak for want of food, but certainly not in a state of inebriation. Their astonishment may therefore be more easily conceived than described when, on entering the cave, they found him sitting apparently at ease, with a flask nearly emptied of its contents, at his mouth; whilst a number of bottles, some empty, others still full, were lying near him. They spoke to him, but could obtain no coherent answer.

It appears that some smugglers had the preceding night passed the way with a quantity of wine, which they intended to introduce into the town; but perceiving the king's officers at a distance, and fearing detection, concealed the prohibited goods in the very cave, as a place least likely to be searched, and went on, intending to fetch them away at a convenient opportunity. In the mean time the old man slept very soundly, little dreaming of what was going forward. Early next morning he awoke, and finding himself in so melancholy a place surrounded by the dead, and assailed by their putrid smell, he was at first greatly terrified and alarmed; but the same light which exhibited his gloomy situation discovered to him the rich store that was depo-

ited near him. The sight of so unexpected a treasure filled him with joy. He no longer thought of the dead nor of the grave; but opening one bottle after the other, and emptying them of their delicious contents, he became as drunk as ever. In this situation his sons found him. Overwhelmed with grief and disappointment, they exclaimed, "Alas! all our endeavors are vain—the disease is incurable: but he is our father;—it is our duty to hide his infirmities. Let us take him home, supply him in a private chamber with as much as he can drink, that he may no longer be exposed to public scorn." This they did, convinced that ill habits, once contracted, are seldom relinquished; and that confirmed vice will not quit its unfortunate possessor, even at the brink of the grave.

MEDRASH VAYEEKRA RABAH.

A HYMN BY RABBI SOLOMON BEN GABRIOL.

TRANSLATED FROM THE HEBREW BY M. H. BRESSLAU.

For thee, living God, longèth my only one, my darling.
 For thee panteth my spirit and my soul;
 Thy Divine presence reigns within the hearts
 Of Thy peculiar people, of sons and fathers,
 Whilst the Chajoth surround thy Heavenly chariot,
 The flame of knowledge within me fills my heart,
 And my inner lamp reflects her light around;
 But my understanding heart wearies in searching the secret
 It cannot comprehend, the image of thy majesty:
 And how can I conceive the habitation of thy glory!
 In my strivings I can only know *my* own worth,
 I can but make mine own honor the theme of my reflections;
 I can look to the habitation of wisdom
 Pure and transparent like sapphire;
 The image of the moon, more precious than the golden wedge
 of Ophir,
 And she resides in the body, crouching like a lion;
 She may be my joy, my comfort in my sighing;
 She may be my talk, and the crown of my meditation;
 Can any man exhaust her praise?
 Or can any one deny the beauty of her crown?
 The Lord answers quickly, "Daughter of Love,
 Drink, my love, from the waters of my salvation,
 Why shalt thou not drink? art thou not my beloved?"

GEMS OF THOUGHT.

MAN, man is thy brother, and thy father is God.—*Lamartine.*

Virtue is the beauty, and vice the deformity of the soul.—*Socrates.*

A brave man is clear in his discourse, and keeps close to truth.
—*Aristotle.*

Calumny would soon starve and die of itself if nobody took it in and gave it lodging.—*Leighton.*

I am no herald to inquire of men's pedigrees; it sufficeth me if I know their virtues.—*Sir P. Sidney.*

Orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget.—*Professor Huxley.*

Love is omnipresent in nature as motive and reward. Love is our highest word, and the synonyme of God.—*Emerson.*

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.—*Hume.*

The integrity of the heart, when it is strengthened by reason, is the principal source of justice and wit; an honest man thinks nearly always justly.—*Rousseau.*

Energy will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged animal a man without it.—*Goethe.*

The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.
—*Johnson.*

It is a folly for an eminent man to think of escaping censure, and a weakness to be affected with it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. There is no defense against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.—*Addison.*

